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INSCRIPTIONS
OF THE
KALACHURI-CHEDI ERA
PART II

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DEPARTMENT OF ARCHAEOLOGY, INDIA

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VOL. IV

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OF THE
KALACHURI-CHEDI ERA

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IN TWO PARTS

PART II



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* [Part I of this Volume contains the Introduction dealing with the epoch of the Kalachuri-Chēdi era, the political history of the dynasties that used the era, administration, religious, social and economic conditions, literature and coins, and the texts and translations of the inscriptions, inter alia, of the Abhīras, the Mahārājas of Valkha, the kings of Māhishmati, the Traikūṭakas, the Early Gurjaras, the Sēndrakas, the Early Chālukyas of Gujarat, the dynasty of Hariśchandra, and the Kalachuris of Tripuri.]

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CII	Pāragaon Plates (with Seal) of Prithvidēva II : (Kalachuri) Year 897	" " 628 & 629

ADDITIONS AND CORRECTIONS

TEXTS AND TRANSLATIONS

- Page 378, Text-line 10—For क्षितीशो भवत् read क्षितीशोभवत्.
- „ 383, foot-note 2, line 1—For *Ayōmukha-Krath-ākramaṇa* read *Ayōmukha-jaya-Krath-ākramaṇa*.
- „ 384, line 10—For *Sugalladēvi* read *Sūgalladēvi*.
- „ 385, line 6—For *Vaṇiāpātāka* read *Vaṇiāpātaka*.
- „ 396, line 23—For *Parāśara* read *Pārāśara*.
- „ 396, f. n. 1, line 1—For *Śūdra* read the *Śūdras*.
- „ 397, line 6—Insert a comma after *all*.
- „ 400, f. n. 20—For *Vasantilakā* read *Vasantatīlakā*.
- „ 401, para. 3, line 8—For *Uttarāyaṇa* read *Uttarāyaṇa*.
- „ 402, para. 2, line 8—For *Vaṅkēśvar* read *Vaṅkēśvara*.
- „ 404, line 12—For *is* read *as*.
- „ 406, f. n. 8—Insert *like* after *look*.
- „ 408, line 2 from the bottom—After *Rigveda* insert who has emigrated from *Hastiyāmaṭhī*.
- „ 409, line 8—Insert a comma after *indeed*.
- „ 409, line 9—Insert the Mayor of Ratnapura after *Yaśa*.
- „ 410, line 11—Insert a comma after *who*.
- „ 410, line 20—For *Pṛithvīśvara* read *Pṛithvidēvēśvara*.
- „ 411, para. 2, line 4—For *capital* read *kingdom*.
- „ 415, line 37—Insert *in battle* after *enemies*.
- „ 417, line 9—For *groups* read *group*.
- „ 417, line 18—Insert a comma after *(family)*.
- „ 417, f. n. 2, line 2—Insert a comma after *temple*.
- „ 418, para. 1, line 16—For *discovery the of* read *discovery of the*.
- „ 423—For the numbers 1 and 2 of the foot-notes, substitute 2 and 1 respectively.
- „ 424, para. 2, line 1—For *grand-father* read *grandfather*.
- „ 427, Text-line 24—Insert a *visarga* before *कार्तिक्या*.
- „ 429, line 12—For *countries* read *continents*, and for *country* read *continent*.
- „ 434, Translation of v. 10, line 2—For *Parvati* read *Pārvati*.
- „ 435, f. n. 1, line 4—For *sikhigab* read *sikhinab*.
- „ 440, f. n. 13—For *Śikhariṇi* read *Śikhariṇī*.
- „ 441, Text-line 26—For *प्रह्लाद* read *प्रह्लाद*.
- „ 442, Translation of verse 21, line 1—For *liket he* read *like the*.
- „ 443, para. 5, line 3—For *Śivadēva* read *Śivadāsa*.
- „ 451, line 6—For *l. 14* read *l. 6*.
- „ 451, line 16—For *Ṭhakkērāṇī* read *Ṭhakkurājñī*.
- „ 452, f. n. 1, line 1—For *means* read *mean*.
- „ 453, para. 1, line 1—Insert a comma after *Vaḍahara*.
- „ 454, line 2—For *पौर पैभुज* read *पौरपैभुज*.
- „ 455, f. n. 6, line 4—For *Anwashtubb* read *Anushtubb*.
- „ 457, Translation of verse 20, line 2—For *god* read *gods*.
- „ 457, Translation of line 17—After *Jasānanda*, insert *son of the Mahāpaṇḍita*, the illustrious *Ṭhakkura Jasōdhara*.
- „ 458, para. 5, lines 10—11—Omit the *Sarkho plates . . . and*.
- „ 460, para. 1, line 3—Insert a comma after *granted*.
- „ 460, Text-line 7—Insert a *visarga* after *राज*.
- „ 466, para. 3, line 5—Insert a comma after *Chhattisgarh*.
- „ 467, line 3—*Khijjiṅga* was the capital of the *Bhaṇja* kings. It is identical modern *Khiching* in the former *Mayurbhanj* State. *Daṇḍapura* is probably identical with *Dantan*. See above, p. 411.
- „ 468, Text-line 15—For the note-reference 21 read 12.
- „ 471, Translation of verse 15, line 3—For *Pṛithvidēva* (I) read *Pṛithvidēva* (I).

- Page 474, Title of the inscription—For **PLATE** read **PLATES**.
 „ 474, f. n. 1, line 1—Insert a comma after 76, and for date read dated.
 „ 478, Translation of verses 15—16, line 2—Insert a comma after maṇḍala and taxes.
 „ 482, Text-line 34—For चादोकेनो read चांदाकेनो.
 „ 482, foot-note 9—For चांद्राकेणो read चांदाकेणो.
 „ 483, Page-title—For 1297 read 1207.
 „ 484, line 7—For jibvāmūṭiya read upadhmāṇiya.
 „ 487, Text-line 17—For पु पवन्ता— read पुपवन्ता.
 „ 496, para. 3, line 8—Insert a comma after Harigaṇa and Vallabharāja.
 „ 499, Text-line 20—Insert [before ॥२४॥] and दधद—.
 „ 513, para. 2, line 6—For Kosandhi read Kōsandhi.
 „ 513, Text-line 2—For विभ्रमदद— read विभ्रमपद—.
 „ 513, f. n. 1, line 2—For Archanānasa read Ārchanānasa.
 „ 514, foot-note 11, line 3—For आत्रेयाचंनानस— read आत्रेयाचंनानस—.
 „ 516, Translation of verse 3, line 1—Delete the comma after born.
 „ 519, para. 3, line 3—For Chhituka read Chhītuka.
 „ 521, 2—Insert at Vaṇārī after a beautiful tank.
 „ 524, Text-line 27—For वेदि सम्बत् read वेदिसम्बत्.
 „ 527, Translation of verse 36, line 1—For Āmaṇḍēva read Āmaṇḍēva.
 „ 535, para. 1, line 7—Insert a comma after Jājalladēva II.
 „ 542, f. n. 2—For i.s., (Vishṇu) read (i.s., Vishṇu).
 „ 543, line 16 from the bottom—For well -preserved read well preserved.
 „ 550, para. 5, line 3—For 24th June read 9th July.
 „ 576, para. 4, last line—For Ratnapāla read Ratnadēva.
 „ 582, Translation of C—Insert Rāṇaka before Gōpālādēva.
 „ 582, line 15, Title of the inscription—For (Kalachuri) read Kalachuri.
 „ 585, para. 5, line 1—For Samvat read Sainvat.
 „ 599, para. 5, line 4—Bōpadēva should be in thick Roman type.
 „ 621, Translation of line 1—Insert the prosperous before Bharukachchha.
 „ 628, Text—line 6—For मंडलपतीन read मंडलपतीन्.
 „ 636, para. 1, line 4—For Jāuli read Jāulī.
 „ 654, line 5—For Joyasimha read Jayasimha.
 „ 654, footnote 1, line 5—For स्वच्छा read स्वेच्छा—.
 „ 656, Text-line 16—Delete the visarga after (त्रम्).

PLATES

- Plate XCI—Title—For (KALACHURI) read KALACHURI.
 „ CI—Title—For (KALACHURI) read KALACHURI.

INSCRIPTIONS OF THE KALACHURIS OF SARAYUPARA

No. 73; PLATE LXI

KASIA STONE INSCRIPTION

THE stone slab which bears the subjoined inscription was discovered by Mr. A. C. L. Carlleyle in 1875-76 at the Buddhist ruins near Kasiā (lat. 26° 45' N., long. 83° 55' E.), the ancient Kuśanagara, where Gautama Buddha entered the *Mahāparinirvāṇa*.¹ "The exact spot where the discovery was made was on the south side of the doorway of the brick-shrine in which the large blackstone image of the Buddha, locally known as Māthā Kūar was originally enshrined".² The inscription was first noticed by Dr. Kielhorn, from estampages supplied to him, in his *Epigraphic Notes in Nachrichten von der Königl. Gesellschaft der Wissenschaften zu Göttingen Phil.-historische Klasse*, 1903, pp. 300-303. It was next edited from the original stone, with a lithograph and a translation, by Rai Bahadur Daya Ram Sahni in the *Epigraphia Indica*, Vol. XVIII, pp. 128 ff. It is edited here from excellent estampages which I owe to the kindness of the Curator of the Lucknow Museum, where the slab has since been deposited.

The slab which is of the blue stone variety from the Gaya district measures 3' 1/4" in breadth and 1' 5 1/4" in height. The inscription is fragmentary. The extant writing covers a space 2' 10 1/4" broad by 1' 2 1/4" high, and contains 24 lines. Nothing is of course lost at the top. On the proper right and particularly on the left, especially in ll. 10-24, a large number of letters have been completely damaged owing to the peeling off of the surface of the stone. Besides, one or two lines have been damaged at the bottom, which is much to be regretted; for the lost portion must have contained some more historical information as well as particulars about the object of the inscription. The size of the letters varies from 3/8" to 5/8". The letters are larger and more sparsely written in the first five lines. They gradually decrease in size and are more compressed in subsequent lines.

The characters are of the Nāgarī alphabet. R.B. Sahni assigned the inscription to the 11th or 12th century A.C. In my opinion it is somewhat earlier as it shows the following palæographic characteristics:—(1) The *mātrā* for the medial *ē* and one of the constituents of the medial *ai*, *ō* and *au* appear as small curves added to the left of the top line of the consonant. They have not yet developed into full-fledged *prishṭhamātrās*; (2) the medial *u* is shown by a small serif at the bottom of the vertical; see, e.g., *sudhīḥ* and *sphuṭa-*, both in l. 8; (3) the left limb of *dh* and *kh*, the tail of *h* and the vertical at the top of *ṭh* have not yet been developed as in the Nāgarī alphabet of the 12th century and the loop in the right limb of *kh* is open in some places; see, e.g., *-nidhīḥ*, l. 4, *khyāta-*, l. 13, *śikhari-*, l. 16, and *haṭhakṛit-*, l. 3; (4) *ph* presents transitional forms; see, e.g., the archaic form in *muktā-phalaiḥ*, l. 20, and the later one in *sphuṭa-*, l. 8. In many respects the present inscription resembles the Bilhāri stone inscription of Yuvarājādēva II. On the evidence of palæography I would, therefore, assign the record to the 10th cen. A. C. The language is Sanskrit,

¹ This identification is established beyond doubt by the discovery, in the *stūpa*, of a copper-plate inscription containing besides certain *sūtras* the words [*Parī*]nirvāṇacaityē tāmra-paṭṭa iti. Some *Mahāparinirvāṇa* clay seals have also been discovered there. For the excavations at Kasiā, see *A. R. A. S. I.* for 1910-11, pp. 63 ff. and for 1911-12, pp. 134 ff.

² *Ep. Ind.*, Vol. XVIII, p. 128. Hirananda Sastri, who excavated at Kasiā, thinks that the shrine was the chapel of a monastery; see *A. R. A. S. I.* for 1910-11, pp. 68 ff., and for 1911-12, pp. 138 ff.

and except for the opening obeisance to Rudra and Buddha, the preserved portion is wholly in verse. The number of verses wholly or partially preserved is thirty. As regards **orthography** we may note that *b* is everywhere written as *v*; *h* is replaced by *gh* in *Naghuṁsha-*, 1.9 and the *anusvāra* wrongly substituted by *ñ* in *vaṇṣa* and *vaṇṣē*, ll. 10, 11 and 12, by *m* in *samvidhāy-*, 1.5 and by *n* in *rājahans-īva*, 1.19.

The inscription opens with five invocatory verses, the first two of which are in honour of Śiva,¹ probably because the king who put up the inscription was a devotee of that deity. The third verse is in praise of the Buddhist goddess Tārā, while the next two invoke the blessings of the Buddha. With verse 6 begins the description of the pedigree of the ruling king. The first seven verses (6-12) describe his mythical ancestors. The god, who is the cause of the creation, preservation and destruction of the universe, first created Brahmā, who himself produced the seven Prajāpatis. One of them Atri, after performing very severe penance called *anuttara*², brought forth the moon. His son was Budha who married Ilā. Their son was Purūravas with whom the heavenly damsel Urvaśī enjoyed pleasures for a long time. The genealogy is then carried on through Āyu, Nahusha, Yayāti, Yadu, Sahasrada and Haihaya to Kārtavīrya. The historical portion begins in verse 13 with the mention of the Kalachuri family, to which the reigning king belonged. The first historical person of that family mentioned in the present record is Śaṅkaragaṇa who is said to have pleased Śiva and obtained from him his own symbol. This was probably the emblem of the bull which figures on the seal of Sōḍhadēva³ who probably belonged to a collateral branch of the same family. His son was Nannarāja, who, again, had a son named Lakshmaṇa (I). This last-mentioned prince is described in verse 17 as having established himself in the mountainous country called Śaivaya, which was the place of residence of the mythical king Sibi, the son of Uśinara. From him was born Śivarāja (I). The latter's son was Bhīmaṭa (I), who again had a son named Lakshmaṇarāja (II). We are told that the title *Rājaputra* befitted this prince more appropriately than hundreds of others. Lakshmaṇarāja (II)'s son was Śivarāja (II). The latter's son was described in verse 22, but his name is now lost. His wife was named Bhūdā. Next is mentioned Lakshmaṇarāja (III) who was probably a son of Bhūdā. He married a lady named Kāñchanā whose father's name, which occurred at the beginning of line 21, is now illegible. Their son was Bhīmaṭa (II). The mutilation of the last three lines makes it difficult to say if it was Bhīmaṭa II or one of his successors who put up the present record.

As the concluding portion of the inscription is completely effaced, it is not possible to say definitely what it was intended to record. But since it was found amidst the ruins of a shrine where a colossal image of the Buddha was discovered, it can be conjectured that the **object** of the present inscription was probably to record the construction of a monastery and the chapel attached to it.⁴

The preserved portion of the inscription contains no date, and as stated above, it is not possible to say how many princes, if any, succeeded Bhīmaṭa, the last named king in this record. The description of the ruling princes given here is again merely conventional and mentions no historical event. It has, of course, been suggested that the word *kīrti* in the beginning of line 17 may be the name of a king who was a contemporary of

¹ See below p. 380, n. 1.

² See below, p. 380, n. 4.

³ See below, No. 74, Plate LXII.

⁴ *A. R. A. S. I.* for 1910-11, pp. 68 ff.

Sivarāja I. Dr. H.C. Ray¹ has attempted to identify him with the Chandēlla king Kirtivarman (1098 A. C.), but this would necessitate our assigning the present record to the 13th century A. C. Such a late date is opposed by the palaeographic evidence set forth above. It is again very doubtful if *kīrti* in line 17 is at all a proper name. It is more probably used here in the ordinary sense of 'fame'.

There is only one place-name Śaivaya in the preserved portion. Kielhorn identified it with Seweya about a mile to the south of Kasiā, but as Sahni has pointed out, it is described in the present record as a mountainous district (*sikhari-vishaya*), while Seweya is situated on perfectly level ground. It is, however, quite likely that this branch of the Kalachuris was ruling over the adjoining country.

TEXT²

- 1 [ओं] नमो रुद्धा(द्रा)य । नमो वु(वु)द्धाय । यज्ज्योतिः सूक्ष्ममेकं यदखिलकरणग्रामगो[ष्ठी]-
विवादिज्ञानासिब्यस्तगाढावृतिवितततमो[ग्रन्थि] विद्योतते च । व्यक्ताद्यैर्भूतिभेदैर्विलसति
रमय[त्पू]रुषं [य] ७- - -
- 2 - पायात्त्रिपर्वप्रभवभयभिदः शाश्वतं शङ्करस्य ॥³[१॥*] दृष्ट्वा कोपपराङ्मुखीं गिरिसुतां
सन्ध्याप्रणामेर्ष्यया तत्काला(लो)चितचारुचाटुघटनापर्याकुल⁴स्तत्क्षणं(णम्)[१*] पौलस्त्यो-
ज्जितदोह्य⁵ ७ ७ ७ - - -
- 3 ७- - त्वस्तया पायादः सुचिरं तया हठकृताश्लेषोत्सवः शङ्करः ॥⁷[२॥*] मूर्तिर्वर्ममयी कृपा-
रसवहं चेतो विशुद्धा धियः ।⁸ नेत्रे मैत्रगुणानुरागसुभगे शान्ताभिनीतो करौ । इत्येवं सुगतानु-
शास[न] ७
- 4 - -⁹ कर्तृश्रि(श्रि)यं स्वां तनुं वि(वि)भ्राणा भवतां सुखानि तनुतां तारा त्विलोकेश्वरी ॥[३॥]
जयत्यसंजातविचित्रवासनागुणानुरागोज्ज्व(ज्ज्व)लधीस्तपोनिधिः । तथागतः स्तम्भितमारसुन्द-
[रीमहो¹⁰]त्सवः सिद्धगणैर[भि]-
- 5 [ष्टुत*]: ॥¹¹[४॥*] श्रेयः सत्त्वो(त्त्वो)पकृतिपरमं पश्यता येन तत्तत्त्वप्राणैरप्यतिथिषु कृतं
कीर्तितं यत्कथाभिः । [योगै]श्वर्या[ज्ज]गति सुव(व)हन् सन्निधाया¹²वतारान् कारुण्यैकप्र-
[कृतिरभवद्यः स]दासौ मु[नी]-
- 6 [न्द्र]: ॥¹³[५॥*] यद्वी(द्वी)जं जगतां लयस्थितिविधौ यच्चैकमालम्ब(म्ब)नं देवो दंत्यनिषू-
दनः स भगवान्द्र(न्द्र)ह्याण[मग्रेसृजत्] । ते[ना]शु त्रिजगत्प्रपञ्चरचनाचातुर्यवियो(द्यौ)-
कसा [सप्तात्रि][प्रमु*]खाः प्रजाधिपतयो ध्या-
- 7 [त्वा*] समुत्पादिताः ॥¹⁴[६॥*] तत्रात्रिस्त्रीणि दिव्यान्यकृत कृतधियामग्रणी[र्वं]त्सराणाम-

¹ D. H. N. I., Vol. II, p. 750.

² From inked estampages.

³ Metre: *Sragdharā*.

⁴ स, which was at first omitted, is written below.

⁵ Sahni read पर्याकुल, but what appears like an *anusvāra* on *la* is a fault in the stone.

⁶ Sahni read दोह्य, but I see no curve over the last *akshara*.

⁷ Metre of this and the following verse: *Sārdūlavikrīḍita*.

⁸ This mark of punctuation is superfluous.

⁹ Restore -नुशासनपरां व्यक्तश्रियं.

¹⁰ These three *aksharas* are almost completely damaged. Sahni proposed to restore them as -रमहो-, but the metre requires the first *akshara* to be *guru*.

¹¹ Metre: *Vaiśaṣṭha*.

¹² Read संविधाया-

¹³ Metre: *Mandākrāntā*.

¹⁴ Metre: *Sārdūlavikrīḍita*.

- व्याक्षेपात्सहस्रान्य (ष्य) निमिषनय [नो] नु [त्त] रा [ख्य] न्तपस्तत् । तद्वीर्यादाय [ने] त्रादजनि दश-
[दिशो] भ्राजय [न्यो] (ञ्यो) तिरोधः
- 8 --¹ विश्वाभिनन्दद्युतिरमृतनिधिश्चन्द्रमाः सम्प्रवृत्तः ॥²[७॥*] तस्मादजायत सुधीः स्फुट-
हेमकान्तिरिन्दोरनिन्द्यमहसो यशसान्निवासः [१*] [लो] कत्रयेपि वु(बु)ध इत्यभिगीतनामा
[प*] [त्नी] मिलामयमवाप [म*]--
- 9 [नो] स्तनूजां (जाम्) ॥³[८॥*] आसीत्ततोपि जगद्भुतरूपकीर्तिराशान्तविस्तृतयशास्तनय-
स्तपोधिः [१*] येनोर्व्वंशी विवु(बु)धलोकमपास्य सर्व्वं रेमे चिरं सह पुरुरवसेह सुभूः ॥
[९॥*] आयुस्त[स्य] [सुतः*] स चापि⁴ नधुं(हु)ष[ञ्चा] [स्मा*]--
- 10 [द्ययाति] स्त्वसौ तस्योर्व्वीपतयो यदुप्रभृतयः पञ्चाभवन्नात्मजाः । सूनृचापि यदोः सहस्रद इति
ख्यातः क्षितीशो भवत् । त्रैलोक्याच्चित्तवड्डश⁵ विस्तृतिरभूत्तस्मात्पुन[र्ह्य] ॥⁶[१०॥*]⁶ -- ७ --
७ ७ ७ --
- 11 न्त⁷ गुणैर्नरेन्द्रैरानन्दितेन भगवान्स व(व)भूव वड्डशे⁸ । यः कार्त्तवीर्य्य इति पुण्यतमाभिधानः पृथ्वीं
पृथोरपि गुणैरधिकैर्विनिन्ये ॥⁹[११॥*] यद्विश्वस्य पुरा पुराणविधिना वर्त्मात्मभू -- ७ --, ---
७ ७ -- ७ -- ७ ७
- 12 ७ लैर्भूतैस्तदेवाधिपे [१*] तस्मिन्निचितशासने किमपरं चिन्तामयीमप्यसौ तत्कालेस्त्रभूदापतन्नवि-
नयप्राप्तिं प्रजास्वमृशत् ॥¹⁰[१२॥*] वड्डशे⁸ तस्य प्रथितमहसः सम्प्रवृत्ते त्रिलोकीचू¹¹ डारत्नं
कलचुरिकु[लं*] -- ७ -- ७ -- ७ -- [१*] --
- 13 --¹² शङ्करगुण इति ख्यातमूर्त्तिर्व्वं (व्वं) भूव प्रीतः प्रादात्स्वमिह पुरजिच्चिह्नमह्माय यस्मै ॥¹³
[१३॥*] तस्मादुर्व्वीनिवसनसरिन्नायपर्यन्तकीर्त्तौर्दोषापायप्रसभविल[स*] द्विश्ववन्द्योदयश्रीः [१]
श्रीमान् (ञ्) जज्ञे रवि[रिव*] ७ -- ७ -- ७ --, ---
- 14 [वासो ?] पहितवसुधापावनो नन्नराजः ॥¹⁴[१४॥*] यत्सेनासुन्दरीभिर्नवतिलककुतालङ्कृतीन्या-
पगाना¹⁴ मुद्यद्भूभङ्गलीलासमधिकरमणीयानि पत्या मुखानि । भ्राजन्नेत्रोत्पलानि स्मितनलिनदला-
ताम्रलोलाधराणि --- ७ -- ७ ७ ७ ७ ७ ७ --
- 15 [सस्पृ] हं वीक्षितानि ॥¹⁵[१५॥*] तस्यासपत्नघनकीर्त्तिलतावितानसंछादिताखिलदिगन्ततनोस्त-
नूजः । श्रीलक्ष्मणः क्षपितवैरिव(व)लः प्रतापः प्रत्यक्षविग्रहपरि[ग्र]हवानिवासीत् ॥¹⁶[१६॥*]
एकस्यैकोदरशयनयो -- ७ -- ७ --, --- ७ ७ ७

¹ Restore सोयं.

² Metre: *Sragdharā*.

³ Metre of this and the following verse: *Vasantatilakā*.

⁴ Sahni read --स्ततोपि नधुंषञ्चा[स्माद्ययाति]स्त्वसौ, but the first three *aksharas* are clearly स चापि and the superscript letter in the sixth is ण.

⁵ Read वड्ड--.

⁶ Metre: *Sārdūlavikrīḍita*.

⁷ The last two *aksharas* of l. 10 were probably --रन्--.

⁸ Read वड्डे.

⁹ Metre: *Vasantatilakā*.

¹⁰ Metre: *Sārdūlavikrīḍita*.

¹¹ This and the following eight *aksharas*, though omitted in Sahni's transcript, are quite clear in the lithograph.

¹² Restore राजा श्री--.

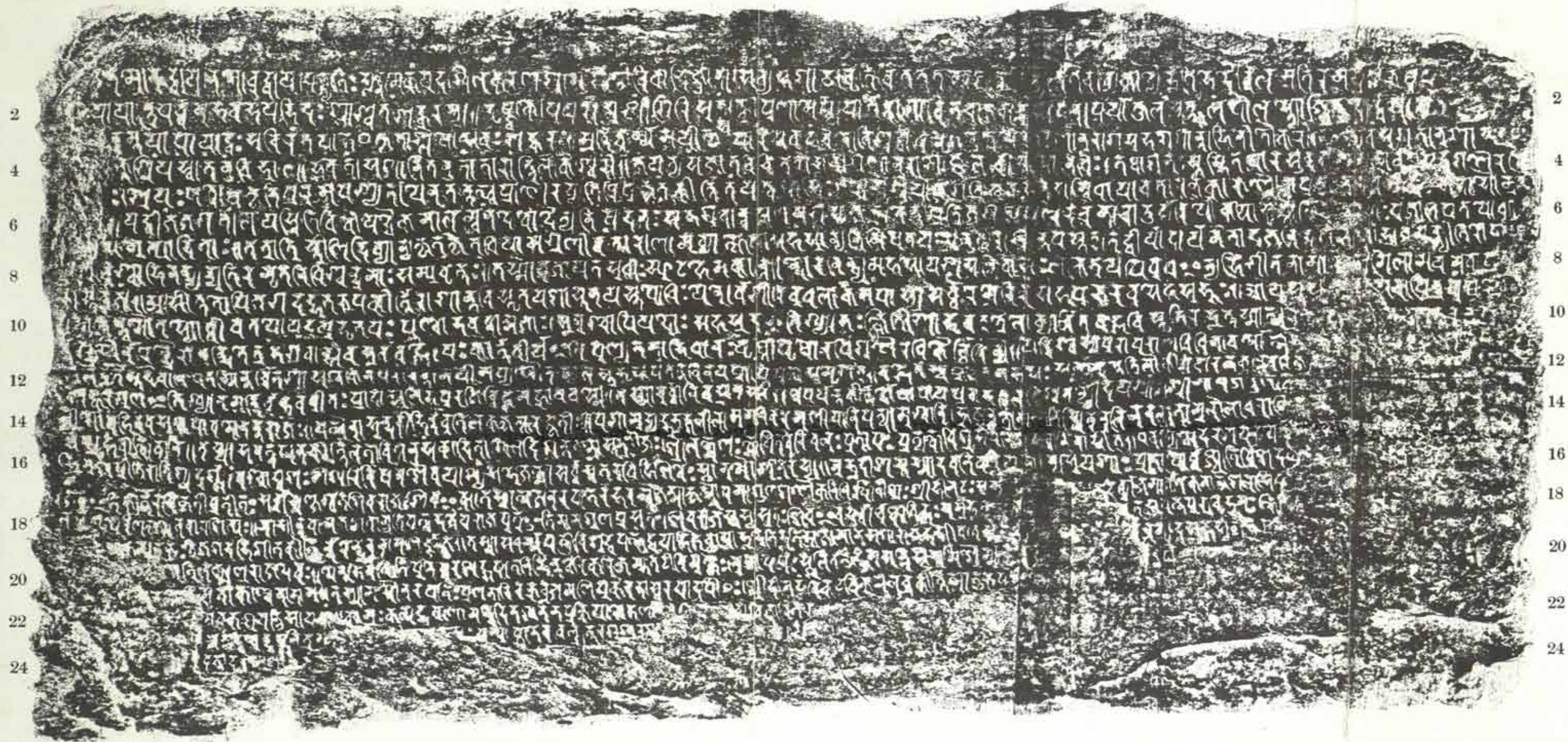
¹³ Metre of this and the following verse: *Mandākrāntā*.

¹⁴ This *akshara*, which was omitted at first, is written below the line.

¹⁵ Metre: *Sragdharā*.

¹⁶ Metre: *Vasantatilakā*.

KASIA STONE INSCRIPTION



- 16 भिममुखप्रीतिराविश्य दुर्गं (गंम्) । पश्चादीशः शिखरिविषयं शैवयाह्यं स भेजे क्षमासर्वस्वं
तदपि हि शिवेः (वेः) स्थानमौशीनरस्य ॥¹[१७॥*] अभूदीशस्तस्मादवनिवलयस्यास्य सुयशाः
प्रतापोर्व्वज्योतिर्व्विशद [इव*] -- ० ० ० -- [1*] ० ---- ०
- 17 [जित?] इति कीर्त्तरपि कृती प्रतीतः सर्व्वस्मिञ्जगति शिवराजः शिव इव ॥²[१८॥*]
तस्यात्मजो नरपतेरभवत्सुजन्मा कृत्स्नोपमागुणगणैकनिधिः क्षितीशः [1*] श्रीभी[म]टः सुभ[ट*]
-- ० ० -- ० --- निर्व्वर्जिमाजंनकलाकुशलासिधा[रः*]³[॥१९॥*] -- ० -- ० ० ० -- ० ० -- ०
-- [श्री*]-
- 18 ल[क्ष्मणः] परिणताखिलन्नापशिल्पः ॥(१) [आ]सीन्नृपात्मजशतान्यतिपत्य भेजे यं राजपुत्र
इति नाम गुणप्रसूतं (तम्) ॥⁴[१२०॥*] शिवराजस्तस्य सुतः शिव इव सर्व्वार्थकोविदः
समभू[त][1*] तसपत्नपुरविभ्रमः क्षि[तौ]⁵[॥२१॥*]
- 19 कल्पतरुः [1*] त्रिजगदभिगीतकीर्त्तिर्त्तरेन्द्रचूडामणिज्जं [जे] ॥[२२॥*] तस्यास घर्म्म-
पत्नी विशुद्धपक्षद्वया हितच्छाया [1*] भूदेति भूतिभाजो मानसगा राजहन्सीव⁶ ॥[२३॥*]
त[स्या] ० --⁷ ० ० ० -- ० ० -- ० --- चन्द्रादसङ्गसु ० -- ० ० -- ० --- [1*] -- ० -- ० ० ० --
० ० -- ०
- 20 --, -- ० -- [जग]ति लक्ष्मणराजदेवः ॥⁸[२४॥*] येनाहवक्षितेषु निष्ठुरखड्गपातनिभिन्नवैरि-
रिकुम्भतटीविमुक्तः । मुक्ताफलैः स्खलितकुङ्कुमसन्निभास्त्रमिश्रैर्म्म[ही] ० ० ० -- ० ० -- ० ---
[॥२५॥*] [1] . . .
- 21 सुता काञ्चना नाम ॥⁹[२६॥*] तस्यामसौ नरपतिः प्रणतारिचक्रचूडामणि-
प्रकरभास्वरपादपीठः । श्रीभीमटं विकटविक्रमलब्ध (व्य) कीर्त्ति[मा*]त्मानुरूप¹⁰ ० ० -- ० ० -- ०
--¹¹ [॥२७॥*] -- ० -- ० ० ० -- ० ० --, -- ० -- ० ० ० -- ० ० -- [1*]
- 22 -- ० -- ० ० ० -- ० ० --, -- ० [यत्र?] कथयन्ति साय[कं](कम्) ॥¹²[२८॥*] कामः कल्पद्रुमा-
णामनुदिनखननप्रक्रियारोह[णाद्रिः] ---- ० चिन्तावितर ० ० ० -- ० -- ० -- [1*]
---- ० -- ० ० ० ० ० ० -- ० -- ० --, ---- ० -- ० ० ० ० ० -- ० -- ०
- 23 --¹³[॥२९॥*] ---- ० वेन्द्रस्खलितम् ० ० -- ० -- ० --, सम्प्राप्तानेकवल्गतुरग[क्षु]-
र[क्ष] -- ० -- ० -- [1*] ---- ० -- ० ० ० ० ० -- ० -- ० --, ---- ० --
० ० ० ० ० ० -- ० -- ० -- [॥३०॥*]
- 24 वृत्तादरसार

¹ Metre: *Mandākerāntā*.

² Metre: *Sikharīṇī*.

³ Metre of this and the following verse: *Vasantatilakā*.

⁴ Sahni read गुणप्रसूत(ति)[ः], but the *anusvāra* of त is placed by its side.

⁵ Metre of this and the following two verses: *Āryā*.

⁶ Read राजहन्सीव.

⁷ Restore तस्यामसौ.

⁸ Metre of this and the following verse: *Vasantatilakā*.

⁹ Metre: *Āryā*.

¹⁰ These four *akṣaras*, though omitted in R. B. Sahni's transcript, are quite clear in the lithograph.

¹¹ Metre: *Vasantatilakā*.

¹² Metre: *Ratbōddhatā*.

¹³ Metre of this and the following verse: *Sragdharā*.

TRANSLATION

Om! Adoration to Rudra!¹ Adoration to the Buddha!

(Verse 1) May the eternal lustre of Śaṅkara, who destroys fear from the three-fold cause,² protect (you)—(the lustre) which, being subtle and unique, flashes forth (after) cutting asunder the knot of the deep and extensive ignorance with the sword of knowledge, in respect of which the whole multitude of sense-organs is at variance, (and) which shines in the (various) forms of (its) superhuman power such as the manifest, delighting Puruṣa....!

(V. 2) May Śaṅkara protect you for a long time!—(Śaṅkara) who, seeing that Pārvatī had turned away her face in anger through jealousy owing to his salutation of Sandhyā,³ was perplexed in (finding out) an excellent means of coaxing her befitting the occasion, (and) who that very moment had the joy of a forcible embrace (given) by her (i.e. Pārvatī) being frightened [by the lifting up of the mountain Kailāsa] by the two mighty arms of Rāvaṇa!

(V. 3) May Tārā, the mistress of the three worlds, increase your pleasures!—(Tārā), who bears her body (which is) manifestly beautiful and (which is) intent on (following) the precepts of the Buddha in this way, (viz.,)—(her) form is full of piety, (her) mind has the feeling of mercy, (her) intellect is very pure, (her) eyes (appear) beautiful with (their) love of the virtue benevolence, (and) (her) hands (are) in a peaceful posture of . . . !

(V. 4) Glorious is the Buddha, the ascetic, whose intellect is bright on account of the absence of fondness for the varied desires and qualities, (and) who, having curbed the great joy of the damsels (sent) by Māra, was praised by the multitudes of Siddhas!

(V. 5) Who, seeing the highest bliss in obliging creatures, performed various deeds for the suppliants even at (the cost of) his life, which have been glorified in stories; (and) who, having assumed by his power of Yōga a great many incarnations in this world, was always wholly merciful by nature,—such is (Buddha) that foremost of sages!

(V. 6) That god (Vishṇu), the destroyer of demons, who is the prime cause of the destruction and maintenance of worlds and is (their) sole support, created Brahmā in the beginning. He, who is the repository of the skill and knowledge in the creation of the manifold objects in the three worlds, created speedily the seven Prajāpatīs, Atri and others, by meditation.

(V. 7) Of them Atri, the foremost among the wise, practised the austerities known as *anuttara*⁴ with unwinking eyes for three thousand divine years without cessation. Through his power was born from his noble eye a mass of light brightening the ten quarters.—So was born the moon, the store of nectar, whose light is praised by the (whole) world.

(V. 8) From that moon was born the wise one, who had manifestly the lustre of gold, the abode of the irreproachable lustre of glory, who is celebrated in all the three worlds by the name of Budha. He obtained for (his) wife Ilā, the daughter of Manu.

(V. 9) From him also was born a son, the repository of austerities, whose glory

¹ *Ruddhāya*, which is clear in the estampage, is probably a mistake for *Rudrāya*; for Rudra or Śiva was probably the tutelary deity of this branch of the Kalachuris. Note that the first two verses are in honour of Śiva.

² I. e., the fear of the *ādbibbāntika*, *ādbidaivika* and *ādhyātmika* danger.

³ I. e., at the time of the morning or evening prayers. *Sandhyā* is taken by Pārvatī to be another woman, to whom Śaṅkara is paying attention. Hence her jealousy.

⁴ Sahni refers to *Harivaṃśa*, (Calcutta ed., 1839), Adhyāya 25, vv. 1314-15, where Atri's penance is called *anuttara*.

had a marvellous form in (*this*) world, and whose fame spread to the confines of the quarters; with whom, **Purūravas**, the beautiful-browed **Urvaśī** enjoyed pleasures here for a long time, rejecting the whole host of gods.

(V. 10) His son was **Āyu**; he begat **Nahusha**; from him (*was born*) that **Yayāti**. He had five sons **Yadu** and others. The son of **Yadu**, named **Sahasrada**, became a well-known king. From him again sprang **Haihaya**, whose extensive dynasty was revered by the three worlds.

(V. 11) In this family gladdened by princes of infinite virtues was born that venerable one who, having the most holy name of **Kārtavīrya**, governed the earth with (*his*) merits surpassing those of **Prithu**.

(V. 12) The same path, which was formerly laid down by the self-existent (**Brahmā**) according to the old custom, was followed (*by all beings*), while he, whose orders were venerated, was the lord (*of the earth*). What more (*need be said*)? He knew of the advent of misconduct even in the minds of (*his*) subjects, appearing immediately (*before them*) with (*his*) missiles.¹

(V. 13) In the dynasty of him of well-known prowess, (*adorning*) the **Kalachuri** family (*which is*) the crest-jewel of the three worlds, there was born (*the king*) **Śaṅkaragaṇa** of well-known form, to whom **Śiva** being pleased instantly granted his own emblem (*i.e., the bull*).

(V. 14) From him, whose fame (*spread*) up to the ocean which is the garment of the earth, was born **Nannarāja**, whose rising fortune, honoured by all, shone forth exceedingly owing to the absence of faults and who, like the sun (*whose rising splendour, adored by all, shines forth at the close of the night*) purifies the earth

(V. 15) The damsels, that were his (*i.e., Nannarāja's*) forces, longingly looked at the faces of rivers² (*as they were being kissed*) by their lord (*the ocean*),—(*the faces*) which had for their fresh ornamental mark, newly planted *tilaka* trees; which appeared more lovely with the play of eyebrows (*in the form of the dancing waves*); (*and*) which had blue lotuses for their bright eyes and the petals of (*red*) lotuses (*growing in them*) for their reddish, tremulous and smiling lower lips.

(V. 16) The son of him (*i.e., Nannarāja*), who, with the canopy of the creeping plant of his matchless dense fame, had covered the whole expanse of the confines of the quarters, was the illustrious **Lakshmanarāja (I)** who, having destroyed the armies of his enemies, was prowess (*itself*) in a visible form.

(V. 17) The lord having entered with affection the fort afterwards took his abode in the inaccessible place called **Śaivaya**, situated among mountains, which was the all-in-all of the earth and the residence of **Sibi**, the son of **Uśinara**.

(V. 18) From him was born the lord of the circle of this earth (*named*) **Śivarāja (I)** resembling **Śiva**, who, possessing excellent fame, looked bright with his

¹ For the idea, compare *Raghuvaṃśa*, Canto VI, verse 39.

² Sahni took the faces described here to be those of the husbands, which their wives eagerly beheld. Hirananda Sastri, on the other hand, understood this verse to mean that the ocean saw with surprise the faces of his wives (*i.e., the rivers*) adorned by the women in **Nannarāja's** forces. Both these interpretations appear to be incorrect. No Sanskrit poet would describe men's faces in this manner. The poet does not also want to say that any damsels accompanied his soldiers and adorned the faces of rivers. The word for 'army' used here is *sēnā*, which, being feminine in gender, suggests the metaphor in the present verse. The forces of **Nannarāja** looked eagerly at the beautiful scene near the mouths of rivers just as a damsel would look longingly at another lady's face being kissed by her lover! The poet's intention is of course to suggest that **Nannarāja's** conquests extended to the shores of the ocean.

valour resembling the radiance of Aurva; who, a wise man, became known over the whole earth by his fame

(V. 19) The son of that king was the lord of the earth, the illustrious **Bhīmaṭa (I)** of noble birth, the sole store of the multitude of excellences (*used for*) comparison, the sharp edge of whose sword was adept in the guileless destruction [of his enemies].

(V. 20) there was the illustrious **Lakshmaṇa (II)**, who had mastered the entire skill of bowmanship; to whom, on account of his excellences, resorted the title of *Rājaputra* which passed over hundreds of other princes.

(V. 21) His son was **Śivarāja (II)**, who, like Śiva, was conversant with all matters confusion in the cities of his enemies on the earth.

(V. 22) [From him] was born the wish-fulfilling tree (*and*) the crest-jewel of kings whose fame was sung in the three worlds.

(V. 23) That prosperous king had a lawful wife named **Bhūdā**, who, being resplendent and descended from noble families on both sides, won his heart, (*and*) who resembled a female swan, casting shade with both her extremely white wings and going to the **Mānasa** lake.

(V. 24) From her [was born] **Lakshmaṇarāja (III)** in (this) world

(V. 25) By whom the earth (*was strewn*) with pearls scattered from the large frontal globes of the enemies' elephants cleft by the hard strokes of (*his*) sword on the battle-fields and mixed with the dropping tears resembling saffron.

(V. 26) [He married] the daughter (*of*) named **Kāñchanā**

(V. 27) On her (*i.e.* **Kāñchanā**) that king, whose foot-stool was brightened by a multitude of the crest-jewels of a host of enemies bowing to him, begot the illustrious **Bhīmaṭa (II)** who, winning fame by his great prowess, became worthy of him.

(V. 28) they describe (*his*) arrow

(V. 29) [He was] the desire of the wish-fulfilling trees, the **Mēru** mountain that is dug day by day.

(V. 30) hundreds of the hoofs of the numerous galloping horses which reached [the place]

NO. 74; PLATE LXII

KAHLA PLATES OF SODHADEVA : (VIKRAMA) YEAR 1135

THESE plates were discovered in 1889 by a cultivator in his field at Kahla¹ (long. 83° 23' E. lat. 26° 23' N.), a village in the *tappa* Athaisi of the *parganā* Dhuriāpār of the Gorakhpur District in Uttar Pradesh. They are now deposited in the Provincial Museum, Lucknow. The inscription on them has been edited before, without any translation or lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. VII, pp. 85 ff. It is edited here from excellent ink impressions kindly furnished by Rai Bahadur Prayag Dayal, Curator of the Museum.

They are two copper-plates² inscribed on the inner side only, each measuring about 1' 5½" broad and 1' 1" high. Their ends are raised into a low rim for the protec-

¹ Kahla lies on the Gorakhpur—Azamgarh metalled road, about 28 m. from Gorakhpur.

² Kielhorn has stated that it is a single copper-plate inscribed on both sides, but this was evidently due to wrong information supplied to him.

tion of the writing. In the middle of the top of each plate there is a round hole, about .9" in diameter, for the ring which holds the plates together. This ring has a round seal, about 3" in diameter, containing in relief on a counter-sunk surface the figure of a couchant bull facing to the proper right. Below this is the legend *Śrīmat-Sōḍhadēvasya* in Nāgarī letters, about .4" high; and below this again, an arrow pointing to the proper right. It may be noted that an arrow pointing in the same direction is also engraved at the end of the record on the second plate to the left of the donor's sign-manual. The first plate weighs 420, and the second, 452 *tolas*, while the ring with the circular seal weighs 157 *tolas*.

The record contains fifty-nine lines, of which thirty-one are inscribed on the first, and the remaining twenty-eight on the second plate. The inscription is well preserved, only a few *aksharas* in the first six lines being slightly damaged by verdigris. The letters are, on the whole, carefully engraved. Their size is about .5". The characters are Nāgarī. The letters *kh*, *dh*, *bh* and *ś* present transitional forms; see, e.g., the forms of *kh* in *mēkhalā*-, l. 11 and *sākh=ēva* ll. 18-19; of *dh* in *-dharā*- in l. 3 and *-bhū-dharah* l. 17; of *bh* in *-ākūta-bhrit*-, l. 2 and *-kshmbhritō*, l. 12; of *ś* in *-āśij*-, l. 3 and *-fira*- l. 5. *H* shows a fully developed tail in *graha*-, l. 1 and *th* a vertical stroke at the top in *-haṭha*-, l. 13. In the form of the initial *i* the horizontal stroke at the top is joined to one of the dots below. In all these respects the characters of the present inscription will be seen to have later and more developed forms than the Kasiā stone inscription.¹ The sign of *avagraha* occurs only once in l. 47, and those for the fractions $\frac{1}{2}$ and $\frac{3}{4}$ in ll. 48-50. The language is Sanskrit. The first thirty-two lines, which contain the genealogical and eulogistic portions, are in verse. The total number of verses in this portion is 30, but none of them, except the last, is numbered. Then comes the formal part of the grant in prose in ll. 32-51, which is followed by ten benedictive and imprecatory verses, all of which are numbered. Lastly come the date, the name of the writer and the king's sign-manual.

In respect of orthography, it may be noted that the *v* is throughout used for *b*; the dental and palatal sibilants are confounded in many places, see, e.g. *-visada*-, l. 1 and *-ajaśram*-, l. 16; *j* is used for *y* in *Kṛitavīrjja*-, l. 3; *-Kārtavīrjjō*, l. 4 and *jātō* (for *yātō*), l. 23; *gh* takes the place of *h* in *Naghushah*-, l. 2 and *si[m]ghāsana-sthō*, l. 13; *m* is wrongly used for *anusvāra* in *kim=vā* l. 27, *samvat*, l. 57 etc., and *n* for the same in *-vansē*-, l. 6, *-vinsati*-, l. 37, *-trinsat*-, l. 39 etc.

After the customary *svastī*, the record, without any invocatory stanza, begins at once an account of the pedigree of the Kalachuri king Sōḍhadēva who issued the present plates from his residence at Dhuliāghaṭṭa. The royal genealogy is traced back to the moon. After describing his mythical and legendary descendants Budha, Purūravas, Nahusha, Haihaya and Kārtavīrya Arjuna, the record states that in the family of the last named prince was born a personage who established himself in Kālāñjara, from where he gradually overran Ayōmukha.² We are next told that this prince, who was an ornament of the Kalachuris, conquered his enemies and gave the kingdom to his younger brother Lakshmaṇarāja, who in turn conquered Śvētapada. In the family of this prince was born the king Rājaputra who captured Vāhali (or, Bāhali), the lord of horses, defeated the kings of the east and lowered the fame of Kirīṭin and other kings. His son

¹ Above, No. 73.

² Kielhorn who read *Ayōmukha-Krath-ākramaṇa-siddha-Kālāñjarah* took the expression to mean that the personage by conquering Ayōmukha and subduing the Krathas possessed himself of Kālāñjara. He could not, however, satisfactorily identify Ayōmukha and Kratha. Krathakaisika is an ancient name of Vidarbha, but that country lies far away to the south of Kālāñjara. The correct reading here is, as shown below, *kram-ākramaṇa*. For Ayōmukha, see below, p. 385.

was Śivarāja (I), who, again, had a son named Śaṅkaragaṇa (I). The latter's son was Guṇāmbhōdhidēva (or Guṇasāgara I), who received some territory from Bhōjadēva and took away the fortune of the Gauḍa king. His first wife was Kāñchanadēvī who bore to him a son named Ullabhā. The latter placed on the throne his half-brother Bhāmānadēva (I), (a son of Guṇasāgara I from another wife Madanadēvī), who, for regaining his kingdom, defeated an army of the king of Dhārā. From his queen Dēhaṭṭadēvī, Bhāmānadēva had a son named Śaṅkaragaṇa (II) *alias* Mugdhatuṅga. Mugdhatuṅga had, from his queen Vidyā, a son named Guṇasāgara (II). The latter's son from his queen Rājavā was Śivarāja (II) also called Bhāmānadēva (II). His son from Sugalladēvī was Śaṅkaragaṇa (III). The latter's son from Yaśōlēkhyā was Bhīma. We are next told that Bhīma, through adverse fate, lost his kingdom. Then Vyāsa, the son of Guṇasāgara¹ from the queen Lāvanyavatī, was placed on the throne of *his father* at the capital² Gōkulaghaṭṭa on Monday, the 8th tithi of the bright fortnight of the second (or *nija*) Jyēshṭha in the year 1087 (expressed in words). His son and successor was Sōḍhadēva who is described as the life of (the country of) Sarayūpāra.

The object of the present inscription is to record that the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Sōḍhadēva, a devout worshipper of Mahēśvara, who meditated on the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara*, the illustrious Maryādāsāgara,³ after bathing in the great river Gaṇḍakī on the occasion of the Uttarāyaṇa-saṅkrānti on Sunday, the seventh tithi of the bright fortnight of Pausa in the year 1134 (expressed in words), granted twenty *nālus* of land in the fields of certain villages to fourteen Brāhmaṇas whose names, *gōtras*, *pravaras*, *śākhās* and places of residence are given in ll. 40-50. The *tāmrapaṭṭa* (copper-charter) was written by the *Adēśanaibandhika* (Recorder of Orders) Janaka on Sunday, the 6th tithi of the dark half of Chaitra in the year 1135 (expressed in decimal figures only).

All the three dates mentioned in the present inscription are evidently of the Vikrama era. The first of them, which is the date of the accession of Sōḍhadēva's father Vyāsa, corresponds, for the *Kārttikādi* Vikrama year 1087 expired, to Monday, the 31st May 1031 A. C. In that year there was an intercalary Jyēshṭha. It is, however, to be noted that the eighth tithi of the bright fortnight of the second (or *nija*) Jyēshṭha commenced 9 h. 35 m.⁴ after sunrise on Monday. Though the tithi was not civilly connected with that day, it must have been so cited because it was current at the time of the accession. The date of the present grant regularly corresponds to Sunday, the 24th December 1077 A. C. On that day the seventh tithi of the bright fortnight of Pausa ended 16 h. 20 m. after mean sunrise, while the Uttarāyaṇa-saṅkrānti had taken place 7 h. 10 m. after mean sunrise.⁵ It will be noticed that this date of Sōḍhadēva is 46 years later than the date of his father's accession. The last date mentioned here, when the grant was actually written, corresponds for the *Kārttikādi* Vikrama year 1134 expired, to Sunday, the 24th February 1079 A. C. On that day the sixth tithi of

¹ Kielhorn identified this Guṇasāgara with Guṇasāgara II, but it is more probable that Guṇasāgara was another name of Bhīma. See Introduction.

² I prefer to take *kaṭaka* here in the sense of 'a capital', not in that of 'a camp'. The *Mēdinī* gives *rājadhānī* (a capital) as one of the senses of *kaṭaka*. See *Kaṭako's trī nitambō drēr-dantinām danta-maṇḍanē* | *Samudra-lavaṇē rājadhānī-valayayōr-apī* ||

³ Maryādāsāgara was plainly another name of Vyāsa, the father of Sōḍhadēva.

⁴ According to Kielhorn's calculations, the tithi commenced 9 h. 47 m. after mean sunrise.

⁵ According to Kielhorn's calculations, the tithi ended 17 h. 21 m. and the saṅkrānti took place 5 h. 35 m. after mean sunrise on that day.

the dark fortnight of the *pūrṇimānta* Chaitra was current at sunrise as required. It will thus be seen that the grant was reduced to writing as late as fourteen months after it was made.

The land measuring 20 *nālus*, which was granted by the present charter, was situated in (the sub-division of) *Ṭikarikā* included in the district of *Guṇakalā*. It formed part of the fields of (the villages) *Mahiāripāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka*, *Vaṇīāpāṭaka*, *Duāripāṭaka* and *Chhiḍāḍāṭembhā*. These villages were bounded on the east by *Antāḍha*, on the north by *Ṭikari*, on the south by *Avaḍachana*, and on the west by *Chanduliā*. The donees were fourteen *Brāhmaṇas*, of whom two received three-quarters of a *nālu* each, and two others one *nālu* each; one got three *nālus* together with a dwelling place, and the rest one and a half *nālu* each. The names of the *Brāhmaṇas*, their *gōtras*, *pravaras* and *sākhas* can be seen from the subjoined translation. The following are named as the places of their residence or origin:—*Kaṭaughana*, *Kahalla*, *Kulāñcha*, *Ṭikari*, *Tālī*, *Nagara*, *Nikhatigrāma*, *Mahuālī*, *Mathurā*, *Sāṅkasasthāna* and *Hastigrāma*.

As for the localities mentioned in this record, *Ayōmukha*,¹ is probably identical with A-ye-mu-k'a mentioned by the Chinese traveller Yuan Chwang. Cunningham identified it with Daundia-khērā on the northern bank of the Gaṅgā², but Mr. V. Smith's view that it corresponds to the Partabgarh and Rae-Barli Districts in Uttar Pradesh³ appears to be more probable; for this territory has to be conquered before a king of Kālāñjara could establish himself in the Gorakhpur District. The identification of *Śvētapada* with the Nasik District in the Bombay State, proposed by Mr. R.D. Banerji, rests on a wrong reading⁴ and has to be abandoned. A clue to its location is perhaps furnished by similarity of its name to *Svētapatha* (*Śvētapatha*) which is mentioned in some records at Sanchi.⁵ Kielhorn identified the river *Gaṇḍakī* in which the king had bathed before making the grant, with the *Gaṇḍak* or Little *Gaṇḍak* of Uttar Pradesh. He also pointed out that 'the river *Sarayū*, after which *Sōḍhadēva*'s territory appears to have been called *Sarayūpāra*, most probably is the river *Gogra*, which in Oudh is known by the names *Deoha*, *Surjoo* or *Sarayu* as well as *Ghogra*'. He could not, however, identify with confidence any of the numerous places mentioned in the present grant. Some of these I have been able to identify with the help of large-scale maps. *Dhuliāghaṭṭa*, where the king was residing at the time of making the grant, is probably *Dohrighāt* on the right bank of the *Ghogra*. It is not, of course, on the *Gaṇḍak* or even the Little *Gaṇḍak*, but in view of its proximity to *Kahla*⁶, which is plainly identical with *Kahalla* mentioned in 1.45 of the present grant, the identification appears to be probable. It also raises the question if the river *Gaṇḍakī* mentioned here could not be the same as the *Ghogra*. *Ṭikari* still retains its name and lies about 2 m. north of *Kahla*. *Chanduliā* is probably *Chandariā*, 2 m. to the west of *Ṭikari*. *Mahiāripāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka* and *Vaṇīāpāṭaka* seem to be identical with *Mehdiā*,

¹ Kielhorn took *Ayōmukha* to be the name of a demon and of a mountain (*Ep. Ind.*, Vol. VII, p. 86, n. 2).

² Cunningham's *Ancient Geography of India* (ed. by S. N. Mujumdar), pp. 443 and 708.

³ Watters, *On Yuan Chwang*, Vol. II, Appendix, p. 338.

⁴ What he read as *Svētapada* in *Ep. Ind.*, Vol. XIX, p. 72 is really *Svētapāṭa* meaning 'the *Śvētāmbara* Jains'; see Bhandarkar's *List of Inscriptions of Northern India*, p. 291, n. 6.

⁵ *M. S.*, Vol. I (Inscriptions No. 89 and 475).

⁶ It is only 9 miles south by east of *Kahla*. The Little *Gaṇḍak* flows about 35 miles and the *Gaṇḍak* about 80 miles east of *Kahla*. Besides, as Kielhorn has admitted, no name like *Dhuliāghaṭṭa* can be found on their banks.

Avasthi, Thathauli and Baonpār respectively, being situated within a couple of miles from Tikari. Of the places of residence or origin of the Brāhmaṇa donees, Kahalla is clearly Kahla where the plates were discovered. Kulāñcha, as stated elsewhere,¹ is mentioned in several records as the place of residence of Sāmavēdi Brāhmaṇas of the Sāṇḍilya gōtra and has been identified by Rao Bahadur K.N. Dikshit with Kulāñcha in the Bogra District of North Bengal. Nikhatigrāmā may be Naktauli, about a mile to the north-east of Tikari and Mahuāli, Mahōliā, seven miles west of Dhuriāpāra. Mathurā is of course too well-known to need identification. Sāṅkasasthāna may be ancient Sāṅkāśya now represented by the village Saṅkisa, 40 miles north-west of Kanauj. The other places I am unable to locate.

TEXT²

First Plate

- 1 सिद्धिः³ [1*] स्वस्ति [1*] अभूत्सोमः सोम्यद्युतिरमृतसूरत्रितनयः स्फुरच्चूडारत्नं स्मरविज-
यिनः संहृततमाः । वु(बु)धस्तस्माज्जातः कुमुदविस(श)दज्जा(जा)नसदनं ग्रहद्वामस्ला(स्ला)-
घावधिरधिकसौभाग्यवसतिः ॥⁴[१॥*] तस्माज्जग-
- 2 त्यतिरपत्यमभूत्प्रभूतभूपालमौलिमणिचुम्बि(म्बि)तपादपद्मः । सद्य त्विषां वितयवेस्म(श्म) पुरु-
रवाः⁵ स यस्योर्व्वसी(शी) प्रियतमा पुरतो व(व)भूव ॥⁶[२॥*] तज्जन्मा नष्टु(हु)षः कृती
निजपदभ्रंस(श)भ्रमाकूतभृद्ये⁷नोत्तप्त-
- 3 तपश्चयेन भगवानिन्द्रोप्यनि[द्र]ः⁸ कृतः । तस्याशी(सी)ज्जितसप्तसागरधराधुर्यैः कुले हैहय-
स्तद्वन्स्यः⁹ कृतवीज्जं(य्यं)भूभूदभवत्त्राता त्रयीवर्त्मनः ॥¹⁰[३॥*] तस्माद्भूतुरभून्निरन्तरनम-
क्षमापाल¹¹चूडाम-
- 4 णिच्छायासम्बलितां¹²धिपङ्कजरजाः श्रीकातंवीज्जो(य्यो)र्ज्जुनः । येनानन्यसमाः क्रमाभूतयः
किचित्कलो¹³ल्लीलया दोर्दण्डज्वरिणः¹⁴ परेण व(व)लिनामावा(वा)ल्यमुल्लङ्घिताः ॥¹⁵[४॥*]
ततः प्रभृति संतते
- 5 प्रणतराजराजीशि[र]श्चरच्चरणपंकजद्वितय¹⁶रेणुराशी(सी)त्कुले [1*] अयोमुखजयक्रमा¹⁶क-
मणसिद्धकालंजरः स्फुरत्परवह्निनीजरदरण्यदावानलः ॥¹⁷[५॥*] कलचुरितिलकः स(श)-
त्रून्जि(ञ्ज)त्वा

¹ Above, p. 268.

² From ink impressions.

³ Expressed by a symbol.

⁴ Metre: *Sikharipī*.

⁵ This *visarga* was added subsequently.

⁶ Metre: *Vasantatilakā*.

⁷ This *akṣara* was at first cut as *द्यि* and subsequently altered to *द्ये*.

⁸ The sense requires some reading like *—प्यनिद्रः कृतः*.

⁹ Read *—स्तद्वन्स्यः*.

¹⁰ Metre of this and the next verse: *Sārdulavikrīḍita*.

¹¹ Read *—नमत्समापाल—*.

¹² Read *संबलितां—*.

¹³ There is no indication of this being altered to *कलेल्लीलया* as supposed by Kielhorn.

¹⁴ These *akṣaras* are quite clear in the impressions.

¹⁵ An *anuvāra* wrongly incised on the top of this *akṣara* has been cancelled.

¹⁶ Some letter, which was previously incised here, has been altered to *मा*. Kielhorn read *कयाक्रमण—*.

¹⁷ Metre: *Prithvī*.

KAHLA PLATES OF SODHADEVA: (VIKRAMA) YEAR 1135

Seal



(From a photograph).

First Plate

2 4 6 8 10 12 14 16 18 20 22 24 26 28 30

First Plate

2 4 6 8 10 12 14 16 18 20 22 24 26 28 30

३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥ ५१ ॥ ५२ ॥ ५३ ॥ ५४ ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६० ॥ ६१ ॥ ६२ ॥ ६३ ॥ ६४ ॥ ६५ ॥ ६६ ॥ ६७ ॥ ६८ ॥ ६९ ॥ ७० ॥ ७१ ॥ ७२ ॥ ७३ ॥ ७४ ॥ ७५ ॥ ७६ ॥ ७७ ॥ ७८ ॥ ७९ ॥ ८० ॥ ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥ ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥

मन्त्री नमस्तुभ्यं नमः ॥

- 6 राज्यं ददौ लघुभ्रातुः । स श्रीलक्ष्मणराजः स्वे(स्वे)तपदं यः पुनर्जितवान् ।¹[16॥*] तद्वत्से² विस्व(स्व)भर्ता तुरग³पतिमथो व(व)द्वान्वाहर्ल यो यश्च प्राच्य⁴क्षितीन्द्रानवसरकरणव्यात-
दोह्णदपः । राजा श्री-
- 7 राजपुत्रः स भयभूदभयव्यक्तिरव्यक्तगर्वः खर्व्वीकुर्व्वन् किरीटिप्रभृतिनृपयशोरासि(शि)माशी-
(सी)न्मनीषी ॥⁵[७॥*] ततः पृथ्वीनाथद्वितयवर्णीयः प्रभुरभूत्प्रमाथी स(श)त्रूणां समिति
शिवराजः
- 8 शिवि(वि)रिव । सुतस्तस्माज्जातः स(श)रणकरुणावृत्तिरसक्तु[त्तमा]नाथः⁶ क्षेमी प्रकृतिसरलः
सं(शं)करगणः ॥⁷[८॥*] तत्सूनुर्द्वाम घाम्नां निधिरधिकधियां भोजदेवाप्तभूमिः । प्रत्यावृत्य
प्रकारः⁸ प्रधि-
- 9 तपुयसा(शा): श्रीगुणभोधिदेवः । येनोद्दामैकदर्पद्विपघटितघटाघातसंसक्तमुक्तासोपानोदंतुरा-
सिप्रकटपुष्पपथेनाहता गौडलक्ष्मीः ॥⁹[९॥*] तस्य च ज्यायसी जाया मूर्त्या
- 10 कीर्तिरिवापरा । नाम्ना श्रीकांचनदेवी¹⁰ लक्ष्मीरिव मुरद्विपः ॥¹¹[१०॥*] तस्मादस्यामनि-
न्यद्युतिररितरुणीचक्रहृ¹²द्वकशल्यः श्रीमान्देवः सितार्चिः सितविततयसा(शा): क्रान्तभूरुल्लभा[ल्य]:
[1*]
- 11 दृष्टे यस्मिन्नकस्म(स्मा)त्तरलमृगदृशां मेखलाग्रधिव(व)न्धः¹³ त्रासादस्त्रं च स(श)त्रोः स्खलति
करतलादधिनामर्थतृष्णा ॥¹⁴[११॥*] यद्भूम्या व्र(व्र)ह्मलोकायितमुदधिमिव प्राप्य यं च
वसन्तः पक्षच्छेतुर्म-
- 12 हेन्द्राद्रवदवनिभृतोप्यासते क्षेमभाजः । योसौ सामन्तसेवांजलिबलय[च]लत्पादपद्माश्रितश्रीः
साम्यात्सिद्धरमुद्राप्रभृतिभिरुभय¹⁵क्षमाभृतो दत्तवार्तः ॥[१२॥*] भ्रातृस्नेहाच्च ये-
- 13 न प्रसरदुरुकरिश्रेणिसंघट्टचण्डप्राज्याजिह्वातखड्ग¹⁶प्रहतरिपुसि(शि)रःपूजितक्षमातलेन [1*]
क्लृप्तः¹⁷ [सि]घासनस्थो¹⁸ निजविजयिपदोद्धारधारावनीशहृत्यत्सेना¹⁹जयश्रीहृठह-
- 14 रणकलाधाम भामानदे[वः] ॥[१३॥*] पुत्रः श्रीगुणसागरस्य मदनादेव्या(व्यां) सतामग्रणी-
र्त्रैमिन्यायपथस्य वेस्म(श्म) यस(श)सां धर्म्माम्भसामर्णवः ॥(1) श्रीमानाश्रितवत्सलः कलि-
कलाव-

¹ Metre: *Āryā*.

² Read तद्वत्से.

³ The *akshara ga* which was at first omitted is written below the line.

⁴ This word is quite clear in the impression. Kielhorn read प्रा[ची]-.

⁵ Metre: *Sragdharā*.

⁶ Read -स्वमानाथः.

⁷ Metre: *Sikharipi*.

⁸ The *visarga* is not cancelled here as thought by Kielhorn.

⁹ Metre: *Sragdharā*.

¹⁰ The metre requires a reading like श्रीकांचनादेवी.

¹¹ Metre: *Anushtubh*.

¹² Kielhorn's reading रचितरुणी(णा)चक्र[म्]- is not supported by the estampages and gives no good sense.

¹³ Kielhorn, who read -ग्रधिद[न्त]:, added the note, 'I take *danta* to be used in the sense of a pin'. The *aksharas* are clearly as transcribed here.

¹⁴ Metre of this and the two following verses: *Sragdharā*.

¹⁵ The word is clearly -*ubhaya*, not -*udaya* as read by Kielhorn.

¹⁶ Kielhorn read सङ्ग here, but the first *akshara* is clearly *kha* as shown by the loop in its right limb.

¹⁷ Originally क्लृपितः. The vowel *i* of *pi* has been cancelled. Read क्लृप्तः.

¹⁸ Read सिंहासनस्थो.

¹⁹ Read -हृत्यत्सेना-.

- 15 मुख्यमुख्यस्थितिः स्येम्नः स्थानन(म)नल्पता ।¹ परिणतेर्भर्त्ता क्षितेर्द्धोरधीः ।²[१४॥*] य-
स्वि(श्चि)न्तामणिरशिनां प्रणयिनां प्रत्यग्रकल्प³कल्पद्रुमः सूरः⁴ सूरिसरोरुहो⁵रितरुणीवक्त्रा-
व्जि(विज)नी-
- 16 चन्द्रमाः ॥(१) यस्मिन्वासुकिंसंगिसंगर⁶गुरुग्राहाहृतारिभयः संगत्सेपमजश्र(स्त्र)मश्रुसलिलं वि-
द्याधरीचक्षुषां(धाम्) ॥[१५॥*] एतस्मात्तनयः कृती निजगुण⁷व्याप्ताखिलक्षमातल-
- 17 [भास्व]त्सुभ्रयस⁸स्तिरस्कृतशसि(शि)च्छायः प्रभुर्भूधरः । कान्त्या स[च्च]रिति⁹गुणैः सुमन-
सामप्यास्पदं विस्मये स श्रीसं(शं)करपूर्वं एष गणवान् देहदृदि(दे)व्यात्मजः ॥[१६॥*]
श्रीभामानादीपादु-
- 18 परिकृताकृत इवापरो दीपः । निजकृतमण्डलवेस्म(श्म)नि स¹⁰ श्रीसं(शं)करगणो देवः ॥¹¹
[१७॥*] ज्योत्स्नेवोदगतपूर्णसागरविधोलक्ष्मीरिव श्रीपतेः सौभाग्ये गिरिजेव मन्मथरिपोः
सा(शा)-
- 19 खेव कल्पाधिपे ।¹² सौभाग्योद्गमभूतिर्भा(भा)रवि¹³सरत्कन्दोल्लसत्कन्दली तस्य श्रीयुतमुग्धतु-
ङ्गनृपतेः देवी¹⁴तु विद्याभिधा ॥¹⁵[१८॥*] दारिद्र्यद्रुमदुःखसंततिलतां छेतुं¹⁶ कठारोपमो गज्जं-
त्कुंजरसंघतूलहृतभुङ्गभू(ग्भू)पालचूडामणिः ॥(१) माद्यत्प्रान्तसमस्तभूपतिघटास्फोटे कृतान्तोपमो दे-
वः श्रीगुणसागरो गिरिसमः तस्याः¹⁷ प्रसूतो नृपः ॥[१९॥*] सौ(शौ)रेः श्रीरिव रोहिणीव हि-
मगोर्गो¹⁸रिव गङ्गाभृतः पौलोमीव स(श)तक्रतोः समभ[व*]त्तस्य प्रिया राजवा । सा लेभे
शिवराजमात्मजमजप्रस्थं क्षितौ विस्तु(श्रु)तं सौ(शौ)र्यो(र्यो)दायगुणालयं ललितया पूतं गिरा
सत्यया ॥[२०॥*]
- 22 स श्रीमान्नृपशाश(स)नानृपपदं संप्राप्य सर्वार्थिनामाशी(सी)त्कल्पमहातरुजिजकुलाम्भोजाकरे
भास्करः ॥(१) किं च स्फ(स्फा)रतरप्रतापदहनज्वालावलीतापिता निर्वर्णं कथमप्ययुधं
- 23 जलधि तीर्त्वापि यस्य द्विषः ॥[२१॥*] मुख्यां दृ(वृ)त्ति किल कृतयुगे यः पृथावेव जा(या)तो
यस्त्रेतायामवसितरिपो रामभद्रे प्रसिद्धः । ज्येष्ठं पा[ण्डो]ः¹⁹ सुतमभज[त*] द्वापरे यः कलौ स
श्रीभा-
- 24 माने विनिहतपदे²⁰ राजितो²¹ राजशब्दः(ब्दः) ॥²¹[२२॥*] तस्मात्सूनुरसूनिव क्षितितले यः

¹ This *daṇḍa* is redundant. Read -मनल्पतापरिणते-.

² Metre of this and the following three verses: *Sārdūlavikrīḍita*.

³ Omit कल्प.

⁴ Kielhorn's proposal to alter सूरः to शूरः is unnecessary as the word means 'the sun' here.

⁵ The *mātrā* on *h* is not cancelled as supposed by Kielhorn.

⁶ These *akṣaras* are quite clear in the impression. Kielhorn read मंग(द)र-.

⁷ Originally गुणैः-, altered to गुण-.

⁸ Read भास्वच्छभ्रयश-.

⁹ Kielhorn read [वृ]द्विचि-., but the first *akṣara* is clearly स and the second probably च.

¹⁰ The *anuvāra* on स is cancelled.

¹¹ Metre: *Āryā*.

¹² Read कल्पाधिपे.

¹³ This *akṣara* is clear in the impression. Kielhorn read वै(वि)सर-.

¹⁴ Read नृपतेर्देवी.

¹⁵ Metre of this and the following three verses: *Sārdūlavikrīḍita*.

¹⁶ Read छेतुं.

¹⁷ Read गिरिसमस्तस्याः.

¹⁸ The *mātrā* on ण्ड appears to be wrongly cancelled.

¹⁹ Read विनिहितपदे.

²⁰ Read राजते. The change does not appear to have been made in the original.

²¹ Metre: *Mandākrāntā*.

- पालयन(न्)¹ प्राणिनः पुण्याचारविशेषतोषितगुरुग्रामो गुणिग्रामि(म)णी²[ः*] । जातः सं(शं)-
कर एष सं(शं)करग-
- 25 णो देवः सदर्पद्विषां विध्वंसे³ प्रसहोर्धिकल्पविटपी सुगल्लदेव्यां ततः⁴[॥२३॥*] ततो भीमो
भीमो⁵ नयविनयसंपत्तिनिलयो यशोलेख्यादेव्यास्तनय इव कुन्त्याम्पितृपदे⁶ । स(ह)सन्
- 26 सल्लोकानां प्रमदभरजन्माश्रुसलिलैः सु(शु)भैः[*] कुम्भा[म्भो*]भिः स्तपितवरमूर्तिविवल-
सति ॥⁷[२४॥*] अस्मिन् रा[ज्य]⁸परिच्युते विधिवसा(शा)ल्लावण्यवत्यामभूदेव्यां श्रीगुण-
सागरान्नरपतेस्त्य-
- 27 न्नजन्मा ततः ॥(१) श्रीव्यासः स परास(श)रादिव मुनेर्व्यासः सिसुत्वेपि न प्राप्ताः⁹ त्यागदया-
दिभिर्गुणगणैः¹⁰ यस्यापरे तुल्यतां(ताम्) ॥¹¹[२५॥*] किम्वा¹²व(व)लिः किमयमुष्णमरां(री)-
चिसूनुः किं राघवः किम्
- 28 [नृग]ः किमयं ययातिः । एवं जनैः प्रतिदिनं परितर्कयद्भिर्यः स्तूयते जगति स¹³ स्वपदे प्रति-
ष्ठः¹⁴॥[२६॥*] श्रीमान् स स्वपितुः¹⁵ प[दे] गतवति ज्येष्ठे द्वितीये क्रमाद्वारे शीतरुचेः
सुधा-
- 29 सुधवले पक्षेष्टमीवासरे । सप्तासी(शी)तिसमन्विते दस(श)गुणे सम्बत्सराणां¹⁶ शते भूयो गोकु-
लघट्टभाजि कटके भाल्येष लब्धो(ब्धो)दयः ॥¹⁷[२७॥*] तत्पुत्रः सुकृतैर्ज्जनस्य नृपतामासादितः
[स्व]-
- 30 गुणैः¹⁸ राजा निर्जितकात्तवीर्यचरितः श्रीम¹⁹सोडदेवोधुना । सत्यत्यागविवेकविस्मयनयव्यापार-
विस्फारितप्रालेयाचलचूलनिर्मल्यशोधौतत्रिलो-
- 31 कीतिलः ॥[२८॥*] प्रौढप्रतापपरि[ता]पभयादि[वे]यं कीर्तिः(क्तिः)²⁰ श्रु(श्रि)ता जलनिधीनपि
सप्त तूर्णं(णम्) । लक्ष्मीः पुनर्ज्जलधिमध्यनिवाससैत्यात्²¹ श्रीसोडदेवचरणं स(श)र-

Second Plate

- 32 णं प्रयाता ॥²²[२९॥*] श्रीमत्सोडदेवोयं सरयूपारजीवितं(तम्) । विदुषामग्रणी[*] सू(शू)रो

¹ Originally पालयन altered to पालयन.

² These letters are clear in the impression. Kielhorn however read गुणग्राहिणां.

³ I fail to see any sign of correction here.

⁴ Metre: *Sārdūlavikrīḍita*.

⁵ These letters are quite clear. Kielhorn, however, read भीमोभीष्टो.

⁶ Read कुन्त्याः पितृपदे. The change may have been made in the original.

⁷ Metre: *Sikharinī*.

⁸ Originally राज्या-, changed to राज्य-.

⁹ Read शिशुत्वेपि न प्राप्तास्त्याग-.

¹⁰ Read गुणैर्यस्या-.

¹¹ Metre: *Sārdūlavikrīḍita*.

¹² Read किं वा.

¹³ Read स्वपदप्रतिष्ठः. Kielhorn who took स्वपदे as one word, thought that *Saspa* was perhaps the name of a person. *Ep. Ind.*, Vol. VII, p. 86, n. 5.

¹⁴ Metre: *Vasantatilakā*.

¹⁵ Here also Kielhorn takes स्वपितुः as one word.

¹⁶ Read संवत्सराणां.

¹⁷ Metre of this and the following verse: *Sārdūlavikrīḍita*.

¹⁸ Read गुणै राजा.

¹⁹ This *akṣara* is redundant. Kielhorn read it as स.

²⁰ Kielhorn read परिताप[चचारि]भूपकीर्त्तः, but the *akṣaras* are clearly as transcribed above.

²¹ Read शैत्याच्.

²² Metre: *Vasantatilakā*.

- धम्मंरासिः (शिः) प्रजेस्व (श्व) रः ॥ ३० ॥ ¹ स्वस्ति । धुलिआघट्टसमावासात् ।² परमभट्टा-
रकमहाराजा-
33 धिराजपरमेस्व (श्व) रश्रीमयादासागरदेवपादानुध्यातपरमभट्टारकमहाराजाधिरा [ज] परमेस्व-
(श्व) रपरममाहेस्व (श्व) रश्रीमत्सोढदेवपादाः कल्याणिनः । महाराज्ञी ।
34 महाराजपुत्र । महासान्धिविग्रहिक । महामहंतक । महाप्रतीहार । महासेनापति । महा-
अक्षपटलिक³ । महासाधनिक । महाश्रेष्ठि । महादानिक । महापाञ्चकुलिक⁴ । सौ (शौ)-
लिकक⁵ । गौलिक (लि) क ।
35 घट्टपति ।⁶ तरपतिविषयदानिक । दुष्टसाधक । खण्डवाल । व (व) लाधीरप्रभृतीन् समस्त-
राजपुरुषान् भट्ट । माकुतिक । महत्तमप्रमुखान् जनपदादीश्च⁷ । मानयन्ति । वो (वो) धयन्ति ।
समाज्ञापय-
36 न्ति च । यथा । विदितमस्तु भवतां (ताम्) । गुणकलविषयप्रतिव (व) द्दटीकरिकायां पूर्व्वे अ-
न्ताड⁸ । उत्तरे टीकरि । दक्षिणे अवडचण । पश्चिमे चन्दुलिआ । अत्र चतुराधाऽभ्यन्तरे
महिआरिपाटक । असथीपाट-
37 क । धिउलपाटक । वणिआपाटक । दुआरिपाटक । च्छिडाडाटेम्भाक्षेत्रेषु देवकुटीकाष्टपरिमित-
विन्सति⁹ नालुकपरिमाणा भूमिः ॥ अङ्केनापि भूमिनालू २० भूमिरियं सजलस्थला । सा-
38 [म्त्र]¹⁰ मधूका सि (स) वनवाटिका सगर्तोपरा । सलोहलवणाकरा । सगोप्रचारतृणपूरितचतुःसीमा-
पर्यन्ता । समस्तभागभोगकरराजप्रत्यादायसमेता । अकिञ्चिद्ग्रा [ह्या] । अचाटभट्टप्रवेसा (शा)
39 परिहृतसर्व्वपीडा । आचन्द्रावर्कक्षित्युदधिसमकालं चतुस्त्रिंशत्सम्बत्सरा¹¹ धिकैकादस (श) स (श)-
तसम्बत्सरे¹² पौषमासि सु (शु) क्लसप्तम्यां रविदिने । [अ] द्योत्तरायणसंक्रान्तौ महानदीगण्डक्यां वि-
40 धिवत् स्नात्वा आचम्य इष्टदेवतापूजासमनन्तरं सदभर्तिलोदकपाणिना मातापित्रोरात्मनश्च
पुण्ययसो (शो) भिवृद्धये परलोकश्रेयोर्थं च । महुआलीकीयपण्डितनीम्बो (म्बो) पुत्रका-
41 स्य (श्य) पमोत्रत्रिप्रवरवाजसनेयसा (शा) खिपण्डितच्छाच्छी (छी) । माथुरदीक्षितरामपुत्रधौम्रगो-
त्रत्रिप्रवरव (व) ह्वृचसा (शा) खिदीक्षितगौतम । हस्तिग्रामीयदीक्षितश्रीधरपुत्रपारास (श)-
र¹³ गोत्रत्रिप्रवरमा-
42 ध्यंदिनसा (शा) खिअग्निहोत्रिभास्कर । निखतीग्रामीयदीक्षितदेवेस्व (श्व) रपुत्रकुसि (शि) कगो-
त्रत्रिप्रवरमाध्यंदिनसा (शा) खिअग्निहोतृ (त्रि) वाह्यट । माथुरवा (वा) ह्यणदेवधरपुत्रधौम्रगो-
त्रत्रिप्रवरव (व) ह्वृच-
43 सा (शा) खिद्विवेदिमाह्ने । तालीकीयपण्डितगदाधरपुत्रसावर्णगोत्रपञ्चप्रवरच्छन्दोगसा (शा)-

¹ Metre: *Anushtubh*.

² This and the following signs of punctuation in ll. 32—35 are superfluous.

³ Read महाक्षपटलिक-.

⁴ Kielhorn read पाञ्चाकुलिक. The second *akshara* is similar to the third one in कुलाञ्चा in l. 44, below, which also Kielhorn read as न्या, but the reading of which is now perfectly certain. See पुरं कुलाञ्चामकरोन्मुनीन्द्रः in l. 20 of No. 51 (p. 271, above).

⁵ This *danḍa* seems to have been struck out.

⁶ There is a superfluous *danḍa* between पदा and दीश्च, which may have been cancelled.

⁷ Kielhorn read this word as अत्राड, but the subscript letter of the second *akshara* is clearly *t*.

The marks of punctuation from here up to -स्माभिः in l. 47 are superfluous.

⁸ Read विशति-.

⁹ Read साम-.

¹⁰ Read चतुस्त्रिंशत्संवत्सरा-.

¹¹ Read -संवत्सरे.

¹² There is no indication of this being changed to परासर.

- खिपण्डितदान्द । साङ्कस[स्या]नीयवृ(वृ)हस्पतिपुत्रकात्यायनगोत्रप्रवरव(व)ह्वृचसा(शा)-
खिन्ना(त्रा)ह्यणमाढ ॥
- 44 कुलाञ्चा(ञ्ची)य¹महानन्दपुत्रश्रीसा(शा)ण्डिल्यगोत्रप्रवरच्छन्दोगसा(शा)खिपण्डितजालू ।
नागरपण्डितमाहिलपुत्रको(कौ)ण्डिन्यगोत्रप्रवरच्छन्दोगसा(शा)खिपण्डितभास्कर । कटीघनग्रामी-
यपण्डि-
- 45 तभोगूपुत्रराहुलगोत्रप्रवरव(व)ह्वृचसा(शा)खिपण्डितसीधू । कहल्लीयभट्टसुन्दरपुत्रभारद्वा-
(द्वा)जगोत्रप्रवरव(व)ह्वृचसा(शा)खिभट्टसि(शि)वदास । कहल्लीयत(भ)ट्टजाखूपुत्रभार-
द्वाजगोत्रप्रवर-
- 46 रव(व)ह्वृचसा(शा)खितिहयणसीह । कहल्लीयभट्टजाखूपुत्रभारद्वाजगोत्रप्रवरव(व)ह्वृस(च)-
सा(शा)खिगोविन्दायिच । टीकरिकीय(भा)स्करपुत्रकृष्णात्रगोत्र²पंचप्रवरयजुःसा(शा)खि-
न्ना(त्रा)ह्यणसंकरदेवे-
- 47 भ्यश्चतुर्दस(श)त्रा(त्रा)ह्यणेभ्यो यथालिखितगोत्रप्रवरादिभ्यः पाटिकया विभज्य सा(शा)सनी-
कृत्य संप्रदत्ताऽस्माभिः ॥ सर्व्वरेव भवद्भिरनुमन्तव्या । तन्निवासिजनपदैश्चामीषां आज्ञास्र(श्र)-
वणवि-
- 48 धेयीभूय समस्तभागभोगकरहिरण्यप्रत्यादायान् ददद्भिः सुखं स्थातव्यं(व्यम्) ॥ अत्र विभागे
पण्डितच्छांछीकस्य³ भूमिनालु १॥ त्रा(त्रा)ह्यणगौतमस्य भूमिनालु १॥ तथा भास्करस्य
- 49 नालु १॥ माल्हेकस्य भूमिनालु १॥ दान्दकस्य नालु १॥ माढस्य नालु १॥ द्विभास्करस्य⁴ नालु १॥
सीधूकस्य नालु १॥ सि(शि)वदासस्य नालु १॥ बाह्यटस्य नालु १ जालूकस्य नालु १
- 50 तिहयणसीहस्य नालु ०॥ गोविन्दायिच(च)स्य नालु ०॥ संकरदेवस्य वसत्या सह भूमिनालु ३
एवं त्रा(त्रा)ह्यण १४ भूमिनालु २० [1*] दानमेतत् सर्व्वरेवास्मद्वत्सजैः⁵ परि-
- 51 पालनीयं(यम्) ॥०॥ तथा च घर्ममंस्लो(श्लो)काः ॥ सं(शं)खं भद्रासनं छत्रं⁶ वरास्वा(श्वा)
वरवारणाः । भूमिदानस्य चिह्नानि फलमेतत्पुरन्दर⁷ ॥१॥ सर्व्वेषामेव दानानामेक[ज]न्मानुगं
- 52 फलं(लम्) । हाटकक्षितिगौरीणां सप्तजन्मामु(तु)गं फलं(लम्) ॥२॥ भूमि यः प्रतिगृह्णा(ह्णा)ति
यश्च भूमिं प्रयच्छति [1*] उभौ तौ पुण्यकर्माणौ नियतो(तं) स्वर्गगामिनौ ॥३॥ षष्टि(ष्टि)
वर्षसह-
- 53 श्रा(स्त्रा)णि स्वर्गं तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥४॥ स्वदत्तां
परदत्तां वा यो हरे[त्तु व]सु[न्ध]रां⁸ । स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते [11*]५[11*]
- 54 गामेकां स्वर्णमेकं वा भूमेरप्येकमंगुलं(लम्) । हरन्तरक⁹मायाति यावदाहूत¹⁰संप्लवं(वम्) ॥६॥
स्वदत्तां परदत्ताम्वा¹¹ यत्नाद्रक्ष युधिष्ठिर । महीं महीभूतां श्रेष्ठ दानात्¹² श्रेयो-
- 55 नुपालनं(नम्) ॥७॥ अहं राघव मार्कण्डेः सप्तकल्पानुजीवकः । न सु(धु)तो न मया दृष्टः

¹ Kielhorn doubtfully read *K[u]lāṇḍh[ī]ya*, but the name of the place must be read as *Kulāṇḍha* or *Kulāṇḍhā* in view of l. 20 of No. 51 above.

² Read -कृष्णात्रेयगोत्र-.

³ Read पण्डितच्छांछीकस्य.

⁴ I. e., द्वितीयभास्करस्य.

⁵ Read -स्मद्वत्सजैः.

⁶ Read छत्रं.

⁷ Metre of this and the following eight verses: *Anuṣṭubh*.

⁸ Read वसुन्धराम्.

⁹ Read हरन्तरक-.

¹⁰ Read यावद्भूत-.

¹¹ Read परदत्तां वा.

¹² Read दानाच्.

- स्वयं दत्तापहारकः ॥८॥ व(ब)हुभिर्बसुधा दत्ता राजभिः सगरादिभिः [१*]
 56 यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्) ॥९॥ इति कमलदलाम्बु(म्बु)लोला^१ श्रिय-
 मनुचिन्त्य [मनुष्य*]जीवितं च । सकलमिदमुदाहृतं च वु(बु)द्ध्वा न हि पुरुषैः
 57 परकीर्तयो विलोप्याः^२ ॥१०॥ सम्बत्^३ ११३५ चैत्रव(ब)हुलषष्ठ्यां ॥ रविदिने । लिखितोयं
 ताम्र (म्)पट्ट आदेशनैवधिक^४ श्रीजनकेनेति ॥ ० ॥
 58 ॥ व ॥ व ॥ ॥ थ ॥ मंगलं महाश्रीः ॥ थ ॥
 59 स्वहस्तोयं महाराजाधिराजश्रीमत्सोढदेवस्य ॥

Seal

श्रीमत्सोढदेवस्य ।

TRANSLATION

Success! Hail!

(Verse 1) There was (*born*) the **moon**, the son of Atri, the source of nectar, and the crest-jewel of the conqueror of the god of love, who, being possessed of gentle lustre, dispels darkness. From him was born **Budha** possessed of greater fortune, who, being a repository of knowledge as stainless as night-lotuses, has attained the (*highest*) limit of eulogy in the midst of a host of planets.

(V. 2) His offspring was **Purūravas**, the lord of the world, the repository of lustre (*and*) the abode of humility, whose lotus-like feet were kissed by the crest-jewels of numerous kings, (*and*) who had (*always*) in front of him his beloved **Urvaśi**.

(V. 3) The wise **Nahusha** was born from him,⁵ who, having practised a lot of penance, deprived the god Indra of his sleep, making him falsely apprehensive of losing his position.⁶ In his race was (*born*) **Haihaya**, who bore the yoke of the earth (*surrounded by*) the seven oceans which he had conquered. His descendant was the king **Kṛitavīrya**, the guardian of the path (*i.e.*, religion) laid down by the three Vēdas.

(V. 4) From that lord was (*born*) the illustrious **Arjuna**, the son of Kṛitavīrya, the dust of whose lotus-like feet was mingled with the lustre of the crest-jewels of the princes who were constantly bowing to them; who, being the foremost among the mighty, successively overthrew with the slightest effort, ever since his childhood, peerless princes who had the fever of arms.⁷

(V. 5) In the family descended from him there was born one, the dust of the pair of whose lotus-like feet fell on the heads of rows of kings bowing to him; who occupied **Kālāñjara** in order to overrun gradually and conquer **Ayōmukha**; and who was wild fire to the old forest which was the active army of the enemy.

(V. 6) He, the ornament of the **Kalachuris**, having subdued his adversaries, made over the kingdom to his younger brother. He, the illustrious **Lakshmaṇarāja**, in turn conquered (*the country of*) **Śvētapada**.

¹ Read कमलदलाम्बुविन्दुलोला.

² Metre: *Pushpitāgrā*.

³ Read संवत्.

⁴ Read आदेशनैवधिक-

⁵ According to the Purāṇas, Nahusha was a grandson, not a son, of Purūravas, being the son of Āyu; see, e.g., *Agnipurāṇa*, ch. 274, v. 16.

⁶ Nahusha himself actually lost the position of Indra, but this verse being in praise of him, the expression *nija-pada* etc., is to be taken with *Indra*. See above p. 386, n. 8.

⁷ *I.e.*, who were proud of their valour.

(V. 7) In his family there was (*born*) thereafter that wise **Rājaputra**, the supporter of the world, who imprisoned **Vāhali**, the lord of horses; the pride of whose arms was made manifest when he allowed no respite to the king of the East; (*and*) who, (*though*) he gave security from fear to frightened persons and lowered the mass of fame of Kiriṭin (*Arjuna*) and other kings, showed no pride.

(V. 8) From him was (*born*) the king **Śivarāja**, who resembled *Sibi*, and destroying the enemies in battle, was sought after by both the kings.¹ From him was born the son, the king **Śaṅkaragaṇa** (I), who enjoyed peace, was straightforward by nature and often kind to those who sought his help.

(V. 9) His son was the illustrious **Guṇāmbhōdhidēva** (I) of well-known and abundant fame, the receptacle of prowess (*and*) the treasure of superior intelligence, who obtained (*some*) territory from *Bhōjadēva*; who dragged the fortune of the **Gauḍa** (*king*) along the well-known and wide path of his sword which, being uneven, formed a staircase with the pearls sticking to it as it struck arrays of mighty and vehement elephants.

(V. 10) His elder wife was named the illustrious **Kāñchanadēvī**, (*who was to him*) as *Lakshmi* is to *Vishṇu*, and was as it were his fame incarnate.

(V. 11) By him was (*begotten*) on her the illustrious king of blameless lustre named **Ullabha**, who, (*like*) the white-rayed (*moon*), overran the earth spreading his white fame, and was the barbed arrow in the hearts of multitudes of enemies' wives; at the sight of whom the tie of the girdles of (*ladies*), who had tremulous deer-like eyes suddenly became loose, missiles dropped through fear from the hands of the enemies and greed for wealth disappeared from (*the minds*) of suppliants.

(V. 12) His² country became (*happy*) like the world of *Brahmā*. Having reached him, the princes, (*who were*) running away through fear, obtained security as mountains flying away from the great *Indra* did when they reached the ocean. He, to whose lotus-like feet, moving amidst circles of hands folded in service by feudatories, resorted the goddess of fortune, granted security impartially to the princes of both the parties by (*royal charters marked with*) vermilion seals and such other means.

(V. 13) He,³ who worshipped the surface of the earth with the heads of his enemies which he cut off with his famous sword in numerous battles which were dreadful with the clash of marching arrays of huge elephants, placed on the throne, through fraternal affection, **Bhāmānadēva** (I), who was skilful in forcibly wresting away the goddess of victory from the forces of the king of *Dhārā*, which were rejoicing at (*the prospect of*) regaining their victorious position.

(V. 14) He, the son of the illustrious **Guṇasāgara** (I) from **Madanādēvī**, was the foremost among the good, the edge of the path of righteousness, the abode of glory (*and*) the ocean of the water of piety. Being possessed of fortune, he was kind to those who sought shelter with him, was the chief resort (*of fine arts*) in the midst of aversion to them due to the *Kali* age, (*and*) the abode of stability which reached the highest limit (*as he was*) the firm-minded lord of the earth.

(V. 15) He was a wish-fulfilling jewel to the needy, a new *kalpa* tree to the suppliants, the sun to the lotuses which were the learned men, and the moon to the lotus-plants which were the faces of the enemies' young wives. During his reign, tears flowed incessantly through jealousy from the eyes of the wives of the *Vidyādhara*s owing to his contact with the goddess of fortune whom he snatched away from his enemies, the mighty aquatic

¹ I. e., kings hostile to each other.

² In the original this is a relative clause, qualifying *Ullabha* mentioned in v. 11.

³ This and also v. 15 are relative clauses in the original.

animals, in the course of his fight with Vāsuki.¹

(V. 16) His son, the wise prince (*and*) the lord of the earth, who by his brilliant white fame (*spreading*) on the surface of the earth which was pervaded by his excellences, surpassed the lustre of the moon,—the noble one who by his splendour and merits became an object of wonder even to gods,—was the illustrious Śaṅkaragaṇa² (II), the son of Dēhaṭṭadēvi.

(V. 17) That illustrious king Śaṅkaragaṇa (II) was born from the illustrious Bhāmāna, as from a raised lamp is lighted another, in the house of the kingdom won by him.

(V. 18) Of that illustrious king Mugdhatuṅga³ there was a queen named Vidyā, as moonlight is of the full moon rising from the ocean,⁴ as Lakshmi is of Viṣṇu, as Pārvati, in respect of good fortune, is of Śiva, as a branch is of the *kalpa* tree,—being the *kandālī* plant shining with its bulbous roots which spread about through great prosperity springing from good fortune.

(V. 19) From her was born the king, the illustrious Guṇasāgara (II), the crest-jewel of princes, who resembled a mountain (*in firmness*); who was like an axe in cutting the creeper of incessant suffering (*resting*) on the tree of poverty; who was fire to the cotton-wool which was the roaring herd of elephants; who was like the god of death in destroying the host of all the neighbouring arrogant princes.

(V. 20) His beloved (*wife*) was Rājavā as Lakshmi is of Viṣṇu, as Rōhiṇī is of the moon, as Gaurī is of Śiva, and as Paulōmī is of Indra. She obtained a son named Śivarāja (II) who resembled Brahmā and was well-known on the earth, being the abode of the merits, (*viz.*,) valour and generosity, and being sanctified by truthful and charming speech.

(V. 21) He, having obtained the royal position by the order of the king, became the great *kalpa* tree to all suppliants and the sun to the cluster of lotuses which was his family. Moreover, his enemies, who were oppressed by the rows of flames from the fire of his great prowess, did not, somehow, feel cool even after crossing the ocean.

(V. 22) The title of king, which primarily applied to Pṛithu in the Kṛita age, which became well-known in (*the case of*) Rāmabhadra whose enemies were destroyed in the Trēta (*age*), which resorted to the eldest son of Pāṇdu in the Dvāpara (*age*), shines,⁵ having obtained a footing in the illustrious Bhāmāna (II).

(V. 23) From him afterwards was born of Sūgalladēvi a son (*named*) Śaṅkaragaṇa (III), who, gladdening a multitude of elders by his specially pious conduct and being the foremost among virtuous persons, took care of (*all*) creatures as of his (*own*) life. The king was (*like*) Śaṅkara, capable of destroying (*his*) arrogant foes, and was the *kalpa* tree to the suppliants.

(V. 24) Then there shone, on the throne of his father, Bhīma, the son of the queen Yaśōlēkhyā, (*who was*) like Bhīma, the son of Kuntī, being the abode of political wisdom, humility and fortune, (*and*) who smiling had his beautiful person bathed (*at the time of his coronation*) with the auspicious waters (*poured*) from jars as also with tears of good persons due to excessive joy.

¹ The significance of this description is not clear to me.

² *Lit.*, he who has *gaṇa* preceded by *śrī-Śaṅkara*, i. e., who is named *śrī-Śaṅkaragaṇa*.

³ *Mugdhatuṅga* thus appears to be another name of Śaṅkaragaṇa (II).

⁴ If the meaning is as given above, the correct compound would be *sāgar-ūdgata-pūrṇa-vidyā*.

⁵ The present tense is wrongly used for the past as the present inscription does not belong to the reign of Bhāmāna II.

(V. 25) When he lost his kingdom through (*adverse*) fate, there was born the illustrious Vyāsa to the queen Lāvaṇyavatī from the king, the illustrious Guṇasāgara (III)¹ as Vyāsa was born from the sage Parāśara; with whom even in his childhood, others did not attain resemblance in the multitude of excellences such as charity (*and*) compassion.

(V. 26) Who being established on his throne is extolled² by the people who, day after day, are conjecturing as follows:—‘Is he Bali? Or is he the son of the sun? Or is he Rāghava or Nṛiga? Or is he Yayāti?’

(V. 27) The illustrious one shines, having been installed on the throne of his father at the capital Gōkulaghaṭṭa, on the day of the moon on the eighth day (tithi) in the fortnight, very bright like plaster, in the second Jyēshṭha in a century of years multiplied by ten together with eighty-seven (*i.e., in the year one thousand and eighty-seven*).

(V. 28) His son, the illustrious Sōḍhadēva, who became king through the religious merit of the people and has surpassed the deeds of Kārtavīrya by his merits, has now whitened the surface of the three worlds with his fame which is stainless like the peaks of the snowy mountain and is spread around by truthfulness, charity, discrimination, pride, political wisdom and activity.

(V. 29) (*His*) fame has speedily resorted to the seven oceans as if through fear of (*being oppressed by*) the heat of his mighty prowess; the goddess of fortune, on the other hand, has sought shelter with the feet of the illustrious Sōḍhadēva through cold due to her living in the midst of the ocean.

(V. 30) The illustrious Sōḍhadēva, the very life of the country on the other side of the Sarayū, is a brave and pious king, the foremost among learned people.

(Line 32) Hail! From (*the camp*) fixed at Dhuliāghaṭṭa—the Paramabhaṭṭāraka, Mahārājādhirāja and Paramēśvara, the illustrious Sōḍhadēva, a devout worshipper of Mahēśvara, who meditates on the feet of the Paramabhaṭṭāraka, Mahārājādhirāja and Paramēśvara, the illustrious Maryādāsāgaradēva, (*being*) prosperous, honours, informs and commands all royal officials such as the Mahārājī, the Mahārājaputra, the Mahāsāndhivigrahika, the Mahāmahantaka,³ the Mahāpratīhāra, the Mahāsēnāpati, the Mahākshapaṭalika,⁴ the Mahāsādhika,⁵ the Mahātrēṣṭhin,⁶ the Mahādānika,⁷ the Mahāpāñchakulika,⁸ the Saulkika,⁹ the Gaulmika,¹⁰ the Ghaṭṭapati,¹¹ the Tarapati,¹² the Viśhayadānika,¹³ the Duṣṭāsādhaka,¹⁴ the Khaṇḍavāla, the Balādhira¹⁵ and others and the people of the country

¹ See above p. 384, n. 1.

² Here and in the following verse also the verb is required to be in the past tense as the present inscription belongs to the reign of Vyāsa's successor.

³ Elsewhere this official title appears in the form Mahāmabattaka; see l. 1 of No. 47, above.

⁴ The Chief Officer in the Department of Records.

⁵ As sādhanā means an army, this may be a military officer lower in rank than the Mahāsēnāpati.

⁶ The Chief Banker.

⁷ The Head of the Department of Charity.

⁸ This may perhaps be the Head of the Department of Panchāyats.

⁹ The Customs Officer.

¹⁰ ‘The Chief of a troop’ (Monier-Williams).

¹¹ The Officer in charge of landing stations.

¹² The Officer in charge of ferries.

¹³ Perhaps Viśhayadānika is the correct form of the title. This officer probably collected the revenue (*ādāna*) of the district.

¹⁴ The Mentor of criminals.

¹⁵ I have not come across the name of these two officials elsewhere.

headed by the *Bhaṭṭa*, the *Mākutika*¹ and the *Mahattamas*:—

(L. 36) “Be it known to you! The land measuring twenty *nālukas*², in figures also 20 *nālus* of land, by the rod of the temple, in the fields situated in (the villages) *Mahiāripāṭaka*, *Asathīpāṭaka*, *Thiulapāṭaka*, *Vaṇīpāṭaka*, *Duāripāṭaka* (and) *Chhiḍāḍāṭēmbhā* within the four boundaries, (*viz.*,) *Antāḍha* on the east, *Ṭikari* on the north, *Avaḍachana* on the south (and) *Chanduliā* on the west, in (the sub-division of) *Ṭikarikā* included in the *vishaya* of *Guṇakala*,—this land together with soil and water, together with mango and *madhūka* trees, together with woods and gardens, together with pits and barren lands, together with iron and salt mines, limited by the four boundaries marked by pasture-lands full of grass, together with all shares, enjoyment, taxes and royal cesses, not subject to (the payment of) any dues, not to be entered by *chāṭas* and *bhaṭas*, free from all annoyance, and lasting as long as the sun, the moon, the earth and the ocean will endure,—has been granted by us taking *kusa*, sesame and water in hand, after bathing duly in the great river *Gaṇḍakī*, sipping water and worshipping the favourite deity on (the occasion of) the *Uttarāyana-saṅkrānti*, today Sunday, the seventh (*tithi*) of the bright fortnight of the month *Pausha* in the year eleven hundred increased by thirty-four years for increasing the religious merit and fame of (Our) mother and father and Ourselves, after dividing it (*i.e.*, the land) with the *pāṭikā*³ and recording as a grant to the fourteen *Brāhmaṇas* with their *gōtras* and *pravaras* as specified (below, *viz.*,)—the *Paṇḍita* *Chhāṇchhī* of the *Vājasaneyā śākhā* and *Kāśyapa gōtra* with three *pravaras*, the son of the *Paṇḍita* *Nimbō* of *Mahuālī*; the *Dikshita* *Gautama* of the *Bahvricha* (*Rigvēda*) *śākhā*, (and) the *Dhaumra gōtra* with three *pravaras*, the son of the *Dikshita* *Rāma* of *Mathurā*; the *Agnihōtrin* *Bhāskara* of the *Mādhyandina śākhā* (and) *Parāśara gōtra* with three *pravaras*, the son of the *Dikshita* *Śrīdhara* of *Hastigrāma*; the *Agnihōtrin* *Vāhmaṇa* of the *Mādhyandina śākhā* (and) *Kuśika gōtra* with three *pravaras*, the son of the *Dikshita* *Dēvēśvara* of *Nikhatigrāma*; the *Dvīvēdin* *Mālḥē* of the *Bahvricha śākhā* (and) *Dhaumra gōtra* with three *pravaras*, the son of the *Brahmaṇa* *Dēvadhara* of *Mathurā*; the *Paṇḍita* *Dāndū* of the *Chhandōga śākhā* (and) *Sāvama gōtra* with five *pravaras*, the son of the *Paṇḍita* *Gadādhara* of *Tālī*; the *Brāhmaṇa* *Māḍha* of the *Bahvricha śākhā* (and) *Kātyāyana gōtra* with three *pravaras*, the son of *Bṛihaspati* of *Sāṅkasasthāna*; the *Paṇḍita* *Jālū* of the *Chhandōga śākhā* (and) the illustrious *Sāṇḍilya gōtra* with three *pravaras*, the son of *Mahānanda* of *Kulāñcha*; the *Paṇḍita* *Bhāskara* of the *Chhandōga śākhā* (and) *Kauṇḍinya gōtra* with three *pravaras*, the son of the *Paṇḍita* *Māhila* of *Nagara*; the *Paṇḍita* *Sidhū* of the *Bahvricha śākhā* (and) *Rāhula gōtra* with three *pravaras*, the son of the *Paṇḍita* *Bhōgū* of the *Kaṭaughanagrāma*; the *Bhaṭṭa* *Sivadāsa* of the *Bahvricha śākhā* (and) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhaṭṭa* *Sundara* of *Kahalla*; *Tihuyanaśiḥa* of the *Bahvricha śākhā* (and) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhaṭṭa* *Jākhū* of *Kahalla*; *Gōvindāyichcha* of the *Bahvricha śākhā* (and) *Bhāradvāja gōtra* with three *pravaras*, the son of the *Bhaṭṭa* *Jākhū* of *Kahalla*; (and) the *Brāhmaṇa* *Saṅkaradēva* of the *Yajus śākhā* (and) *Krishṇātrēya gōtra* with five *pravaras*, the son of *Bhāskara* of *Ṭikari*. This should be consented to by all of you. And the people residing in these (villages), submitting to them by listening to their commands and paying all shares, enjoyment, taxes (and) dues in gold (coins) should live happily.

¹ The lexicons give *makuti* in the sense of ‘an edict addressed to Śūdra’. So this may be a village officer corresponding to the Police Patel in the Bombay State.

² As Kielhorn has shown, *nāluka* or *nālu* is apparently derived from the Sanskrit *nalva*, a measure of distance equal to 400 (or according to others, 100 or 120) cubits.

³ *Pāṭikā* corresponds to the *Pattikā* (a share of land) used in several places in No. 34, above.

(L. 48) In this division, the *Paṇḍita* Chhānchika gets land (*measuring*) *nālus* 1½; the Brāhmaṇa Gautama, land (*measuring*) *nālus* 1½; similarly Bhāskara, *nālus* 1½; Mālḥē, land (*measuring*) *nālus* 1½; Dāndū, *nālus* 1½; Mādha, *nālus* 1½; the second Bhāskara, *nālus* 1½; Sidhū, *nālus* 1½; Sivadāsa, *nālus* 1½, Vāhmaṭa, *nālu* 1; Jālū, *nālu* 1; Tihuyaṇasiha, *nālu* ¾, Gōvin-dāyichcha, *nālu* ¾; Saṅkaradēva, land (*measuring*) *nālus* 3, together with a habitation—in all Brāhmaṇas 14 (and) *nālus* of land 20.

(L. 50) This gift should be preserved by all the descendants of our family".

(On this point) there are the (following) verses about duty—

(Here follow ten benedictive and imprecatory verses.)

(L. 57) On Sunday, the sixth (tithi) of the dark fortnight of Chaitra in the year 1135, this copper-charter has been written by the *Adēṣanaibandhika*, the illustrious Janaka * * * May there be bliss and great prosperity!

(L. 59) This is the sign-manual of the *Mahārājādhirāja*, the illustrious Sōḍhadēva.

Seal

Of the illustrious Sōḍhadēva.

INSCRIPTIONS OF THE KALACHURIS OF RATANPUR

No. 75; PLATE LXIII

RAIPUR PLATE OF PRITHVIDEVA I: (KALACHURI) YEAR 821

THIS copper-plate was discovered somewhere in the Raipur District in the Chhattisgarh Division of Madhya Pradesh in 1945. It was sent to the Government Epigraphist for India by the Hon. Secretary, Mahākāntāra Historical Society, Raipur. I edit the inscription here from an excellent impression which I owe to the kindness of the Government Epigraphist.

This is the last plate of its set which originally probably consisted of two plates. The first plate is not forthcoming now. Such plates are usually connected by one or two rings, but the present plate does not contain any holes for such rings. A small triangular piece has been broken away from the upper right corner, but the *aksharas* so lost can be supplied from the corresponding portion of the Amōdā plates.¹ In other respects the plate is in a state of good preservation. It measures 10.7" broad and 6.5" high and weighs 40 *tolas*.

The characters are Nāgarī. The average size of the letters is .4" except in the last line where it is reduced to .2". The record has been very carelessly written or incised, and contains several mistakes of omission and commission, pointed out in the notes to the text. As regards individual letters attention may be drawn to the following peculiarities:—The left portion of *kh* does not show a tail, see *-sākhinē*, l. 10; *ñ* is without a dot, see *-bhṛīṅga-*, l. 15; *dh* does not generally show a horn on the left, see, e.g., *-vudha-*, l. 1, but in *Gadādharaḥ*, l. 13 it has a slanting stroke at the top.

The language is Sanskrit. The earlier portion of the record which contained a description of the ancestors of the reigning king has been lost, but judging from the extant text, it was probably identical with the initial portion of the Amōdā plates of the same king, Prithvidēva I. The record on the present plate is partly in prose and partly in verse. The verses are not numbered. As regards orthography, *v* is throughout written for *b*, see *-lavdha-*, l. 4; the dental *s* is used for the palatal *ś* in *Kausika-*, l. 9 and *vice versa* in *-sahasraika-*, l. 5; finally, *n* is used for the *anusvāra* in *ēkavinsati-*, l. 5.

The inscription refers itself to the reign of Prithvidēva of the Kalachuri Dynasty. He is described in lines 4-6 as *Mahāmaṇḍalēśvara*, the sole lord of twenty-one thousand (villages) and the ruler of the entire Kōsala country. He was a devout worshipper of Mahēśvara and believed that he had obtained his kingdom by the grace of the god Vaṅkēśvara. This description, which is identical with that in lines 23-25 of the Amōdā plates, plainly shows that this Prithvidēva is the first Kalachuri king of that name who ruled in South Kōsala in the second half of the eleventh century A. C.

The object of the inscription is to record the grant, by Prithvidēva (I), of the village Asauṭhā in the Aparā (maṇḍala)² on the occasion of the Uttarāyaṇa-saṅkrānti. The donee was the Brāhmaṇa Jōgūka of the Kauśika *gōtra*, a student of the Chhandōga or Sāmaveda, who had emigrated from Srāvastī. The plates were granted at Ratnapura, which was evidently the royal capital, on Sunday, the eighth tithi of the dark fortnight of Māgha in the year 821 (expressed in numerical figures only) of an unspecified era.

¹ No. 76, below.

² See p. 400, n. 7, below.

The inscription names Trivikrama, Vikrama and Arjuna, who are mentioned in the next grant also, probably as witnesses of the gift. The charter was written by the owner of the village Garbha whose name has been omitted here owing to the exigencies of the metre, but who was probably Alhana mentioned in the next grant in the same capacity and as owner of the same village. The engraver was Hāsala.

The date of the present grant must plainly be referred to the Kalachuri era. It regularly corresponds, for the current year 821, to Sunday, the 18th January 1069 A.C. The eighth *tithi* of the dark fortnight of the *amānta* Māgha in that year ended at 20 h. 50 m. on that day. The Uttarāyana or Makara saṅkrānti had already taken place at 23 h. on the 23rd December 1068.¹ This date is noteworthy; because firstly, it is one of the few dates of the Kalachuri era recorded in a current year and secondly, it is the only date of that era from Chhattisgarh which is cited according to the *amānta* scheme. The Amōdā plates, granted only ten years later by this very king Prithvidēva I, have their date recorded in a *pūrṇimānta* month. The present date in an *amānta* month is all the more surprising, because the prevailing custom in Chhattisgarh even before the advent of the Kalachuris was to cite dates according to the *pūrṇimānta* scheme.² It shows, again, that the Kalachuri year must have commenced on some day before Māgha va. di. 8.

Of the geographical names mentioned in the present grant, *Apara-maṇḍala*, if that is the correct reading of the name, seems to have comprised the territory round Bilaspur as shown by the Amōdā plates of the same king, but I have not been able to find any place-name corresponding to *Asaughā* from the maps available to me. *Śrāvastī* from where the donee had emigrated, may be Sahet Mahet in the Gonda District of Uttar Pradesh. *Ratnapura* is modern Ratanpur, 16 miles north of Bilaspur.

TEXT³

Second Plate⁴

- 1 सकल⁵च(घ)व(र)णीभूषणमाणः(मणिः)।⁶ समुत्पन्नः श्रीमान्वु(न्वु)धजनमनोमहा(म्भो)जत-
रणिः।⁷ प्रतापान्नो(न्नौ) [यस्य*]
- 2 ज्वलति सततोत्प्लवङ्गदयै[व]लीनं सामात्यैजंतुघटितपु(गा)त्रैरिव⁷ परैः⁸ ॥ [१॥*] यस्मिन्म[ही*]-
- 3 भवति नीतिविचार⁹सारे वातोऽप्यवर्त्मनि पदं न करोति कोन्यः। धर्माच्च निष्ठितमती¹⁰ [च]
- 4 न दैवतोपि लोकेषु(षु) नूनमुपधातलवोदयोस्ति¹¹॥ [२॥*] अनेन श्रीमद्वाङ्मस्वर¹²वरलब्ध-
(व्य)प्र-

¹ According to the *pūrṇimānta* scheme the *tithi* ended at 1 h. 45 m. on Saturday, the 20th December 1068 A.C. Besides, the Uttarāyana-saṅkrānti occurred after this day, not before as required. If the year is applied as expired, the *tithi* in the *pūrṇimānta* Māgha falls on Thursday (the 7th January 1070 A.C.) and in the *amānta* Māgha on Saturday, the 6th February, 1070 A. C. In all these cases the date will have to be regarded as irregular.

² See, e. g., the date of the Lodhia Plates of Mahāśivagupta-Bālārjuna, (to be published in *Ep. Ind.*).

³ From an ink impression supplied by the Government Epigraphist for India.

⁴ The first plate is not forthcoming.

⁵ The first six *akṣaras* of this verse, which must have occurred at the end of the first plate, must have been ततः पृथ्वीदेवः. See v. 13 of the Amōdā plates of this king (No. 76, below).

⁶ This *daṇḍa* is superfluous.

⁷ The reading of the Amōdā plates is जंतुकृतस(घ)रीरैरिव.

⁸ Metre: *Sikharīṇī*

⁹ Originally विचारः, corrected into विचारः.

¹⁰ Read स्थितमती.

¹¹ Metre: *Vasantatilakā*.

¹² Read श्रीमद्वाङ्मस्वरः.

- 5 सादेन¹ एकविंशतिसहस्रकनाथ² सकलकोसलाधिपतिना कलचुरिवसो[ड]त³—
 6 परममाहेस्वरेलापि⁴ समस्तराजावलीविराजमानमप्त(हा)मंडलेस्व(स्व)रेण स्ना[त्वा] भ[ग*]—
 वन्तमिप्त(ष्ट)—
 7 यागेस्व(स्व)रं संपूज्य मातापित्रोरात्मनश्च पुण्ययसो(शो)भिवृद्धये उत्तरायणसत्रौ⁵ विप्रीय⁶
 व(च)रणार—
 8 विन्दं प्र[क्षा]त्य कुस(श)तिलसमन्वितवारिचुलुकमापूर्य [य]परे⁷ असौठाग्रा[म*] त्रा(त्रा)—
 ह्यणजोगू—
 9 काय महनेसुताय भद्रभा[ण]लनप्रे श्रावस्ति⁸ विनिर्गताय कौसि(शि)कगोत्राय त्रिप्रवरा⁹—
 10 य छन्दोगसा(शा)खिने हस्तोदकसासनतग्रा¹⁰ प्रदत्तस्तदेतत्सासने¹¹ यावद्यं(च्चं)द्रदिवा—
 करा¹²क्षितिनदी—
 11 [ल]¹³पवनाम्ब(म्ब)राणि तावदनेनैतत्पुत्रपौत्रादिभिश्चाविच्छिन्नभुक्त्या चतुःसीमाविसु(शु)द्ध¹⁴
 भोक्तव्यम(व्यः)
 12 ॥ त्रिविक्रमो वीरवरो जितात्मा सौ(शौ)र्याद्भुतो विक्रमराजनामा । तथार्जुनो धर्ममतिश्च
 सू(शू)र
 13 एभिः प्रदत्तोः(त्ताः) खलु सत्यवाचः¹⁵ ॥[३॥*] अथासठो¹⁶ विग्रहराजनामा गदाधरः केस(श)—
 वविप्रमुखः ।
 14 प्रभोश्च चित्त(त्तं) सुदृढं विदित्य(त्वा) एते दतुः(दुः) सत्यप(व)चांसि सम्यक(क्) ॥[४॥*]
 व(व)हुभिर्वसुधा तु(भु)क्ता राजभिः सगरादि—
 15 भिः । यस्य यस्य यदा भूमिस्तस्य [तस्य*] तदा फलम्¹⁷ ॥[५॥*] गर्भेश्वरः सुकविकाव्यसरोज—
 भृङ्गस्तात्रे¹⁸ चकार
 16 रचनां पदवर्णवाक्यैः । यो हासलः¹⁹ सकलसि(शि)ला(ल)निधिः स्व(सु)वु(वु)द्धिस्तीर्णं—
 [वा*]न्सदक्षरपंक्ति सोस्मिन् ॥[६॥*]
 १७ संवत् ८२१ माघवदि ८ रवौ रत्नपुरे [१*]

¹ The Amōdā plates read -प्रसादकविन्सति—.

² Read एकविंशतिसहस्रग्रामकनाथ—.

³ Read —वंशोद्भव—.

⁴ Read परममाहेस्वरेत्यादि—.

⁵ Read —संक्रान्तौ.

⁶ Read विप्रस्य.

⁷ The Amōdā plates also have यपरमंडले which is probably a mistake for अपरमंडले—. The Amōdā plates dated K. 900 (No. 91, below) mention मध्यमण्डल or Central Division.

⁸ Read श्रावस्ती—.

⁹ Read त्रिप्रवराय.

¹⁰ Read —सासनतया—as in No. 76, l. 30.

¹¹ Read —देतच्छासनेनायं ग्रामः.

¹² Read —दिवाकर—.

¹³ This *akshara* is superfluous. The Amōdā plates read पाषोषि in place of नदी.

¹⁴ Read विष्णुद्धो.

¹⁵ Metre of this and the next verse: *Upajāti*.

¹⁶ These two *aksharas* are indistinct in the Amōdā plates also. Read अथाप्यसौ.

¹⁷ Metre: *Anuṣṭubh*.

¹⁸ Read —स्तात्रे.

¹⁹ The first *akshara* of this name can also be read as भा, but the reading हासलः appears clear in v. 22 of the Amōdā plates (No. 76, below).

²⁰ There are two *aksharas* less in the fourth quarter of this verse. Read उत्कीर्णवाग्रनु सदक्षरपंक्ति सोस्मिन्. Metre: *Vasantilakā*.

RAIPUR PLATE OF PRITHVIDEVA I: (KALACHURI) YEAR 821

२
 ४
 ६
 ८
 १०
 १२
 १४
 १६
 १८
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 ९०
 ९२
 ९४
 ९६
 ९८
 १००

TRANSLATION

(Verse 1) [Then was born the illustrious **Prithvidēva (I)**], the ornamental jewel of the whole earth and the sun to the lotuses which are the minds of the wise. While the fire of his valour was blazing forth, (*his*) enemies together with (*their*) ministers, whose hearts were constantly oppressed by it, disappeared (*from view*) as if because their bodies were made of lac!

(V. 2) While he who is strong in political insight is protecting the earth, even wind does not take to the wrong path, who else (*then would dare to do so*)? As his thoughts are fixed on the path of piety, there is, indeed, no outbreak of even the slightest divine calamity.¹

(Line 4) This *Mahāmaṇḍalēśvara*, who shines in the midst of all kings (*by his excellences*) such as birth in the **Kalachuri** family and fervent devotion to Mahēśvara, who is the lord of the entire **Kōsala** country and the sole ruler of twenty-one thousand (*villages*) (*and*) who has obtained the divine grace by a (*special*) boon of the god **Vaṅkēśvara**, having bathed and worshipped the chosen (*deity*) Yāgēśvara, has given as a grant by (*pouring*) water on the (*donee's*) hand, after washing the lotus-like feet of the Brāhmaṇa and filling the hollow of his hand with water mixed with *kusa* and sesamum, on the occasion of the **Uttarāyaṇa-saṅkrānti**, the village **Asauṭhā** in the **Apara (maṇḍala)** to the Brāhmaṇa **Jōgūka**, the son of Mahanē and grandson of Bhadrabhaṇala, who has emigrated from **Śrāvastī**, belongs to the **Kauśika gōtra**, has three *pravaras*, and is a student of the *Chhandōga* (*i.e.*, *Sāmaveda*) for the increase of religious merit and fame of (*his*) mother and father and of himself.

(L. 10) Therefore this (*Brāhmaṇa*), his sons, sons' sons and others should enjoy, without any interruption, (*this village*) by this charter as long as the moon, the sun, the earth, rivers, wind and sky would endure.

(Verse 3) The self-controlled great hero **Trivikrama**, **Vikramarāja** who is marvellous in valour, and the pious-minded and brave **Arjuna**—these have, indeed, pledged (*their*) true word.

(V. 4) Then this (*minister*) named **Vigraharāja**, **Gadādhara** (*and*) the chief Brāhmaṇa **Kēśava**²—these, having known the determined mind of the lord, duly pledged (*their*) true word.

(V. 5) The owner of the village **Garbha**, the bee on the lotus which is the poem of a good poet, wrote on the copper (*plates*) (*this*) composition in words, letters and sentences. That intelligent **Hāsala**, who is a repository of all mechanical arts, inscribed (*it*) in excellent lines of letters on this (*set of plates*).

(Line 17) (In) the year 821, (*in the month*) **Māgha** (*and*) the dark (*fortnight*), on the (*lunar*) day 8, on Sunday,—at Ratnapura.

No. 76; PLATE LXIV

AMODA PLATES OF PRITHVIDEVA I: (KALACHURI) YEAR 831

THESE copper-plates were found while digging for the foundation of a temple in May 1924 at **Amōdā**, a village 10 miles south-east of Jānjgir, the headquarters of a

¹ The divine calamities are of five kinds: fire, a flood, an epidemic, famine and death. See Kāmandaka's *Nītisāra*, ch. xxi, v. 20.

² The minister **Vigraharāja** is named in the next inscription also. **Kēśava** is himself the donee of the grant recorded in it.

tahsil of the same name in the Bilaspur District of Madhya Pradesh. They have been edited before, with a lithograph but without any translation, by Rai Bahadur Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 75 ff. The record is edited here from the original plates and their ink-impressions kindly furnished by Mr. K. Natarajan, Superintendent, Government Press, Nagpur.

They are a set of two plates, each of which measures 11" broad, 8" high and .1" thick. Their rims are raised for the protection of the writing. They are inscribed on one side only, and contain at the top a round hole, .3" in diameter, for the ring which must have originally held them together. But neither the ring nor the seal which it may have carried has been discovered. The surface of both the plates has been corroded here and there, which has resulted in the loss of a few letters; otherwise the writing is in a state of fair preservation. The average size of the letters is .3" except in the last five lines on the second plate where, for want of sufficient space, it has been reduced to .2". The weight of the plates is 107 *tolas*.

The characters are Nāgarī. The left portion of the initial *a* and *ā* shows a curve, see *ashṭādaś*, 1.8 and *ādāya*, 1.7; the initial *i* has two different forms in *iti*, 1.11 and *iśa*, in 1.40; the palatal *ś* shows transitional forms; see *-Tripur-īśa*, 1.9, and *śrīmad*, 1.28. Its modern form as the first member of the conjunct *śr* occurs in *śrēṣṭhī*, 1.34; the left portion of *kh* shows a tail in some places, see, e.g., *khala*, 1.34, its older form being noticed in *Nōṇṇal-ākhyā* 1.16; *dh* also shows a fully developed left limb in *-dharmmah*, 1.35, but it has elsewhere its old form; see, e.g., *dhīrō* 1.13; *ṇ* is still without a dot; see *-Vāṇkēśvar*, 1.28.

The language is Sanskrit. Except for the opening *ōṃ namō Vrahmaṇē* and some portion of the formal part of the grant, the record is metrically composed throughout. There are twenty-two verses in all, of which the first and the third occur in the earlier records of the main branch of the Kalachuri dynasty, e.g., the Banaras plates of Karṇa, while the last six, which, as usual, are benedictive and imprecatory, are found in several other grants. The present inscription was very carelessly composed and written or incised. There are several mistakes due to omission or incorrect writing of words which make the task of interpretation very difficult, especially in the formal part of the grant. As regards orthography, the sign of *v* is everywhere employed to denote *b*; see, e.g., *-Vrahmaṇē*, 1.2, *-vibhyat*, 1.4; the *anusvāra* is wrongly changed to *n* before *s* and *h*; see *tad-vansa*, 1.5, *-sinhāb*, 1.8; while the palatal *ś* and dental *s* have been confused in many places; see *-Śākambharī*, 1.7 and *śatya-vāchab*, 1.34.

The plates were granted by Pṛithvīdēva (I) of the Kalachuri Dynasty of Ratanpur. After the customary obeisance to Brahman, the record mentions after the sun and Manu, Kārtavīrya who imprisoned Rāvaṇa. His descendants were known as Haihayas. In their family was born Kōkkala¹, the founder of the family of the Chēdī kings. He is said to have despoiled the kings of Karṇāṭa, Vāṅga, Gurjara, Kōṅkaṇa and Śākambharī, the Turushkas and the descendants of Raghu of their treasure, horses and elephants, and erected a pillar of victory. He had eighteen sons of whom the eldest became the lord of Tripurī. He made his brothers the lords of *maṇḍalas* by his side. In the family of a younger brother of these was born Kaliṅgarāja. His son was Kamalarāja, who vanquished the king of Utkalā and gave his fortune to his lord

¹ The name appears elsewhere as Kōkalla. The form used here is probably due to the exigencies of the metre.

Gāṅgēyadēva. His son was **Ratnarāja**, who married **Nōnnalā**,¹ the daughter of **Vajuvārman**, the lord of the **Kōmō-Maṇḍala**. Their son was **Prithvidēva (I)**, the donor of the present grant. He is described here as the sole lord of twenty-one thousand (villages), the extremely mighty ruler of the entire **Kōsala** country, the *Mahāmaṇḍalēśvara* who had acquired the *pañchamahāśabda* and was a devout worshipper of **Mahēśvara**.

The object of the present inscription is to record the donation of the village **Vasahā** in the **Apara-maṇḍala**² on the occasion of the construction of a *chatushkikā*, or a hall resting on four pillars, of the temple of **Vaṅkēśvara** in **Tummāṇa**. The donee was the **Brāhmaṇa Kēśava**³ of the **Āṅgīrasa gōtra** with the three *pravaras* **Utathya**, **Gautama** and **Vasishṭha**.⁴ He was the son of **Chānda**,⁵ the grandson of the *Upādhyāya* **Thirāicha** (*Sthirāditya*) and the great-grandson of **Yaśōdēva**. He had emigrated from **Hastiyāmathī**. The grant was made on **Sunday, the seventh tithi of the dark fortnight of Phālguna of the year 831** (expressed in numerical figures only) of (the era of) the lord of **Chēdi** (*Chēd-īśa*). The witnesses of the gift were three persons, probably officials, *viz.*, **Trivikramarāja**, **Vikrama** and **Arjuna**. The *Srēṣṭhin* **Yaśa**, the Mayor of **Ratnapura**, and the rich **Dhōdhāka** also made a gift of land, apparently to the same **Brāhmaṇa**. The charter was written by **Alhaṇa**, the owner of a village named **Garbha**. It was incised by the sculptor **Hāsala**.

The date of the present grant must evidently be referred to the **Kalachuri** era. **R.B. Hiralal** explained *Chēdīśa* used in connection with it as signifying **Chhattisgarh**.⁶ The latter name, which apparently means (the country of) thirty-six forts, is according to him a corruption of *Chēd-īśa-gaḍha*, 'the forts or districts of the lord of Chēdi'. But the derivation is fanciful. **Kōsala**, or **Dakṣiṇa-Kōsala**, not **Chēdi**, was the ancient name of **Chhattisgarh**. As **Pargiter** has shown,⁷ **Chēdi** was the name of the country along the southern bank of the **Yamunā**. Southwards it probably extended to the **Vindhyas**. Besides, *chhattīśa* is derived from the Sanskrit *śaṭ-triṃśat* and not from *Chēd-īśa*. The reason why the era is specified here as belonging to the lord of **Chēdi** is that it was introduced for the first time in **Chhattisgarh** by a subordinate branch of the **Kalachuri** dynasty. The latter owed allegiance to the main house of **Tripurī** which ruled over the **Chēdi** country. The kings of **Śarabhapura** and those of the **Sōmavamśī** dynasty, who were ruling in **Chhattisgarh** before the **Kalachuris**, used only regnal years in dating their records. In the 11th century A.C. to which the present record belongs, the era was used in India only by the **Kalachuris** who were then ruling over the **Chēdi** country. As it was not previously current in **Chhattisgarh**, it had to be specified as above to prevent confusion.

The date of the present grant regularly corresponds, for the *current Kalachuri* year 831, to **Sunday, the 27th January 1079 A.C.** The seventh *tithi* of the dark fortnight of the *pūrṇimānta* **Phālguna** ended 7 h. 30 m. after mean sunrise on that day. In 1080 A.C., the *tithi* fell on a Thursday and in 1081 A.C., on a Wednesday, neither of which years would, therefore, be suitable. This is one of the few dates of the **Kalachuri** era citing a current year.

¹ This name also appears in a different form elsewhere. See, e.g., line 13 of No. 77, below, where it appears as *Nōnnalā*.

² See below p. 406, n. 12.

³ He is called a sage in l. 27. He is mentioned as a witness in the preceding grant (No. 75, l. 13).

⁴ The *pravara* **Vasishṭha** is not generally associated with **Gautama**. The *pravaras* should, therefore, be **Āṅgīrasa**, **Autathya** and **Gautama**; see the *Gōtraṇḍīyānibandhakadamba*, p. 39.

⁵ **Hiralal** read the name as *Chāṇḍa*; see below, p. 406, n. 8.

⁶ *Ep. Ind.*, Vol. XIX, p. 76.

⁷ *J. A. S. B.*, Vol. LXIV, Part I, p. 253.

Of the geographical names occurring in the present grant, *Karṇāṭa Vaṅga*, *Gurjara* and *Kōṇkaṇa* are too well-known to need identification. *Śākambharī*, the capital of the *Chāhamānas*, was the name of the city near the *Sāmbhar* lake. *Tripurī* and *Ratnapura* have already been identified. *Tummāṇa*, which was the first capital of the Kalachuris in Chhattisgarh, has been satisfactorily identified with *Tumān*, 45 m. north of Ratanpur.¹ The present grant shows that *Tummāṇa* continued to receive royal attention even after the capital was shifted to Ratanpur. *Kōmō-maṇḍala* appears to be the ancient name of the country surrounding the village *Kōmō* in the *Pēṇḍrā Zamindari*, 25 miles north by west of Ratanpur. *Vasahā*, the donated village, is clearly *Basahā*, about 12 miles north by east from Bilaspur. The name of the *maṇḍala*, in which it was situated, cannot be read with certainty. Rai Bahadur Hiralal read it is *Yayapara-maṇḍala* and identified it with the territory round *Jaijaipur*, in the *Jānjgir tahsil*, 10 miles from *Amōḍā*. It is however, not unlikely that the intended reading was *Apara-maṇḍala*² or the Western Division which may have included the territory round *Basahā*. *Hastiyāmathī*, from which the donee had emigrated, is probably identical with *Hāthmuḍī* in the *Mungeli tahsil* of the Bilaspur District, about 45 miles west of Bilaspur.

TEXT³

First Plate

- 1 सिद्धिः⁴ ॥ ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शि⁵ । वं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै स-
- 2 द्ब्र(द्ब्र)ह्मणे नमः⁶ ॥ [१॥*] यदेतदग्रेसरमम्ब(म्ब)रस्य ज्यो । । तिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनु-
- 3 रादिराजस्तदन्वयेभूद्भुवि कात्तवीर्यः ॥ [२॥*] देवः श्रीकात्तवीर्यः क्षितिपतिरभवद्भूषणं भूत-धात्र्या हे-
- 4 लो[त्क्षि]प्ताद्वि(वि)भ्यस्तुहिनगिरिसुता[श्ले*]⁷पसन्तोषितेशम् । दोर्दण्डाक(का)ण्डसेतुप्रति-गमितम्-
- 5 हावारिरेवाप्रवाहव्याघूत[त्र्य]क्षपूजागुरुजनितरुषं⁸रावणं यो ववन्ध¹⁰ ॥ [१३*] तद्वन्ध¹¹प्रभवा भूपा व(व)-
- 6 भूवुर्भुवि हैहयाः । तेषां वन्ध¹³ स चैद्यादिक्षि[ती]सः(शः) कोक्कलोभवत् ॥ [४॥*] काण्णं(ण्णा)-टवङ्गपतिगूर्जरको-

¹ *Ind. Ant.*, Vol. LIII, pp. 267 ff.

² See below, p. 406, n. 12.

³ From the original plates and ink impressions.

⁴ Expressed by a symbol.

⁵ The *daṇḍas* in this and the next line are superfluous. They were intended to mark the place of the hole for the ring, which was subsequently made at the bottom of the plate.

⁶ Metre: *Anuṣṭubh*.

⁷ Metre: *Upajāti*.

⁸ The *akṣara* in the bracket is completely damaged.

⁹ It would be better to read -जनितगुरुषं.

¹⁰ Read ववन्ध.

¹¹ Metre: *Sragdharā*.

¹² Read तद्वन्ध-

¹³ Read वन्धे.

¹⁴ Metre: *Anuṣṭubh*.

AMODA PLATES OF PRITHVIDEVA I: (KALACHURI) YEAR 831

2.

[illegible]

福。

२२ पतिममूहसमुपतशवीलकारविहृ... तमसवपुमध्वनिप्रितङ्ग रूपव
 २४ सवत्रासितारावितरुलसमविगताशतपंतगावाश्रुतश्रीमदक्षरतर...
 २६ कविसतिशहयेकनाशमप्रवउसकलकोस... निमपममाह...
 २८ निवात्राहृतगादिसमसमाशवलीविराड्मान... धिलेधिलेद्विध्यामलि
 ३० नायात्रादिसंसायाअनि... त... तमापित...
 ३२ वपुलवउगावायमिराश्चतनप्रु... त... त... त...
 ३४ नउमालकोदवश्रीवाहसुनउ... त... त... त...
 ३६ नाकुसाकुताहृलसमवितवानिउ... त... त... त...
 ३८ विमुहोमात्रात्राभनथपुलयासादृशदा... त... त... त...
 ४० वडादवा... त... त... त... त... त... त... त...

- 7 क्लृणेशसाकंभरी¹पतितुरु[ष्कर]धूङ्गवानाम(म्)। आदाय कोस(श)हरिदन्त(न्ति)चयं हठेन स्तंभो जय—
- 8 स्य विहितो भुवि येन राज्ञा ॥²[५॥*] अष्टादशारिकरिकुंभविभङ्गसिन्हाः³ पुत्रा व(व)भूवुरति-सो(शो)र्यं—
- 9 पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वै(स्वै) च मण्डलपतीन्स चकार व(व)न्धू-न् ॥[६॥*] तेषा—
- 10 मनूजस्य⁴ कलिङ्गराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये द्विष्टरिपुप्रवीरप्रियान—
- 11 नाम्भोरुहपावर्णेन्दुः ॥⁵[७॥*] तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः पु(सु)तः क[म*]ल-राज इति
- 12 प्रसिद्धः । यस्य प्रतापतरणावुदित(ते) रजन्यां जातानि पङ्कजव[ना]नि विकासभांजि ॥⁶[८॥*] क्षीणो(रो)—
- 13 दपु(मु)त्कलनृपं परिमथ्य धीरो गा[ङ्गे]यदेवविभवे स⁷मदाच्छ्रियं यः । उच्चैःसि[वः]प्र००—००⁸
- 14 रत्नदानसन्तोषितासुरसुरः स हि मन्दराभः ॥[९॥*] महीभर्तृविभूषाय(यै)⁹ पयोधिरिव [कौ]-स्तु—
- 15 भं(भम्) । जितसूर¹⁰प्रतापं हि रत्नराजमसूत सः¹¹॥[१०॥*]दुष्टविद्विष्टसामन्तध्वान्तध्वंसन-भास्करः ।
- 16 यस्य प्रतापतप्येव सै(शै)त्यायाव्धिं(व्धिं) श्रिता द्विषः ॥[११॥*] नोन्नलाख्या प्रिया तस्य सू(शू)रस्येव हि
- 17 सू(शू)रता । कोमोमण्डलनाथस्य सुता या वज्रवर्मणः ॥[१२॥*] तत[:*] पृथ्वीदेवः सकल-धरणी—
- 18 भूषणमणिः समुत्पन्नः श्रीम(मा)न्वु(न्वु)धजनमनोभोजतरणिः । प्रतापाग्नौ यस्य ज्व—
- 19 लति सततोत्तप्तहृदयैर्व्वलीनं सामात्यैर्जतुकृत¹²स(श)रीरैरिव परैः ॥¹³[१३॥*] यस्मिन्मही—
- 20 [म*]वति नीतिविचारस(सा)रे वातोप्यवर्त्मनि पदं न करोति कोन्यः । धम्मं(मर्मा)ध्वनि ष्ठि-तमती¹⁴ च न¹⁵

¹ Read —शाकंभरी—.

² Metre of this and the following verse: *Vasantatilakā*.

³ Read —सिन्हाः.

⁴ The vowel in नू is lengthened for the sake of the metre. Some later grants of this branch read तेषामनूजश्च ।

⁵ Metre: *Upajāti*.

⁶ Metre of this and the following verse: *Vasantatilakā*.

⁷ This *aksharas* is clearly *sa*.

⁸ The five *aksharas* at the end of this line are not certain. I suggest the reading उच्चैःश्रवःप्रथित-वारुण—.

⁹ In the corresponding verse, the Ratanpur stone inscription of Jājalladēva (No. 77 below) reads -विभूषायै.

¹⁰ As सूर means the sun here, the change to शूर proposed by Hiralal is not necessary.

¹¹ Metre of this and the following two verses: *Anuṣṭubh*.

¹² Hiralal reads जडकृत—, but the second *akshara* is clearly तु. The Raipur plate (above, No. 75,

l. 2) reads जतुषटितगात्रैरिव परैः ।

¹³ Metre: *Sikharīṇī*.

¹⁴ Read स्थितमती.

¹⁵ These two *aksharas* at the end of l. 20 and the first three *aksharas* in the beginning of l. 21 are superfluous.

Second Plate

- 21 दैवतो च न दैवतोपि लोकेषु (षु) नूनमुपधातलवोदयोस्ति ॥¹[१४॥*] अनेन समस्तप्रति—
 22 पत्तिसमूहससु (मु)पेतश (स)वर्वालङ्कारविभूषितेन सं (शं)खयुग्मध्वनिपूरितजगज्जय [स्व]र²—
 23 रवत्रासितारातिचक्रेण समधिगताशेषपंचमहाशब्दे (ब्दे)न श्रीमद्वङ्कस्व (स्व)रलब्ध (ब्ध)प्रसा—
 24 दैकविन्सतिशहस्रैकनाथ³म[हा]प्रचण्डसकलकोसलाधिपतिना परममाहेस्व (स्व)रेण कल—
 25 चुरिवन्सोद्भवे⁴त्यादिसमस्तराजावलीविराजमानमहामण्डलेश्वरण हस्तियामठिनि—
 26 र्गताय ।⁵ अङ्गिरसगोत्राय ।⁶ उतिव्य⁷गीतमवसिष्ठे [ति]त्रिःप्रवराय⁷ व (व)ह्वचसा (शा)खिने
 यसोदे—
 27 वप्रणवे (प्ने) उपाध्यायथिराइचनप्ने चा[न्द]⁸सुताय । रिसिकेसवा[य⁹] घ (फा)लगुनकृष्णसप्त—
 म्यां रविदि—
 28 ने तुमाणके¹⁰ देवश्रीवङ्कस्व (स्व)रचतु[ष्कि]काप्रति[ष्ठा]यां श्रीमद्वङ्कस्य¹¹ प्रभाविलग्न (ग्नी)
 दौ (द्वौ) पादौ प्रक्षा—
 29 ल्य कुसा (शा)क्षतहिरण्यसमन्वितवारिचलुकमापूर्यं यपरमंडले¹² वसहाग्रामश्चतुःसीमा—
 30 विसु (शु)द्धो मा[ता]पित्रोरात्मनश्च पुण्ययसो (शो)भिवृद्धये [ह]स्तोदकसा (शा)सनतया [प्र]—
 दत्तस्तदयं
 31 चन्द्रदिवाक[र]क्षितिपाथोधिपवनाम्ब (म्ब)राणि यावत् म (अ)विच्छिन्नभुक्त्या का (भा)गवा—
 (भो)गकरम (हि)रण (ण्य)क्व¹³—
 32 रसवतीडंड¹⁴[प्र*]भृत्यभ्यंतरसिद्ध्या अजे (ने)नैतत्पुत्रपौत्रादिभिश्च भोवतव्यः ॥ त्रिपूर्वको विक्त्र—
 33 मराजधेयः सौ (शौ)र्याद्भुतो विक्त्रमराजनामा । तथार्जुनो वीरवरो जितारिरेभिः प्रद—
 34 ध्वाः (त्ताः) खलु श (स)त्यवाचः ॥¹⁵[१५॥] अ[था] ७—¹⁶ विग्रहराजमन्त्री श्रेष्ठी यसो (शो)
 रत्नपुरप्रधानः । धोधा—
 35 क आद्य¹⁷ द्विजकेस[वाय] ददौ घरां सि (सं)श्रितसत्यधर्मः¹⁸ ॥[१६॥*] व (व)ह्वचसुधा रु (भु)—
 क्ता राज—

¹ Metre: *Vasantatilakā*.

² These two *aksharas* are uncertain. Perhaps त्वरा is intended. Hiralal suggests जगज्जयेश्वर which also does not appear satisfactory.

³ Read -दैकविशतिसहस्रनाथ-.

⁴ Read -वंशोद्भवे-.

⁵ This *dayda* is superfluous.

⁶ Hiralal reads उचि (च)द्य but the second *akshara* is probably ति. Read उत्तय्यगीतम-. The third *pravara* of this *gotra* is generally अङ्गिरस्.

⁷ Read त्रिप्रवराय.

⁸ Hiralal read चाट्ट, but the superscript letter of the second *akshara* does not look *ṭ*.

⁹ The name occurs in v. 16 as केशव. Read ऋषिकेशवाय.

¹⁰ This place-name occurs elsewhere as तुम्माण. See No. 77, l. 7.

¹¹ Read श्रीमद्वङ्केश्वरस्य.

¹² Hiralal read -माप्तययपरमंडल-. The second *akshara* is, however, पू; see पूषा in l. 2. The intended reading is probably -मापूर्यं अपरमण्डले.

¹³ This *akshara* appears to be superfluous.

¹⁴ Read -डंड-.

¹⁵ Metre of this and the next verse: *Upajāti*.

¹⁶ Restore अथाप्यसौ.

¹⁷ Perhaps आद्यो is meant here.

¹⁸ Read इदुधरां संश्रितसत्यधर्माः ॥

- 36 भिः सगरादिभिः । यस्य [यस्य] यदा भूमिस्तस्य [तस्य*] तदा फलम् ॥¹[१७॥*] भूमि यः
प्रतिगृह्णा(ह्ना)ति य-
37 इच भूमिं प्रयच्छति । उभौ तौ [पुण्यकर्म्म]णौ नियतं स्त(स्व)र्गगामिनौ ॥[१८॥*] संख²
भद्रासन(नं) छत्रं वर(रा)स्वा(श्वा) वरवारणाः [१*]
38 भूमिदानस्य चिन्हा(ह्ना)नि फलमेत[त्पु]रन्दर ॥[१९॥*] [ह]रते हारयते यो³ मन्दबु(बु)द्धि-
स्तमोवृत्तः । स प(त्र)द्वो वारुणैः पासै(शै)स्तिर्यग्यो-
39 नि च गच्छति ॥[२०॥*] न विषं विषमित्याहुर्ब्र(त्र)ह्मस्वं विषमुह्य(च्य)ते । विषमेकाकिनं
हन्ति व्व(त्र)ह्मस्वं पुत्रपौत्रिकं(त्रकम्) ॥[२१॥*] गर्भेस्व(श्व)रः⁴ सुक-
40 विरल्हण इ(ई)शभक्तस्तात्रे⁵ चके(को)रनयनं⁶ लिखितं⁷ सुवाक्यैः ॥ यो हासलः सकलसि(शि)-
ल्पनिधिः सुबु(बु)द्धिरुत्कीर्णवा-
41 न्स भु(शु)भपक्ति सव(द)क्षरं च ॥⁸[२२॥*] थ ॥ थ ॥ थ ॥ चेदीस(श)स्य सं ८३१ [१*]

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(Verse 1) Adoration to that reality, Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (of the universe) and supreme light conceivable by the mind.

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son **Manu**, the first of kings. In his family there was born **Kārtāvīrya** on the earth.

(V. 3) There was the king, the divine and illustrious **Kārtavīrya**, an ornament of the earth, who threw into bondage **Rāvaṇa**, who had propitiated **Śiva** with the embrace of the daughter of the **Himālaya** (i.e., **Pārvatī**) who was terrified as he (i.e., **Rāvaṇa**) lifted up the mountain (**Kailāsa**) with ease and who (i.e., **Rāvaṇa**) was greatly enraged when his offerings to the three-eyed (**Śiva**) were washed away by the stream of the greatly flooded **Rēvā** which was turned back by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became (known as) **Haihayas** on the earth. In their family was born that (famous) **Kōkkalā**, the first king of the **Chaidyas**.⁹

(V. 5) By that king was erected on the earth a pillar of victory after forcibly dispossessing the kings of **Karṇāṭa** and **Vaṅga**, the lord of the **Gurjāras**, the ruler of **Kōṅkaṇa**, the lord of **Śākambharī**, the **Turushka** and the descendant of **Raghu**,¹⁰ of their treasure, horses and elephants.

(V. 6) He had eighteen, very valiant sons, who destroyed their enemies as lions break open the frontal globes of elephants; the eldest of them, an excellent prince, became the lord of **Tripurī** and he made his brothers the lords of *maṇḍalas* by his side.

¹ Metre of verses 17—21: *Anuṣṭubh*.

² Read संखो.

³ This *pāda* is lacking in one *akṣhara*. Read यश्च.

⁴ Hiralal reads गर्भेस्व(श्व)रः but the second *akṣhara* appears clearly to be भ्रं. In line 15 of the Raipur plate (No. 75, above) also, the reading is *Garbh-Īśvara*.

⁵ Read -स्तात्रे. Hiralal suggested चकोरनयनो, but a Sanskrit poet would not use such an epithet with a male person, much less in his own case.

⁶ लिखितं is ungrammatical for लिखितवान्.

⁷ Hiralal read योद्धासलः, but the second *akṣhara* is undoubtedly हा.

⁸ Metre: *Vasantatilakā*.

⁹ I. e., the people of the Chēdi country.

¹⁰ Probably the contemporary prince of the Gurjara-Pratihāra dynasty.

(V. 7) In the family of a younger brother of these was born **Kaliṅgarāja** who exterminated the hostile kings with the fire of (*his*) valour, and who was to the faces of the wives of the great warriors of (*his*) hated enemies even as the full moon is to the day-lotuses.¹

(V. 8) From him also was born a son, who became famous by the name of **Kamalarāja**, and appeared lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 9) The firm-minded (*prince*), having vanquished the lord of **Utkala**, gave (*his*) wealth to his lord **Gāṅgēyadēva**, and (*thus*) resembled the Mandara mountain which, churning the milk-ocean, gave Lakshmi to the god² worshipped by (*Bhīshma*), the son of Gāṅgā, and pleased gods and demons by bestowing on them precious things like *Uchchaiṣravas* [and wine].³

(V. 10) He begat **Ratnarāja (I)**, who surpassed the lustre of the sun, to become an ornament to (*other*) princes even as the ocean produced the Kaustubha to adorn (*Vishṇu*) who supports the earth.

(V. 11) (*He*) destroyed the proud and hostile neighbouring princes as the sun dispels darkness. As if because of the heat of his valour, his enemies took shelter in the sea for coolness.

(V. 12) (*His wife*) named **Nōnnalā** was dear to him as valour is to a brave person. She was the daughter of **Vajuvvarman**, the lord of the **Kōmō-maṇḍala**.

(For a translation of vv. 13 and 14, see that of vv. 1 and 2, above, p. 401.)

(Line 21) This **Mahāmaṇḍalēśvara (Pṛithivīdēva I)**,—who shines in the midst of all kings by (*his excellences*) such as birth in the **Kalachuri** family; who is adorned with all decorations together with the entire multitude of honours; who frightens the hostile army with the noise caused by his haste in conquering the world which is filled with the sound of his two conches, who has acquired the *pañchamahāśabda*; who has become the great and mighty lord of the entire **Kōsala (country)** and the sole ruler of twenty-one thousand (*villages*) by the grace of **Vaṅkēśvara** attained by him, and who is a devout worshipper of Mahēśvara,—has given as a grant by (*pouring*) water on (*the donee's*) hand, after washing both the resplendent feet of the holy Vaṅkēśvara and filling the hollow of his hand with water mixed with *kusa*, whole rice-grains and gold, on (*the occasion of*) the dedication of a hall resting on four pillars of (*the temple of*) the god, the holy Vaṅkēśvara, in **Tumāṇaka**, on **Sunday**, the **seventh tithi of the dark fortnight of Phālguna**, the village **Vasahā** in the **Apara-maṇḍala**⁴ with its four boundaries well-determined, to the sage **Kēśava**, the great-grandson of Yaśōdēva, grandson of the *Upādhyāya* **Thirāīcha** and son of **Chānda**, who belongs to the *Āṅgīrasa gōtra*, has the three *pravaras* **Utathya**, **Gautama** and **Vasishṭha**,⁵ and is (*a student*) of the **Bahvṛicha śākhā** (*i.e.*, *Rigvēda*) for the increase of religious merit and fame of (*his*) mother and father and of himself.

¹ *I. e.*, he made them pale by destroying the warriors.

² *I. e.*, to Vishṇu.

³ The reading of the third quarter of this stanza is uncertain as some letters are damaged by verdigris. The translation given above follows the emendations suggested in the notes to the transcribed text. The expression *uchchaiṣ etc.* probably contained a double meaning, but it is not possible to conjecture it in the absence of a definite reading. The first word *uchchaiṣṭravas* means of course (1) the celestial horse of that name, and (2) great glory.

⁴ See above, p. 406, n. 12.

⁵ See above, p. 406, n. 6.

(L. 30) Therefore this (*Brāhmaṇa*), his sons, sons' sons and other (*lineal*) descendants should enjoy, without any interference, this (*village*) together with shares, enjoyments, taxes, (*dues in*) gold coins, fines for (*illegal*) distillation *etc.* as a self-contained village as long as the moon, the sun, the earth, the ocean, wind and the sky will endure.

(Verse 15) Vikramarāja (*whose name is*) preceded by *tri* (*i.e.*, Trivikramarāja), Vikramarāja who is marvellous in valour and Arjuna, the best of warriors, who has vanquished his enemies—these have, indeed pledged (*their*) true word.

(V. 16) Then the minister Vigraharāja,¹ the banker Yaśa and the rich Dhōdhāka, observing the law of truth, gave land to the Brāhmaṇa Kēśava.

(Here follow five benedictive and imprecatory verses.)

(V. 22) The good poet Alhaṇa, the owner of (*the village*) Garbha,² who is a devotee of Īśa, wrote on the copper (*plates*) excellent sentences in (*letters resembling*) the eyes of a Chakōra. The clever Hāsala, the repository of all mechanical arts, inscribed them in splendid lines and excellent letters.

The year 831 of the lord of Chēdi.

No. 77; PLATE LXVA

RATANPUR STONE INSCRIPTION OF JAJALLADEVA I : (KALACHURI) YEAR 866

THIS inscription is incised on the beautifully polished surface of a red sand-stone which was found at Ratanpur, 16 miles north of Bilaspur, the headquarters of the Bilaspur District in Madhya Pradesh. It is now deposited in the Central Museum, Nagpur. The record was edited, with a translation and a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 33 ff. It is edited here from the original stone and the lithograph accompanying Dr. Kielhorn's article.

'The inscription consists of 31 lines. The writing originally covered a space of about 2' 2½" broad by 2' 2" high. At present, a small portion of the upper proper left corner and a large portion of the lower right corner of the stone are broken away, so that from 4 to 9 *aksharas* are missing at the end of the first five lines and from 2 to about 25 *aksharas* at the beginning of the last thirteen lines.' Small portions of the stone have also been broken away at the upper right and lower left corners, which has resulted in the loss or mutilation of about a dozen *aksharas*. Further, some *aksharas* which were clearly legible in Dr. Kielhorn's time, have since been broken away from the proper right edge of the stone.³ I have, however, succeeded in reading a few *aksharas* from their traces on the stone⁴ which Dr. Kielhorn found illegible from the impression supplied to him.

The characters are Nāgarī. The size of the letters is about .5". The *prishthamātrās* are used in some places. The sign of *avagraha* occurs in ll. 12, 18, 24 and 29. The language is Sanskrit, and except for the introductory obeisance to Śiva and the date at the end, the inscription is metrically composed throughout. There are 34 verses, all of which are numbered. In respect of orthography it may be noted that the dental *s* is used for the palatal *ś* in many places; see, e. g., *sapharī-*, l. 1, *sirasi*, l. 2, = *vanīsē*, l. 4, and *vice versa* in

¹ This minister is mentioned in the next inscription also. See below, No. 77, l. 27; see also No. 75, l. 13.

² See No. 75, l. 15. This village is probably mentioned in l. 30 of the next inscription (No. 77) also.

³ *Viz.*, *ni* and *prī* at the beginning of ll. 17 and 18 respectively.

⁴ See the beginning of l. 29, which contains a reference to Karṇa, the illustrious Emperor of the Kalachuri dynasty of Tripurī.

a few cases, see *-tamiśra-*, l.9, *śitami*, l.19, *-śarasah*, l.26; the rules of *sandhi* are neglected in *samabhavat śrī-*, l.3, *mitravat śrīyā*, l.20, etc.; on the other hand, the *sandhis* made in two places (vv. 3 and 20) do not suit the metre. The consonant following *r* is occasionally doubled, see, e.g., *svarnnadi-*, l.1, *-varddhayāmāsa*, l.8, *prasarpita-*, l.16; *mvra* is used for *mra* in l.10 and *b* is denoted by the sign for *v* except in *abdhi-*, l.18.

The inscription refers itself to the reign of Jājalladēva (I) of the Kalachuri Dynasty of Ratanpur. His genealogy is traced from the moon, the mythical ancestor of the family. The first historical personage named after the legendary Kārtavīrya and his sons, the Haihayas, is Kōkalla, the lord of Chēdi. He had eighteen sons, of whom the eldest became the lord of Tripurī. He made his brothers lords of *maṇḍalas*. The family of one of these younger brothers produced in course of time Kaliṅgarāja, who leaving the ancestral country,¹ conquered Dakṣhiṇa Kōśala by his arms. He resided at Tummāṇa as the place was previously the capital of his ancestors. From him was born Kamalarāja who had a son named Ratnarāja (I). The latter adorned Tummāṇa with several temples such as those of the gods Vaṅkēśvara and Ratnēśvara, orchards and palatial buildings. He also founded Ratnapura and adorned it with many temples. The inscription then mentions the *Śrēṣṭhin Yaśa*², the Mayor of Ratnapura, who, as already seen, has also been named in the Amōḍā plates of Prithvidēva I. Ratnadēva (I) married Nōnallā the daughter of Vajjūka, the lord of the Kōmō-maṇḍala. She bore to him a son name Prithvidēva (I) who succeeded him. He constructed several temples such as that of Prithviśvara at Tummāṇa and excavated a large tank at Ratnapura. He married Rājallā from whom he had a son named Jājalladēva (I). The latter's friendship was sought by the lord of Chēdi. He was also honoured with presents of wealth by the kings of Kānyakubja and Jējābhukti. He defeated Sōmēśvara and imprisoned him together with his ministers and wives, but afterwards released them as desired by his mother. The kings of Kōśala, Andhra, Khimiḍi, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali and Kukkuṭa paid annual tributes or presents to him.

Jājalladēva I seems to have founded a town named Jājallapura, where he constructed a monastery for ascetics, raised a garden, planted a grove of mango trees and excavated a tank. The object of the inscription is evidently to record the king's donation of the villages Sirulī, Arjunakōṇasaraṇa and some others, whose names are lost, to the deity installed in a temple, apparently at Jājallapura, and of a group of *pātala* trees to the monastery.

The inscription mentions Rudraśiva, a Śaiva ascetic who was Jājalladēva's spiritual preceptor. He was conversant with the logical systems of Diṇnāga and others as well as with Śaiva and other *siddhāntas*. Vighraharāja, the king's minister for peace and war, is next mentioned, but in what connection it is not clear.³ The name of the poet who composed

¹ Kielhorn, who in his text separated *yān-āyām* from *trita-saurya* in l.7, thought that *Tritasaurya* was the ancestral country, from which Kaliṅgarāja proceeded to conquer Dakṣhiṇa Kōśala. Hiralal, following Kielhorn's reading, suggested that *Tritasaurya* was derived from *Tritsu*, the well-known Vedic tribe and that *Tritasauryas* were the enemies of the Kalachuris. (*Ind. Ant.*, Vol. LXIII, pp. 269 ff.) Both these interpretations appear to be wrong. While it is possible to take *Tritasaurya* as the name of a country in l.7, such a construction is impossible in l.4 where also a similar expression seems to have originally occurred, but is now damaged. Besides, no such country is known from any other Kalachuri record. I, therefore, prefer to make the *pada-cheḥbhāda* as *yāna a-yāntrita-sau(śau)rya-kōśa* in both the passages. See my article in the *Kane Festschrift*, pp. 290 ff.

² Kielhorn took *yaśaḥ* in v. 12 in the sense of 'fame'. But the word occurs also in v. 16 of the Amōḍā plates of Prithvidēva I (No. 76, above), and is there clearly the name of a *śrēṣṭhin* (banker).

³ His name occurs also in the Raipur and Amōḍā plates of Prithvidēva I (Nos. 75 and 76, above).

the *prastasti* is lost, but he was in some way related to a personage of the Kāyastha caste who belonged to a Gauḍa family and was a minister of the king Kārṇa. This Kārṇa is clearly the well-known Kalachuri Emperor Kārṇa. His Kāyastha minister is probably identical with the one who put up the Rewa stone inscription. The writer of the present *prastasti* may, therefore, have been his son or some near relative. If the next verse also refers to him he seems to have owned the village Garbha¹. The *prastasti* was written by a person who seems to have belonged to the Vāstavya family. His name which is partly mutilated ended in -dhara².

The inscription is dated, in the last line, in the year 866 (expressed in decimal figures only) on Sunday, the 9th *tithi* of the bright fortnight of Mārgaśīrsha. This date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired Kalachuri year 866, to Sunday, the 8th November 1114 A.C. On that day the 9th *tithi* of the bright fortnight of Mārgaśīrsha ended 20 h. after mean sunrise.³

As for the geographical names in the present record, Tummāṇa, as already shown, is identical with Tumān, 26 m. north-east of Ratanpur. Kōmō-maṇḍala has already been identified. Kānyakubja is, of course, the well-known city of Kānauj, for a long time the imperial capital of North India, and Jējābhukti is Jajjhauti, the capital of the Chandēllas. Andhra is the country between the Gōdāvari and the Kṛishṇā. Khimiḍi is probably identical with the Zamindari named Kimiḍi in the Ganjām District. It is mentioned with Kōsala (modern Chhattisgarh) in the Dīrghāsī stone inscription.⁴ Vairāgara is, as shown by R. B. Hiralal, identical with Vayirāgarā mentioned in the Chōla records and is plainly identical with the modern Vairāgarh in the Chanda District, 80 m. north-east of Chanda. Lañjikā is clearly Lānji and Bhāṇāra Bhandara, the chief town of the Bhandara District of Madhya Pradesh. Talahāri is the name of the territory round Mallār as appears from the description in a record found at Mallār (No. 97, below). Daṇḍakapura may be the capital of Daṇḍabhukti which evidently comprised some portions of the Midnapur and Balasore Districts. The place may be identical with Dantan in South Midnapur District as suggested by Mr. R. D. Banerji.⁵ Nandāvalī and Kukkuṭa cannot be identified. Jājallapura, which was evidently founded by Jājalladēva, may be identical with Jānjgir (Jājallanagara), the headquarters of a *tahsil* of the same name in the Bilaspur District. Sirulī, which was donated to the temple in Jājallapura, is probably represented by Sirli, 8 m. south-west of Jānjgir. Arjunakōṇasaraṇa may be Arjuni, 14 m. west of Jānjgir. Two other place-names Garbha and Haladī are mentioned in l. 30 of the present record. Of these, the former is also mentioned in the Raipur and Amōdā plates of Prithvidēva I and may be identical with Gōbrā in the Jānjgir *tahsil*, while the latter is perhaps Haldi in the Bilaspur *tahsil*, 35 m. south-west of Jānjgir.

TEXT⁶

1 [ओं नमः शिवाय ॥*]⁷ [शशि]शकलकला [कि] - ७ - नामृतांभःप्लवव (व) हलितनीरस्व[स्रंदी-
तीर]वृत्तिः । किमु व (व) त स (श) फरीति स्वःश्रि[ता] - ७ - , ७ ७ ७

¹ The writer of the Raipur and Amōdā plates of Prithvidēva I also was the owner of the same village. See above, No. 75, l. 15 and No. 76, l. 39.

² He may have been Kīrtidhara, who wrote the Sarkhō plates of Ratnadēva II.

³ According to Kielhorn's calculation, it ended 19 h. 54 m. after mean sunrise on that day.

⁴ *Ep. Ind.*, Vol. IV, pp. 314-18.

⁵ *M. A. S. B.*, Vol. V, No. 3, pp. 71 and 89; see also *Ep. Ind.*, Vol. XXII, pp. 153-54.

⁶ From the original stone and the lithograph facing p. 34 in *Ep. Ind.*, Vol. I.

⁷ These *akṣaras* are completely broken away, but can be easily supplied from other Kalachuri records.

- 2 सि(शि)रसि यस्य स्यात् स ईशः शिवाय¹ ॥१॥ एतद्यत्परमं विहंतु तिमिरं त्रैलोक्यनेत्रद्युति ज्योति-
स्तत्पुरुषं² सुधाकर इति प्राहुस्तमन्त ७-१-०००-०
- 3 जो न चरमः साम्राज्यसूत्रं यतः क्षात्रस्यादि तदन्वये समभवत् श्रीकात्तवीर्यः³ क्षितौ⁴ ॥२॥ तद्वश्यो
हैहय⁵ आसीद्यतो जायन्त हैहयाः । ७७७७७-०००-७
- 4 त्यसेनप्रिया सती⁶ ॥३॥ तेषां हैहयभूभुजां स[म]भवदंसे(शे) स चेदीश्वरः श्रीकोकल्ल इति स्मर-
प्र[ति]कृतिर्विस्व(श्च)प्रमोदो यतः । येनायंत्रित[सौ(शौ)र्यं] - ७७७-७
- 5 मेन मातुं यशः स्वीयं प्रेषित[मु]च्चकैः कियदिति व्र(ब्र)ह्मांडमन्तःक्षिति⁸ ॥४॥ अष्टादशास्य रिपु-
कुंभिभिर्भंगसिंहाः पुत्रा व(व)भूवुरभिर्वाद्धित[वं] ७-०-७
- 6 : । तेषामथाग्रजसुतस्त्रिपुरीश आसीत् शेषांश्च मंडलपतीन्स चकार वं(वं)धून्¹⁰ ॥५॥ प्रापत्तेषु कलि-
गराजमसमं वंशः क्रमादानुजः पुत्रं स(श)त्रुकलत्रनेत्रसलिलस्फी-
- 7 तप्रतापद्रुमः¹¹ । येनायंत्रितसौ(शौ)र्यं¹²कोस(श)मकृशीकर्तुं विहायान्वयक्षोणीं दक्षिणकोशलो
जनपदो वा(वा)हुद्वयेनाज्जितः¹³ ॥६॥ राजधानी स तुमाणाः पूर्वजैः कृत इत्य-
- 8 तः । तत्रस्थोऽरिष्यं कुर्वन्वद्वयामास स श्रियम्¹⁴ ॥७॥ जातस्ततः प्रततनिर्मलकीर्तिकान्तः शी-
तांशुवत्कमलराज इतीह सिंधोः । नृणां मनः कुमुदपंडमधिधि-
- 9 सो(शौ)भं यस्मादभूदरिजनांघतमिश्र(स)नाशः¹⁵ ॥८॥ महीभक्तुंविभूषार्थं पयोधिरिव कौस्तुभम् ।
जितशूरप्रतापं हि रत्नराजमसूत सः¹⁶ ॥९॥ श्रीवंकेशसुरालयप्रभृतयो [र]-
- 10 [त्ने]श्वराद्यास्तथा यत्रोद्यानमसंख्यपुष्पसुफलं चारुचमाम्ब्रं¹⁷ वनम् । रत्नेशेन [स]सौधसन्ननिचित-
श्चारुश्रिया भूषितस्तुमाणाः समकारि लोचनसुखः संवीक्ष्यमा-
- 11 [णो] जनैः¹⁸ ॥१०॥ एतच्चद्विपुलं धनेश्वरपुरप्रख्यं महेशान्वितं नानावर्णविचित्ररत्ननिचितं रत्ना-
लयाभं यतः । नानादेवकुलैश्च भूषितमिति स्वर्गाममालक्ष्यते श्रीम-
- 12 द्रत्नपुरं दिशि श्रुतयशो रत्नेश्वरो यद्वधधात् ॥११॥ व्यधापयन्मां भुवि रत्नराजः श्रेष्ठी यशश्चे-
दधितिष्ठति स्म । वक्तीत्यदो रत्नपुरं समन्तान्मत्तोऽनयोर्थातु य[श]-
- 13 स्त्रिलोकम्¹⁹ ॥१२॥ कोमोमंडलभूभर्तुर्वज्रकस्य [सु](श्रु)ता सुता । नोनल्ला रत्नराजेन परि-
णीता नृपश्रिया²⁰ ॥१३॥ तस्यामजनि पृथ्वीशं धर्मशौर्यगुणान्वितम्²¹ । स्वर्निन्ये

¹ Metre: *Mālinī*.

² Kielhorn proposed to change this into -स्तत्पुरुषः, but the emendation is unnecessary. Nor is it made in the original as he supposed.

³ Read समभवच्छ्रीकात्तवीर्य-.

⁴ Metre: *Sārdūlavikrīḍita*.

⁵ The *visarga* dropped by *sandhi* is required to be restored to suit the metre.

⁶ Metre: *Anuṣṭubh*.

⁷ The *aksharas* broken away can be conjecturally supplied as कोशबलिनाया-.

⁸ Metre: *Sārdūlavikrīḍita*.

⁹ Restore -सकोशा-.

¹⁰ Metre: *Vasantatilakā*.

¹¹ There is what appears like a faint *anuvāsa* on त and म. The *visarga* after म does not seem to have been cancelled. Read -स्फीतं प्रतापद्रुमम्.

¹² Kielhorn read येनायं त्रितसौर्य- as in v. 4 above, understanding त्रितसौर्य as the name of a country.

¹³ Metre: *Sārdūlavikrīḍita*.

¹⁴ Metre: *Anuṣṭubh*.

¹⁵ Metre: *Vasantatilakā*.

¹⁶ Metre: *Anuṣṭubh*.

¹⁷ Read -माम्ब्रं.

¹⁸ Metre of this and the following verse: *Sārdūlavikrīḍita*.

¹⁹ Metre: *Upajāti*.

²⁰ Metre: *Anuṣṭubh*.

²¹ Read पृथ्वीशो धर्मशौर्यगुणान्वितः. The corrections have not been made in the original.

SCALE: ONE-FOURTH.

स्वाभ्यान्नादेव कीर्तिर्भव

- 14 [ध]र्मतो वंश्यान् सौ(शौ)र्याच्च युधि विद्विषः¹ ॥१४॥ सौ(शौ)[र्याच्च] रत्नराजे युधि रिपु-
जयिनि स्वर्गते स्वर्गकृत्यात्पृथ्वीदेवः क्षितीशस्तदनु समभवत्तत्सुतः क्षात्रशूरः ।

15 ऐश्वर्यादिवशैर्यप्रमुखगुणस(श)तैर्लोकपालः स ए[वं] क्षात्रं त्रस्तं हि तस्मै कुरुत इति नमो येन
पृथ्व्याः स देवः² ॥१५॥ पृथ्वीदेवसमाश्रिता भवति च स्व-

16 ग्नां हि लो³कस्थितिश्चित्रं चैतदतः स्फुटं स्फुरति यत्सर्वत्र शूराश्रिता । भूरिश्रीवितता शतक्रतुवृता
भास्वन्महेशाच्युता विस्वा(श्वा)नंदिवु(बु)धा प्रसर्पितसुधासन्नाश्रिता

17 [नि]द्विधा⁴ ॥१६॥ तुमाणे धर्मकीर्त्यर्थं पृथ्वीदेवेष्वरादयः । रत्नपुरे समुद्राभस्तेनाकारि च सा-
गरः⁵ ॥१७॥ उपयेमे स राजल्लां या कान्त्येवेंदुसप्रभा । लक्ष्मीरिवाच्युत-

18 प्री⁶तिः सौभा[ग्येने]व पार्वती ॥१८॥ ऐन्द्रैन्द्रधामिवेद्रेण स्वःश्रियामब्धिनंदुवत् । पृथ्वीदेवेन
तस्यां तु जाजल्लोऽजनि कीर्त्तिमान् ॥१९॥ चित्रं यस्य यशो व्यधादनु-

19 ८-⁷सौ(शौ)तांशुसो(शो)चिःप्रभं रक्तं स्त्रेणशतं शि(सि)तं जगदिदं कुर्वञ्च कृष्णानरीन् ।
श्रीजाजल्ल उदेति यः प्रतिदिनं शूरः प्रतापद्वितश्चेदीशेन स ऐनसंग्रह⁸कृता मैत्र्य-

20 ८- - ८ [त]⁹ ॥२०॥ क(का)न्यकुब्ज(ब्ज)महीपेन जेजामुवितकभूभुजा । शूर¹⁰ इति प्रतापित्वाद-
हितो मित्रवल्श्रिया¹¹ ॥२१॥ लक्ष्मीः सप्तविधापि यस्य जगृहे युद्धे च सोमेस्व(स्व)रो

21 - - - ८ ८ - ८ [द]ग्धममितं सैन्यं निहत्यामुना । व(ब)द्धं मंत्रिकलत्रसार्थमनु तन्मातुंगिरा मो-
चितं येन ब्रू(ब्रू)त स ईदृशः क्षितिपतिर्दृष्टः क्षितौ वा श्रुतः¹²

22 [[२२॥*] - - - ८ न¹³को[श]लांघ्रिस्त्रिमिडिवैरागरं लंजिका भाणारस्तलहारि दंडकपुरं नंदावली
कुक्कुटः । यस्यैषां हि महीपमंडलभूतो मैत्रेण केचिन्मुदे केचि-

23 - ८, ८ - ८ - ८ ८ तकान्यन्वद्ध(द्ध)[क्लृ]प्तं ददुः ॥२३॥ यत्र प्रतापिनि च्छत्र(त्र)मेकमेव सि(शि)-
रोधृतम् । चित्रं कुर्वञ्जने शैत्यं कुर्यात्तापं हृदि द्विधाम¹⁴ ॥२४॥ उदारता सौ(शौ)र्यगभीरिमा

24 ८ - ८ - ८ - - ८ ८ - ८ स्य¹⁵ वर्त्तते । भुवेत्यभाषि प्रततं समुच्छ्रितैर्यशःसुशुभ्रैः सुरसद्यसद्भुजैः¹⁶
॥२५॥ किं कामोयमसावसे[चन]तनु¹⁷स्त्र्यक्षाक्षिदृष्टो न यः किं वैकुंठ(ठ)-

25 ८ - ८ - ८ ८ ८ - - - ८ - - [श्रि]या । शूरः सौ(शौ)र्यत इंदुरिदितरुचा श्रीदः किमर्थिप्रिय एवं
मर्ष[य]ता जनेन विदितो जाजल्लदेवश्चिरात्¹⁸ ॥२६॥ श्रीजाजल्लपुरं

¹ Metre: *Anushtubb.*

² Metre: *Sragdharā*.

³ This *aksvara* is quite clear in the original.

⁴ Metre: *Sārdūlavikrīdita*.

^b Metre of this and the next two verses: *Anuṣṭubh*.

⁶ The *akṣara prī.* which is clear in Kielhorn's facsimile reproduced here, has since been broken away.

⁷ Restore दिशं.

⁸ Read —संग्रह—.

⁹ Restore — स्वरं प्रापितः. Metre: *Śārdūlavikrīḍita*.

¹⁰ The *vitarga* dropped by *sandhi* is required to be restored to suit the metre.

¹¹ Read मित्रवञ्जिया. Metre: *Anushtubh*.

¹² Metre of this and the next verse: *Śārdūlavikrīḍita*.

¹³ Probably दक्षिण was incised before कोशल.

¹⁴ Metre: *Anuṣṭubh*.

¹⁵ The context requires some words like न समोऽस्य here.

¹⁶ Metre: *Varīṣṭha*.

²⁷ Kielhorn read -असे(शे)[वम]तनु-, but the reading does not give a good sense. Of the two doubtful letters the first is more like च than ष, and the second is probably न. The dictionaries give असेचन in the sense of 'charming', 'lovely'.

¹⁰ Metre of this and the next verse: *Śārdūlavikrīḍita*.

- 26 ॐ-ॐॐॐ-ॐ-ॐ-ॐ-ॐ- [तसि(शि)वत्व]तापसमठः सोद्यानमात्रं(मं) वनम् । तुल्यं
स्वःश(स)रसः सरोपि रुचिरं यत्कारितं श्रीमता जाजल्लेन तदस्तु कीर्तिरुचिरं
- 27 ॐ-ॐ-ॐ-ॐ- [॥२७॥*] ॐॐॐॐॐ-ॐ^१ दिग्नागादिप्रमाणवित् । स्वान्यसिद्धान्तविच्चास्य
श्रीमान् रुद्रशिवो गुरुः^२ ॥२८॥ सांघिविग्रहिकोप्यस्य विग्रह[ह]राज इत्यभूत् ।
- 28 ॐॐॐॐॐ-ॐ, ॐॐॐॐॐ-ॐॐ [॥२९॥*] ददौ देवाय जाजल्लः सिरुलीग्राममु[त्त]मम् । मठाय
पाटलासार्थं सा(शा)सनं सा(शा)स्व(श्च)तं नृपः ॥३०॥ अर्जुनकोणसरणं स दे-
- 29 ॐॐॐ-ॐॐ। ॐॐॐॐॐ-ॐ, ॐॐॐॐॐ-ॐ वे ॥३१॥ श्रीम[त्कर्ण] ॐ-ॐ^३[निर्ज]-
रगुरुप्रस्पधिमंत्राग्रणीः कायस्थोऽसमसा(शा)स्त्रसारसुमतिः श्रीमान्स गौडान्वये^४ । श्री
- 30 ॐ-ॐॐ-ॐ-ॐॐॐ-ॐ-ॐ-ॐ-ॐ-ॐ-ॐ- [प्रस(श)स्तिम]समां जाजल्लदेवे व्यधात्^५
॥३२॥ चक्रे प्रस(श)स्तिसात्तस्य [ग*]र्भेशो विमलान्गुणान् । उत्तमं हलदी-
- 31 ॐ, ॐॐॐॐॐ-ॐॐॐ^६ [॥३३॥*] ॐॐॐॐॐ-ॐ, ॐॐॐॐॐ धरो^७ बु(बु)धः । प्रस-
(श)स्ति प्राप्त[स]र्वसां(शां) वास्त- [नु]जो लिखत् ॥३४॥ संवत् ८६६ मार्गं सुदि ९ रवौ ॥
जाज^८ [१*]

TRANSLATION

[Om! Adoration to Siva!]

(Verse 1) May that Īśa (Śiva) grant (you) well-being!—he, (about the object) on whose head (various doubts are entertained, such as)—Is it the crescent portion of the moon, [or, is it] not [a piece of mother-of-pearl] lying on the bank of the celestial river, the waters of which are augmented by the flood of the nectar-fluid....or is it, oh, a fish....gone to heaven.....!

(V. 2) This highest light, dispelling darkness, which has the lustre of the eye of the three worlds—(the people) call it the Being who is a mine of nectar....(who is) not the last from whom (proceeded) a line of universal sovereignty, the progenitor of the Kshatriyas;—in his race was born on the earth the illustrious Kārtavīrya.

(V. 3) In his race (there) was Haihaya, from whom were born the Haihayas.... being the beloved of [Ādi]tyasēna (?).

(V. 4) In the race of those Haihayas was born that ruler of Chēdi, the illustrious Kōkalla, an image of the god of love, in whom the whole world found delight—(he), who with his unimpeded valour, [treasure and might], sent forth his own glory to measure how much the universe was above (and) below the earth.¹⁰

¹ The lithograph shows ॐ clearly before दिग्नागादि. The aksara has since been broken away.

² Metre of verses 28—31: Anushtubb.

³ The missing letters were evidently नृपस्य.

⁴ Kielhorn read सौडान्वये, but the letters are clearly गौडान्वये in the original. As shown above, this Kāyastha minister of Kārṇa is probably identical with him who put up the Rewa inscription (No. 51, above). The latter traced his descent from the sage Kācham of Kulāñchā which K. N. Dikshit places in Bengal.

⁵ Metre: Śārdūlavikrīḍita.

⁶ Metre of this and the next verse: Anushtubb.

⁷ Read कीर्तिधरो. See above, p. 411, n. 2.

⁸ Read वास्तव्यस्यानुजो.

⁹ The mātrā on ज appears to have been cancelled.

¹⁰ Kielhorn, who made the pada-chēbbēda as yēna ayanī Tritasaurya-, translated, 'by whom, (being) on earth, in order to measure his own fame, how much it might be, this.....of(?) Tritasaurya was sent up high into the universe.' But the construction ayan.....prēshitam is grammatically indefensible. I would, therefore, take the words as yēna a-yanītrita-sau(sau)rya-; see above, p. 410, n. 1.

(V. 5) He had eighteen sons who destroyed his enemies as lions slay elephants (and) who augmented [the treasury of their family]. The eldest of them afterwards became the lord of **Tripurī**. He made the remaining brothers the lords of *maṇḍalas*.

(V. 6) The race of one of these younger brothers obtained, in the course of time, the matchless son, **Kaliṅgarāja**, a tree of prowess grown large by the water of the eyes of the wives of his enemies; who, in order to augment his unimpeded prowess and treasure,¹ left his ancestral country and acquired by his two arms the country of **Southern Kōśala**.

(V. 7) Since **Tummāṇa** had been made a capital by his ancestors, he, residing there and destroying his enemies, increased his fortune.

(V. 8) As the moon (was produced) from the ocean, so was born here from him **Kamalarāja**, lovely by his wide-spread spotless fame; who destroyed hostile people and augmented the splendour and beauty of men's minds even as the moon dispels blinding darkness and makes the night-lotuses look more lovely.

(V. 9) As the ocean (produced) the Kaustubha for the decoration of the supporter of the earth² (*Vishṇu*), so he begat **Ratnarāja (I)**, who surpassed the radiance of the sun to be an ornament of kings.

(V. 10) **Tummāṇa**, with its temples of the holy **Vaṅkēśa** and other (gods) and also (those of) **Ratnēśvara** and others, with a garden containing innumerable flowers and good fruits and a beautiful high mango-grove and crowded with mansions and decorated with charming beauty, was made, by **Ratnēśa**, delightful to the eyes, when viewed by the people.

(V. 11) This extensive and glorious **Ratnapura** which **Ratnēśvara** established has its fame known in (every) quarter; with a great lord residing (in it), it resembles the city of **Kubēra** (occupied by *Mahēśa*, i.e., *Siva*); being decked with many-coloured wonderful jewels, it looks like the ocean, and decorated as it is with many temples, it appears like heaven (graced by many families of gods).

(V. 12) On all sides this **Ratnapura** says: "Since **Ratnarāja** ordered me to be established on the earth, and since the banker **Yaśa**³ has been in charge of me, may the fame of these two spread in the three worlds on account of me!"

(V. 13) **Nōnallā**, the famous daughter of **Vajjūka**, the ruler of the **Kōmō-maṇḍala** was married by **Ratnarāja** together with royal fortune.

(V. 14) From her was born **Prithvīśa (I)**, endowed with the qualities of righteousness and valour. He led to heaven his relatives by (his) righteousness and his enemies by (his) valour in fighting.

(V. 15) When **Ratnarāja**, who by his valour and other (qualities) vanquished his enemies, had gone to heaven for work in heaven, his son **Prithvīdēva (I)**, the royal hero, became king after him. He was a guardian of the world with his hundreds of excellent qualities, the foremost of which were his lordly nature, munificence and valour. The frightened princes bowed to him since he was (verily) a god on the earth.⁴

(V. 16) With **Prithvīdēva (I)** ruling over it, the earth became heaven itself. This marvel was clearly manifest since (the earth) was everywhere occupied by heroes, spread

¹ Here again, Kielhorn, taking *Tritasaurya-kōśa (śa)m* as separate from *yēna ayam*, translated, 'who in order not to impoverish the treasury of *Tritasaurya* etc.' But the intended reading is clearly *yēna a-yamtrita-sau(śau)rya-kōśa(śa)m* etc.

² There is a play on the word *maṇibhartṛi*.

³ Kielhorn, not knowing that *Yaśa* is a proper name here, translated: 'if the foreman of the guild acquired fame.' But see above, p. 403.

⁴ *Prithvīdēva*, the king's name, literally means 'a god on the earth'.

over with abundant fortune, and covered with a hundred sacrifices; since it had a splendid great lord and was (*in consequence*) firm; since the wise men living on it caused joy to all people; since it had extensive mansions and was matchless (*even as heaven is resorted to by valiant men, looks splendid, is chosen by Indra, has the Sun, Mahēśa and Achyuta, and (also) Budha who delights the world, and is inhabited by the moon, the abode of nectar who moves about, in it*¹).

(V. 17) For religious merit and fame, (*the temples of*) **Prithvidēvēśvara** and others were erected at Tummāṇa and a tank resembling the ocean was excavated by him at Ratnapura.

(V. 18) He married **Rājallā**, who by her loveliness looked resplendent like the moon, who was steadfast in her love like Lakshmi (*who loves Achyuta, i.e., Vishnu*), and who by her happy wifehood resembled Pārvatī.

(V. 19) As Indra (*begat*) Jayanta on Sachi, and the ocean the moon in the beauty of heaven, even so **Prithvidēva** (**I**) begat the famous **Jājalla** (**I**) on her.

(V. 20) What a wonder! His fame, shining like the lustre of the cool-rayed (*moon*), rendered in every direction a hundred women red² and the world white, while it made the enemies black (*with shame*). The illustrious **Jājalladēva**, who rises up as a hero day by day, was, on account of the abundance of his prowess, induced to become his (*intimate*) friend by the lord of **Chēdi** forming an alliance of princes.³

(V. 21) As he was valiant, he was, on account of his prowess, honoured like a friend with (*presents of*) fortune by the king of **Kānyakubja** and the ruler of **Jējābhuktika**.

(V. 22) He who is possessed of all the seven kinds⁴ of fortune; (*by whom*) was seized in battle **Sōmēśvara** was burnt by him after slaying (*his*) immense army; and by whom was captured and then released at his mother's words, the group of (*his*) ministers and wives;—say, have you seen or heard of (*another*) such prince on earth?

(V. 23) To whom the princely rulers of these *mandalas*, viz., [**Dakshi**]ṇa-Kōśala, Andhra, Khimiḍi, Vairāgara, Lañjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali (*and*) Kukkuṭa—some out of friendship, some in order to please, gave him fixed year after year.

(V. 24) While he is shining, the sole umbrella held over his head, while causing coolness to (*his*) people, strange (*to say*), may well oppress the hearts of his enemies!

(V. 25) "Nobility, valour, serenity . . . are in him."—Thus has the Earth proclaimed with her uplifted excellent arms in the form of the temples of gods extremely white like his fame!

(V. 26) "Is this that god of love possessed of a lovely⁵ form who has not been seen by the eye of the three-eyed (Śiva)? Is it [*the god of*] **Vaikuṇṭha** (*i.e., Vishnu*) [*joined*] by **Srī** (*the goddess of fortune*)? Is this the sun on account of his radiance, (*or*) the moon by his mighty splendour, (*or*) the bestower of wealth (**Kubēra**) dear to suppliants?"—The people, thus reflecting, came to know him as **Jājalladēva** after a long time.

¹ There is a play on several words, in consequence of which the several adjectives of *lōka-sthiti* can also be construed with *svarga*.

² There is a play on the word *rakta* which means also 'fallen in love'.

³ Following Kielhorn, I take *aina* as an adjective derived from *ina* 'a lord', 'a king' etc.

⁴ These are probably identical with the seven constituents of royalty (*rājy-āṅgas*).

⁵ See above, p. 413, n. 17.

(V. 27) That famous Jājallapura....a monastery for ascetics; a mango grove with a garden; a beautiful lake equal to the lake of heaven, which the illustrious Jājalladēva caused to be made. May that be lovely like (*his*) fame¹

(V. 28) His religious preceptor was the holy Rudraśiva who knew the authoritative works of Diñnāga and others and knew the established doctrines of his own and others' (*systems*).

(V. 29) His minister for peace and war also was Vighraharāja

(V. 30) To the god the king Jājalla gave the excellent village of Sirulī (*and*) to the monastery a groups of pāṭalā (*trees*) as a perpetual gift.

(V. 31) Arjunakōṇasaraṇa

(V. 32) The Kāyastha, the illustrious . . . born in the Gauḍa family, the foremost of those whose counsel vies with (*that*) of the preceptor of gods, [who was the councillor] of the illustrious Karṇa, whose excellent intellect is unrivalled in (*the grasp of*) the essence of śāstras (*His son?*) composed this matchless eulogy on Jājalladēva.

(V. 33) The lord of the village Garbha has brought his spotless merits into the eulogy....of the excellent Haladī [*village?*]

(V. 34) the learned [Kīrti]dhara, the younger brother of [him who was] born in the Vāstavya (*family*) wrote (*this*) eulogy which has reached all directions.

(*In*) the year 866, (*the month*) Mārga[śīrsha] (*and*) the bright (*fortnight*), on the (*lunar*) day 9, on Sunday. Jāja

Nos. 78-81; PLATE LXVB¹

PALI STONE INSCRIPTIONS OF JAJALLADEVA I

THESE inscriptions were discovered in 1904 by Dr. D. R. Bhandarkar who published his transcripts of them in the *Progress Report of the Archaeological Survey of Western India* for 1903-4, p. 52. They are edited here from inked estampages taken under my direction.

The inscriptions which are four in number² are incised on a wall, a door-way and a pilaster of the *maṇḍapa* of an exquisitely carved Śiva temple at Pāli, 12 miles to the north-east of Ratanpur in the Bilaspur District of the Chhattisgarh Division in Madhya Pradesh.

The characters of all the inscriptions are of the Nāgarī alphabet. The form of the palatal *ś* which closely resembles that in the Ratanpur stone inscription of Jājalladēva I³ (dated K. 866) indicates that the inscriptions belong to the beginning of the 12th century A.C. The size of the letters in the first three inscriptions is about 1.4" and that in the fourth one is .5". The language is Sanskrit. Each inscription consists of a single line in prose. Except in the fourth inscription, even that line is not free from gross mistakes of grammar and orthography.

The object of the inscriptions is to record an unspecified *kīrti* (meritorious work) of Jājalladēva. This Jājalladēva must, of course, be referred to the Kalachuri Dynasty of Ratanpur. There are two kings of this name known from inscriptions, of whom

¹ This plate is of No. 78.

² Bhandarkar mentions five inscriptions of Jājalladēva, but the fifth one, which according to his description was on a stone lying outside the temple cannot now be traced. It was, however, identical in wording with those edited here.

³ Above, No. 77.

the first was ruling in K. 866 (1114-5 A. C.) and the second in K. 919 (1167-68 A.C.).¹ The palaeography of the inscriptions leaves no doubt that they must be referred to the reign of Jājalladēva I.²

What was this work of Jājalladēva I, which is recorded in so many places? It could not have been the construction of the *sanctum* of the temple; for there is an inscription in three parts incised over three recesses in the architrave of the door-way of the *garbhagriha*, which records the construction of the structure by Vikramāditya, the son of the *Mahāmaṇḍalēvara* Malladēva. As the names Malladēva and Vikramāditya occur in the dynastic lists of Bāṇa kings, Dr. Bhandarkar made the ingenious suggestion that this Vikramāditya may have been one of the Bāṇa kings.³ He could not definitely identify him at the time; because no such Vikramāditya, the son of Malladēva, was then known. From the Udayēndiram plates which had been published by Dr. Kielhorn,⁴ two Vikramādityas of the Bāṇa dynasty were known, but neither of them was a son of Malladēva. About the chronology of the Bāṇa kings also, there was considerable doubt. Dr. Kielhorn at first referred the second Vikramāditya mentioned in the Udayēndiram plates to the middle of the 12th century A.C.,⁵ but later on he identified his friend Krishṇarāja mentioned in the Udayēndiram plates with Kṛishṇa II of the Rāshtrakūta dynasty and thus referred Vikramāditya II of the Udayēndiram plates to the end of the 9th century A.C.⁶ The discovery of the Guḍimallam plates⁷ has placed the genealogy of the Early Bāṇa kings on a sound basis. As Dr. Hultsch has shown, there were three Vikramādityas⁸ in the Bāṇa dynasty, of whom the first, called also *Jayamēru*, was the son of Malladēva. He is identical with Bāṇa-Vidyādhara mentioned in the Udayēndiram plates. As his son Vijayāditya-Prabhūmēru was ruling in Śaka 820⁹ we can place Vikramāditya (I) in the last quarter of the 9th century A.C. The Pāli inscription shows that he was ruling in Dakṣiṇa Kōsala or Chhattisgarh before the advent of the Kalachuris.¹⁰

Jājalladēva I was not thus the builder of the *sanctum*. He did not also probably erect the *maṇḍapa* of the temple, but may have repaired it. As Mr. Cousens has already noticed,¹¹ the *maṇḍapa* has been partly rebuilt, the additional walls across the corners to support the roof making it look as if it were originally octagonal in shape. And it is noteworthy that it is on one of these walls, the rebuilt door-way and an additional pilaster inserted to support a broken beam¹² that the following inscriptions are engraved. As a period of more than two hundred years separates the Bāṇa king Vikramāditya I from Jājalladēva I, it is not unlikely that the temple had fallen into disrepair during the time of the latter. Jājalladēva I seems, therefore, to have only repaired the *maṇḍapa* of the temple where the inscriptions are found.

¹ Below, Nos. 97-99.

² In the Amōdā plates of Jājalladēva II, the palatal *ś* has the left limb fully developed as in modern Nāgarī.

³ P. R. A. S. W. C. for 1903-4, p. 52.

⁴ Ep. Ind., Vol. III, pp. 74 ff.

⁵ Ibid., Vol. III, p. 75.

⁶ Ibid., Vol. VIII, Appendix II, p. 21.

⁷ Ibid., Vol. XVII, pp. 1 ff.

⁸ The last one of these is identical with the second Vikramāditya mentioned in the Udayēndiram plates.

⁹ Ep. Ind., Vol. XI, p. 227; see also *ibid.*, Vol. XVII, p. 5.

¹⁰ For a detailed discussion of this question, see my article 'An Ancient Dynasty of Mahākōsala' in P. I. H. C. (1939), pp. 319 ff.

¹¹ P. R. A. S. W. I. for 1903-4, p. 28.

¹² For a photograph of these pilasters, see the plate facing p. 323 in P. I. H. C. (1939).

No. 78

On a wall of the *maṇḍapa*, south-east corner.श्रीमः ज्जाजल्लदेवकीर्तीरीमः¹ ।

No. 79

On the same wall of the *maṇḍapa*, in the same corner.श्रीमः ज्जाजल्लदेव[की]-¹ [1*]

No. 80

On a stone built into the re-built door-way on the north of the *maṇḍapa*.[श्री*]मः ज्जाजल्लदेवकीर्तीरीमः¹ [1*]

Translation—These are the *kīrtis*² (meritorious works) of the illustrious Jājalladēva (I).

No. 81

On a pilaster inserted to support a broken beam on the south side of the shrine door-way.

सिद्धिः³ [1*] [श्रीमज्जाजल्लदेव⁴]वस्य कीर्तिरियम् ॥

Translation—Success! This is the *kīrti* (meritorious work) of the illustrious Jājalladēva (I).

No. 82 ; PLATE LXVI

SHEORINARAYAN PLATES OF RATNADEVA II : (KALACHURI) YEAR 878

THESE plates were found in the possession of Pandit Ramchandra Trivedi, the head priest of the main temple at Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. They were first brought to notice by Pandit Lochan Prasad Pandeya of Balpur, who has edited them with lithographs, but without a translation, in the *Indian Historical Quarterly*, Vol. IV, pp. 31-34. I edit the record here from the original plates which were kindly procured for me by the Curator of the Central Museum, Nagpur.

They are a set of two copper-plates held together by a ring .3" thick, the central portion of which is flattened into a round seal, 2.4" in diameter. The ring was not cut when the plates reached me. The seal contains the legend *Mahārāṇaka-śrīmad-Ratnadēvaḥ*, inscribed in two lines. Each plate measures 9.5" broad, 5.9" high and .1" thick and is inscribed on one side only. There are twenty-six lines in all, thirteen being inscribed on each plate. The letters are deeply engraved, but not well-formed. Their size is .25."

The characters are Nāgarī. The letters *a*, *ṇ*, *bh*, *ś* and *ṣ* show transitional forms; see, e.g., *a* in *api*, 1.23 and *āsīt*-, 1.6; *ṇ* in *-pūrṇa-pāṇiḥ*, 1.19; *bh* in *=bhūbhṛitām*-, 1.4 and *bhuvah*,

¹ Read श्रीमज्जाजल्लदेवकीर्तय इमाः ।

² As the repairs were done in several places, the plural number of *kīrti* has been used.

³ Expressed by a symbol.

⁴ The *akṣaras* in the bracket are partly damaged.

⁵ The *akṣara* व, which was at first omitted, is written below the line.

l.7; *ś* in *śasinō*-, ll.3-4 and *yaśo-ti*-, ll.17-18; *s* in *-sūnur*-, l.9 and *-saśīślēsha*-, l.6. The sign of *avagraha* occurs in ll.4 and 20. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the date at the end, the record is in verse throughout. In respect of orthography it may be noted that the consonant following *r* is doubled in a few places, e.g., in *Kārttavīryō*-, l.4; the dental *s* is used for the palatal *ś* in *śasi*-, l.3; *=Dasāsyam*, l.6, *Parāsara*-, l.15 etc.; the dental *n* is employed for the lingual *ṇ* in *punya*-, ll.17 and 21 and *pratigrihṇāti*, l.20, and *vra* written for *mra* in *tāvram*, l.22.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Ratnadēva II, of the village Tiṇṇērī, situated in the *viśhaya* of Anarghavallī, on the occasion of a lunar eclipse. The donee was Nārāyaṇaśarman, the son of Tribhuvanapāla and son's son of Śilāditya, who was a student of the Sāmavēda and belonged to the Parāśara *gōtra* with the three *pravaras*, Vasiṣṭha, Śakti and Parāśara.

The genealogy of Ratnadēva II down to his father Jājalladēva (I) is given here as in the latter's Ratanpur stone inscription.¹ It may, however, be noted that the relation of Kaliṅgarāja to a younger son of Kōkalla I, who is called here 'the lord of Vaṅkō-Tummāṇa' is not explicitly stated in the present record, but from the manner in which his name is introduced he seems to be referred to as his son. Jājalladēva's victory over a king named Bala is alluded to by means of a *double entendre* in verse 8. This Bala is clearly Bhujabala, the lord of Suvarṇapura, whose defeat by Jājalladēva I is explicitly mentioned in the Kharōḍ stone inscription² of K.933.

The inscription is dated in the year 878 (expressed by decimal figures only) on the 5th tithi of the bright fortnight of Bhādra (i.e., Bhādrapada), on Sunday. According to the epoch of 247-48 A.C. this date regularly corresponds, for the expired Kalachuri year 878, to Sunday, the 14th August 1127 A.C. On that day the aforementioned tithi ended 8 h. 50 m. after mean sunrise. The date of the present inscription, like that of the Rewa stone inscription of Malayasimha,³ clearly shows that with the epoch of 247-48 A.C., the Kalachuri year could not have commenced on Bhādrapada *śu. di. 1* as was once supposed by Dr. Kielhorn.⁴

As stated before, the grant recorded in the present inscription was made on the occasion of a lunar eclipse. The nearest lunar eclipse which occurred before the aforementioned date is the one which took place on the full-moon day of Jyēṣṭha, the corresponding Christian date being the 27th May 1127 A.C.⁵ The grant was, therefore, reduced to writing more than two months after it was made.

Of the place-names mentioned in this record, Tripurī has already been identified. Vaṅkō-Tummāṇa is identical with Tumān in the Bilaspur District as shown before. The place was so called on account of the well-known shrine of the god Vaṅkēśvara which is mentioned in other records also. Anarghavallī probably corresponds to the modern Jānjgir *tahsil*, though no place of that name can now be traced in it. Tiṇṇērī, the donated village, also cannot now be identified.

¹ Above, No. 77.

² Below, No. 100, l.6.

³ Above, No. 67.

⁴ *Ind. Ant.*, Vol. XVII, p. 215.

⁵ It is not necessary to identify the lunar eclipse with that which occurred as far back as the 10th January 1126 A. C. as is done by Hiralal. (See his *Inscriptions in C. P. and Berar*, second ed. p. 128). It is also not necessary to suppose with him that 'a lunar eclipse was of greater importance to a scion of the lunar dynasty than a solar one'.

TEXT¹

First Plate

- 1 सिद्धिः² [1*] ओं नमो व्र(ब्र)ह्मणे ॥ यत्कारणं परममाद्यवसानहीनमव्यक्तनित्य-
 2 महवा(दा)दिवचोभिधे³यग्(म्) । यस्मान्न किञ्चिदपरं व्यतिरिक्त(क्त) मस्ति स्वा(स)द्व(द्व)-
 3 ह्मणे न्य(न)म उदारतराय त[स्मिं]⁴ ॥१॥* आसीत्त्रिलोकीतिलको हैहयः शसि(शि)-
 4 नोन्वये । नृपतिर्भूतामाद्यः कात्तवीर्योऽस्य वंशजः⁵ ॥२॥* यः क्रीडया स्व-
 5 भुजसेतुनिरुद्धरेवावारिप्रवाहितहराच्चनवृद्धरोषम् । कैलासतोल-
 6 नभयार्त्तभवानि⁶गात्रसंश्लेषतोषितशिवं सि(जि)तवान्दसा(शा)स्यम्⁷ ॥३॥* आसीत्तस्यान्वये
 7 भूपः कोकलो⁸ भूषणं भुवः । तस्यासन्नदुर्वाराः सूनवोष्टाद[सो]⁹(शो)द्धताः¹⁰ ॥४॥* भू-
 8 त्वा त्रिपुय्यामिधिपो ज्येष्ठस्तेषां स्वविक्रमात् । सर्वान्मांडलिकानन्याश्चक्रे भ्रात-
 9 न्कनीयसः ॥५॥* त्रिपुरीशानुजस्यासीद्वंकोतुमाणभूभुजः । कलिगराजस्तसू(त्सू)नुरासी-
 10 त्कमलराइनृपः ॥६॥* रत्नराजोऽस्य तनयः पृथ्वीदेवमजीजनत् । जाजल्लदेवस्तस्या-
 11 सीत्पुत्रो विक्रमभूषणः ॥७॥* जिष्णोरमुष्य व(व)लवृत्रदि(वि)घातकारिणो निकृत्तपक्षस्य
 12 समस्तभूभृताम् । जाजल्लदेवस्य जयन्तविग्रहः श्रीरत्नदेवस्तनयोस्ति भूपतिः¹¹ ॥८॥*
 13 तीव्रप्रतापपरितप्तसमस्तभूभृद्भ्रान्ताखिलक्षितिपरान्तसदैकचक्रः । यस्ने(स्ते)ज-

Second Plate

- 14 सा पिहितराजसमस्तदीप्तिः सूरः स्फुटं समुचितो भवदस्तवृत्रः¹² ॥९॥*
 15 परास(श)रसगोत्राय नृपतिः सामवेदिने । वसिष्ठस(श)क्तितत्पुत्रैः
 16 ख्यातत्रिप्रवराय¹³ सः¹⁴ ॥१०॥* सि(शी)लादित्यस्य पौत्राय षडं(ड)ङ्गाधीतवेदिनः ॥ (1)
 17 विद्वत्त्रिभुवनपालपुत्रायो¹⁵द्गात्रवेदिने ॥११॥* मातापित्रोरात्मनश्च पुन्य(ण्य)य-
 18 शोतिवृद्धये¹⁶ [1*] मि(नि)र्णीतसर्व्वसीमानं सर्व्वदायसमन्वितं(तम्) ॥ [१२॥*] अनर्घवल्ली-
 19 विषये तिणेरीग्रामं सदभक्षितपूर्णपाणिः । सोमग्रहे पर्व्वणि र-
 20 त्तदेवस्तोयेन नारायणस(श)र्मणेऽदात्¹⁷ ॥१३॥* भूमि यः प्रतिगृह्णा(ह्णा)ति यश्च
 21 भूमिं प्रयच्छति । उभौ तौ पुन्य(ण्य)कर्म्मणौ नियतौ स्वर्गगामिनौ¹⁸ ॥१४॥* सु-

¹ From the original plates.

² Expressed by a symbol.

³ The *prishṭhamātrā* of *db* is not joined to the horizontal stroke at the top.

⁴ Metre: *Vasantatilakā*.

⁵ Metre: *Anuṣṭubh*.

⁶ The final vowel of this word is shortened for the sake of the metre.

⁷ Metre: *Vasantatilakā*.

⁸ This name appears generally as कोकल in other records, which would suit the metre in this verse also.

⁹ There is a superfluous vertical stroke added to this *akṣara*.

¹⁰ Metre of verses 4-7: *Anuṣṭubh*.

¹¹ The metre is a combination of *Vamśastha* and *Indravamśā*. The first *pāda* is irregular.

¹² Metre: *Vasantatilakā*.

¹³ Read -त्रिप्रवराय.

¹⁴ Metre of this and the next two verses: *Anuṣṭubh*. The sixth syllable in the third *pāda* of verse 11 is irregularly light.

¹⁵ Read पुत्रायोद्गात्र-

¹⁶ The expression generally used is यशोभिवृद्धये. The metre is irregular. Read यशःपुण्याभिवृद्धये.

¹⁷ Metre: *Upajāti*.

¹⁸ Metre of this and all the following verses: *Anuṣṭubh*.

- 22 वर्णं रजतं ताम्रं (मृ) मणिमुक्तावसु (सू) नि च । सर्वानितान्महाप्राज्ञो ददाति व—
 23 सुधां ददत् ॥[१५॥*] अपि पापकृतं प्राप्य प्रतिगृही (ह्नी) त भूमिदं (दम्) । महीं [द] दत्पपवि—
 24 श्री स्यात्पुन्या (प्या) हि जगती यतः ॥[१६॥*] उदंडधवलछ (च्छ) त्रवरास्वा (श्वा) वरवारणाः ।
 मू—
 25 मिदानस्य विन्हा (चिह्ना) नि फलं स्वर्गः पुरंदरः (र) ॥[१७॥*] स्वदत्तां परदत्तां वा यो हरेत् वसु—
 26 धराम् । षष्टि वर्षसहस्राणि विष्ठायां जायते कृमिः ॥[१८॥*] संवत् (त्) ८७८ भाद्र सु दि ५
 रवौ ॥

Seal

1 म्र(म)हाराणक—

2 श्रीमद्रत्नदेवः [१*]

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(Verse 1) Obeisance to that most noble Brahman which is existence, which is the highest cause, without beginning or end, which is designated as the unmanifest, eternal and great, and independently of which, nothing exists.

(V. 2) In the race of the moon there was the king Haihaya, the foremost of rulers and an ornament of the three worlds. His descendant was Kārtavīrya;—

(V. 3) He who defeated the ten-faced (Rāvaṇa), who had pleased Siva by making Bhavānī embrace his body (when she was) terrified by his lifting up of the Kailāsa (mountain), and whose rage was increased by the washing away of his offerings to Siva on account of the flooding waters of the Rēvā, sportively checked by the dam of his arms.²

(V. 4) In his race was the king Kōkala³, an ornament of the earth. He had eighteen proud sons, irresistible in battle.

(V. 5) The eldest of them, having become the lord of Tripurī, made, by his prowess, all his younger brothers the lords of maṇḍalas.

(V. 6) A younger brother of the lord of Tripurī, who was the king of Vaṅkō-Tummāṇa, had Kaliṅgarāja (as his son? ⁴) and his son was the king Kamalarāja.

(V. 7) His son Ratnaraja (I) begat Pṛithvidēva (I). His son, who was adorned with valour, was Jājalladēva (I).

(V. 8) Of this victorious Jājalladēva (I), who destroyed Bala⁵ even as Indra killed Vṛitra, (and) who exterminated the allies of all kings as Indra clipped the wings of all mountains, there is the son, the illustrious Ratnadēva (II), a king who in form resembles Jayanta, (the son of Indra).

(V. 9) He,—who by his excessive prowess has oppressed all kings, whose sovereignty has extended to the farthest ends of the earth, who by his radiance has completely eclipsed the lustre of (other) kings and destroyed Vṛitra,⁶—has become manifestly and fit-

¹ This *akshara* is redundant.

² See above, p. 246, n. 2.

³ Elsewhere the name appears as Kōkalla.

⁴ In Nos. 76 and 77 above, Kaliṅgarāja is said to have been born in the family of a younger son of Kōkalla.

⁵ I. e., Bhujabala, the lord of Suvarṇapura; see above p. 420. The words *jishnu*, *paksha* and *bhūbhṛit* have each a double *entendre*.

⁶ Vṛitra is, in the *Rigveda*, the name of Indra's enemy who is also called Vala. As we have seen, the poet has used *Vala* (or *Bala*) in l. 11 to signify Jājalladēva's enemy Bhujabala, the king of Suvarṇapura. Vṛitra in the present verse is, by double *entendre*, probably intended to signify the same king. For another

tingly the sun who by his intense heat scorches all mountains, whose one-wheeled chariot roams to the farthest end of the earth, and who by his radiance completely eclipses the lustre of the moon and dispels darkness.¹

(Vv. 10-13) The king **Ratnadēva (II)**, whose hand was full of whole rice-grains and *kuśa*, gave, with (a pouring out of) water, on the holy occasion of a **lunar eclipse**, for the increase of the religious merit and fame of (his) mother and father and of himself, the village **Tiṇērī** (situated) in the district of **Anarghavallī**, the boundaries of which are well-marked, together with all taxes, to **Nārāyaṇaśarman** of the **Parāśara gōtra** with the three *pravaras*, **Vasishṭha**, **Sakti** and his son (*i.e.* **Parāśara**), who belongs to the **Sāmavēda** and is conversant with the work of the **Udgātri** (priest) and who is the son of the learned **Tribhuvanapāla**, and the son's son of **Silāditya**, who has studied and mastered the six **Vēdāṅgas**.

(Here follow five benedictive and imprecatory verses).

(Line 26) (In) the year 878, (the month) **Bhādra**[pada] (and) the bright (fortnight), on the (lunar) day 5, on Sunday.

Seal

The *Mahārāṇaka*, the illustrious **Ratnadēva**.

No. 83; PLATE LXVII

SARKHO PLATES OF RATNADEVA II : (KALACHURI) YEAR 880

THESE plates were found in 1916 in a tank called **Gadhia** in **Sarkho**,² a village 4 miles north of **Jānjgir** in the **Bilaspur District** of the **Chhattisgarh Division** in **Madhya Pradesh**. **Pandit Lochan Prasad Pandeya**, Honorary Secretary of the then **Chhattisgarh Gaurava Prachāraka Maṇḍalī** (now **Mahākōsal Historical Society**), came to know of them in 1925 and took immediate steps to acquire them for his Society. They are now in the possession of that Society at **Bilaspur**. The record was first published by Mr. Pandeya in the **Hindi Monthly Mādhuri** of **Lucknow** (Vol. V, pp. 317-22) and was subsequently edited with a lithograph by me in the *Epigraphia Indica*, Vol. XXII, pp. 159 ff. It is edited here from the original plates and their ink-impressions kindly supplied by the Government Epigraphist for India.

The inscription is on two substantial **copper-plates**, measuring 13.5" broad and 8.6" high. They are 1" in thickness. The first plate weighs 174 *tolas* and the second 181½ *tolas*. There is a hole, .6" in diameter, at the centre of the top of each plate for the ring which must have originally held them together. But no ring or seal is forthcoming now. The edges of the plates are raised into rims for the protection of the letters. There are 36 lines in all, 18 being inscribed on the inner side of each plate. The letters on the first plate were not deeply engraved and have been somewhat damaged by rust. There are also depressions here and there on its inscribed surface. There is, however, no uncertainty in the reading anywhere.

The characters are **Nāgarī**. The letters are beautifully written and carefully engraved. Their average size is .25". The form of the initial *i* is made up of two curves with a

instance of a human enemy being referred to as a demon, see the **Thāṇā** plates of **Aparājita**dēva, dated Śaka 1049 (*J. B. B. R. A. S.*, Vol. XXI, pp. 505 ff.) which speak of **Chhittuka**, the enemy of **Aparājita**, as an **Asura**. This **Chhittuka** was the **Kadamba** king **Jayakēśari II**, as shown by **K. B. Pathak**.

¹ The name appears as *Sirko* in the Degree Map 64 J.

² **Indra** is described in the *Rigveda*, as releasing the sun after slaying **Vṛitra**. So **Vṛitra** may be said to be the enemy of the sun also. He represents darkness.

looped or hooked end, turned in opposite directions and placed one below the other;¹ see, e.g., *iti* in ll. 9 and 16 and *iha* in l. 20. *Prishṭhamātrās* are generally used to denote medial diphthongs. The sign of *v* is generally used to denote *b* except in the forms *babhūvur-* and *-babhūva*, ll. 7 and 21 and the conjunct *bāha* of *-labdhā-* in l. 17. The language is Sanskrit. Except for *ōṃ namō Vrahmaṇē* in the beginning, the record is metrically composed throughout. There are 35 verses, all of which are numbered. Of these, verses 1-3, 5-7 and 9, which bring the royal genealogy down to Prithvidēva I, occur in the earlier Amōdā plates of Prithvidēva I. Some of the benedictive and imprecatory verses, again, are common to the two records. In respect of orthography we may notice that the dental *s* and the palatal *ś* are confused, see, e.g., *sahasrēṇa* for *saharēṇa*, l. 33, and that *y* is used for *j* in *Vāyapēya*, l. 33 and possibly in *Yāmvavat*=², l. 18, and *vice versa* in *jātē*, l. 23.

The inscription refers itself to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the royal grant of the village Chiñchātalāi situated in the *maṇḍala* of Anarghavallī to a Brāhmaṇa named Padmanābha, on the occasion of a lunar eclipse. The record was written on the plates by Kīrtidhara,³ the owner of the village Jaṇḍēra in the same *maṇḍala* of Anarghavallī.

The genealogy of Ratnadēva II down to his grand-father Prithvidēva I is given here as in the latter's Amōdā plates, most of the verses descriptive of the kings being identical in both the records.⁴ The inscription then mentions Jājalladēva I, the son of Prithvidēva I and Rājalladēvi and his son and successor Ratnadēva II, who made the present grant. The description of these princes also is merely conventional.

The pedigree of the donee Padmanābha begins in v. 11. His great-grandfather Mahasōṇa, a Brāhmaṇa of the Vatsa *gōtra* and five *pravaras*,⁵ hailed from Sōṇabhadra in Madhyadēśa (Middle Country). He had mastered all the Vēdas and Āgamas as well as the six Sāstras. He observed a fast unto death for fifty days at the holy place (*tīrtha*) Jāmbavat.⁶ His son was Sōmeśvara, who had a son named Kulachandra. The latter's son was Padmanābha. He was proficient in astrology and knew two *Siddhāntas*.⁷ In the presence of all astronomers in the assembly of Ratnadēva II, Padmanābha asserted that there would be a total lunar eclipse when three quarters of the night had passed and the moon was in the asterism Rōhiṇī on Thursday, the *paurṇimā* (fifteenth *tithi* of the bright fortnight) of Kārttika in the expired year 880. When the eclipse occurred at the predicted time, the king became pleased and donated the aforementioned village Chiñchātalāi to Padmanābha.

The foregoing particulars of the occasion on which the present grant was made clearly show that the other astronomers of Ratnadēva's court were using older methods of astronomical calculations. Their predictions of eclipses were not accurate and did not therefore come true. Padmanābha appears to have discovered the mistakes in their methods and making the necessary *bīja-saṃskāras*, correctly calculated the time of the particular lunar

¹ The same form of *i* occurs in *isa-* in line 40 of the Amōdā plates of Prithvidēva I, No. 76, above, p. 407.

² See below, text, p. 427, n. 1.

³ He may be identical with the writer of the Ratanpur stone inscription of Jājalladēva. See above, p. 411, n. 2.

⁴ The verses descriptive of Kōkkala and Ratnarāja I are different. Those which occur here are repeated in the later records of the dynasty.

⁵ These are not specified here. In the Amōdā plates of Jājalladēva II (below, No. 99, l. 21), they are mentioned as *Vatsa*, *Bhārgava*, *Chyavana*, *Āpnavāna* and *Aurva*.

⁶ See below, text p. 427, n. 1.

⁷ These were probably the *Sūrya-siddhānta* and the *Brahmagupta-siddhānta*.

eclipse.¹ The date of the present grant must evidently be referred to the Kalachuri era. In 1128 A.C. (corresponding to the expired Kalachuri year 880) the *Kārttika-purnimā* ended at 50½ *ghaṭikās* (20 h. 10 m.) after mean sunrise on the 8th November. As stated in the present inscription, the week-day was *Thursday* and the *nakshatra Rōhiṇī* which began at 13 h. 30 m. after mean sunrise. There was also a lunar eclipse on that day. According to Dr. K. L. Daftari of Nagpur, who has kindly calculated for me the time of the eclipse, the moon was totally eclipsed between 48 *ghaṭikās*, 42 *palas* and 52 *ghaṭikās*, 54 *palas* after mean sunrise at Ratanpur. Three quarters of the night were over at Ratanpur at 52 *ghaṭikās* and 34 *palas* when, as stated above, the moon was totally eclipsed. The date and the time of the eclipse can thus be completely verified.

As for the localities named here, *Chinḥātālāi*, the donated village, is probably Chichōlā (long. 82° 39' E., lat. 22° 10' N.) on the left bank of the Hasdo in the Jānjgir *tahsil* of the Bilaspur District. It is only 8 miles north by east of Sarkho. *Jaṇḍēra*, the village owned by the writer Kīrtidhara is probably identical with Jondrā (long. 82°, 21' E. and lat. 21°, 44' N.) on the left bank of the Sonāth river, about 4 miles outside the south-west limit of the Jānjgir *tahsil*. The *maṇḍala* of *Anarghavallī* in which both *Chinḥātālāi* and *Jaṇḍēra* were situated, is roughly represented by the present Jānjgir *tahsil*. *Sōṇabhadra* from which the donee hailed was situated in Madhyadēśa. It is probably identical with *Śravaṇabhadra*, to which two Brāhmaṇa donees of the Gaonri plates² of Vākpati-Muñja dated V. S. 1038 belonged. It is noteworthy that like the donee of the present grant, both of them belonged to the Vatsa *gōtra* and had five *pravaras*. *Śravaṇabhadra* is also mentioned in the Tilakwādā plates of Bhōja and as the family of Surāditya mentioned in those plates is said to have come from Kanauj, Rao Bahadur K. N. Dikshit has conjectured³ that *Śravaṇabhadra* was situated somewhere near Kanauj. *Jāmbavat*, where the great-grandfather of Padmanābha fasted himself to death, was a *tīrtha*. It is perhaps identical with the *Jāmbūtīrtha* mentioned in the *Padmapurāṇa*,⁴ where there was a Śiva-liṅga called *Jāmbavantēśvara* which is said to have been established by the lord of bears Jāmbavant, who helped śrī-Rāmachandra. From the context it appears to have been somewhere in the vicinity of the river Svabhramatī (modern Sābarmatī).

TEXT⁴

- 1 सिद्धिः⁵ [१*] ओं नमो ब्र(त्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्रह्मणे⁶ नमः⁷ ॥१॥
- 2 यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेभू-
द्भुवि कार्त-

¹ K.L. Daftari conjectures that Padmanābha may have used for his calculation, the *Rājyamrigāṅka* a *karana* work ascribed to king Bhōja of Dhārā in which the *bijasaniskāras* seem to have been fixed after actual observation of planets. This work, though composed in Śaka 964 (1042 A.C.), i.e., 86 years before the date of the present plates, may not have been known to the other astronomers of Ratnadēva's court. Padmanābha could, therefore, score an easy victory over them. Cf. Sh. B. Dikshit's *History of Indian Astronomy* (Marāṭhī), second ed., p. 238.

² *Ep. Ind.*, Vol. XXIII, p. 103.

³ *Uttarakhaṇḍa, adhyāya* 150.

⁴ From the original plates.

⁵ Expressed by a symbol.

⁶ Read सद्ब्रह्मणे.

⁷ Metre: *Anuṣṭubh*.

- 3 वीर्यः¹ ॥२॥ देवः श्रीकार्तवीर्यः क्षितिपतिरभवद्भूषणं भूतघात्र्या हेलोक्षिताद्विवि(वि)भ्यत्तुहिन-
गिरिसुतास्ले(श्ले)-
- 4 षसन्तोषितेस(श)म् । दोहंकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याघूतत्र्यक्षपूजागुरुजनितरुषं²
रावणं यो
- 5 बवंध³ ॥३॥ तद्वसप्रभवा⁴ नरेन्द्रपतयः ख्याता क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापा-
नलः । धर्म-
- 6 ध्यानधनानुसंचितयशाः स(श)स्व(श्च)त्सतां सौख्यकृत्प्रेयान्सर्वगुणान्वितः समभवत्प्री(च्छी)-
मानसौ कोक्कलः⁵ ॥४॥ अष्टादशारि-
- 7 करिकुंभविभंगसिंहाः पुत्रा बभूवुरतिसौ(शौ)र्यपरास्व तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्से-
पांश्च⁶ मण्डलपतीन्स
- 8 चकार व(व)न्धून्⁷ ॥५॥ तेषामनूजस्य⁸ कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये
द्विष्टरिपुप्रवीरः प्रिया⁹न-
- 9 नांभोरुहपावर्णदुः¹⁰ ॥६॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।
यस्य प्रतापतर-
- 10 णावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि¹¹ ॥७॥ तेनाथ चंद्रवदनोजनि रत्नराजो वि-
स्वो(श्चो)पकारकरुणाज्जि-
- 11 तपुण्यभारः । येन स्ववा(वा)ह्युगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥
नोनल्लाख्या प्रिया त-
- 12 स्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह¹² ॥९॥ पृथ्वीदेवसमुद्भवः सम-
भवद्राजल्लदेवी(वी)सुतः शू-
- 13 रः सज्जनवांछि(छि)तार्थफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोर्चने सुमनसां तीक्ष्णद्विष-
त्कंटकः पस्य(श्य) (त्का)न्तरांगनां[ग]-
- 14 मदनो जाजल्लदेवो नृपः¹³ ॥१०॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधि-
पश्रीः । सर्वक्षि[ती]-
- 15 श्वरसि(शि)रोविहितांलिसेवः सेवामृतां निधिरसौ भुवि रत्नदेवः¹⁴ ॥११॥ इलावर्तादिवर्षाणां
मध्ये भारतमुत्तमम् । मध्यदेस(श)स्तु त-
- 16 त्रापि सोणभद्रोस्ति यत्र सः¹⁵ ॥१२॥ श्रीसोणभद्रनिर्यातः पंचाषो वत्सगोत्रजः । महसोण इति
ख्यातो बभूव द्विजवंस(श)जः ॥१३॥ यः ष-
- 17 टत्कंककलकलापकुस(श)लो निःसे(शे)षवेदागमज्ञाता व(व)ह्यसमः समस्तजनताल[व्या]दरः सर्व-
दा । यः पंचास(श)दहानि चान्तसमये त्य-

¹ Metre: Upajāti.

² It would be better to read -जनितगुरुषं.

³ Read बवंध. Metre: Sragadharā.

⁴ Read तद्वसप्रभवा.

⁵ Metre: Śārdūlavikrīḍita.

⁶ Read जासीच्छेपांश्च.

⁷ Metre: Vasantatilakā.

⁸ The vowel in नृ is lengthened for the sake of the metre.

⁹ Read द्विष्टरिपुप्रवीरप्रियाः-

¹⁰ Metre: Upajāti.

¹¹ Metre of this and the following verse: Vasantatilakā.

¹² Metre: Anushtubh.

¹³ Metre: Śārdūlavikrīḍita.

¹⁴ Metre: Vasantatilakā.

¹⁵ Metre of this and the following verse : Anushtubh.

- 18 क्त्वास(श)नं यां(जां)व(ब)¹वत्तीर्थे प्राणविमुक्तिमाप निपुणो वेदान्तसिद्धान्तगः² ॥१४॥
प्रज्ञानिधिः सकलवेदविदां वरिष्ठो नानाविधाध्व-

Second Plate

- 19 रविघानविसु(शु)द्वु(बु)द्धिः । तस्यात्मजो द्विजसमाजविभूषणश्रीः सोमेश्वरः समभवद्भुवनप्र-
सिद्धः³ ॥१५॥ श्रुतिसमुचित-
20 शीलस्तत्त्व(त्त्व)विच्चागमानां निरवधिगुणरासि(शि)व्यासकल्पो ज⁴नेषु । इह हि जगति शापानु-
ग्रहाभ्यां समर्थस्तदनु च कुल-
21 चंद्रस्तस्य सूनूर्बभूव⁵ ॥१६॥ प्रज्ञामंगलवेश्म विस्मयकराभ्यासः समस्तागमे पुण्यात्मा मखकर्म-
धर्मनिपुणः प्रावीण्यवान्ज्यो(ज्यो)-
22 तिषि । तस्यारोषगुणाकरस्य मतिमान्पुत्रः पवित्रात्मनो ब्र(ब्र)ह्माभ्यासनिवेशपेस(श)लमतिः श्री-
पद्मनाभोभवत्⁶ ॥१७॥ यः सिद्धा-
23 न्तद्वयं वेत्ति होरासागरपारगः । संहितासा(शा)स्त्रतत्त्व(त्त्व)ज्ञो वाराह⁷मिहिरोपमः⁸ ॥१८॥
तेनासी(शी)त्यधिकाष्टवत्सरशते जा(या)ते दिने गीःपते-
24 कार्त्तिकयामथ रोहिणीभसमये रात्रेश्च यामत्रये । श्रीमद्रत्ननरेस्वरस्य सदसि ज्योतिर्विदामग्रतः
सर्व्वग्रासमनुष्णगोः प्रव-
25 दता तीर्णार् प्रतिज्ञानदी⁹ ॥१९॥ इंदोर्मुक्तिं कुर्व्वतायं तदानीं सर्वादायैर्मण्डलेनर्धवल्ल्यां(ल्ल्याम्)
[1*] राज्ञा तुष्टेनाथ चिचातलाईग्रामस्तस्मै सा(शा)-
26 सनीकृत्य दत्तः¹⁰ ॥२०॥ तपति न तपनः प्रखरो मरुदपि नो वाति शासने तीव्रः । ब्र(ब्र)ह्मस्वस्तेय-
पातकमतिस(श)यभीमं समालोच्य¹¹ ॥२१॥ चंद्रा-
27 वर्को गगने यावत्तपतो लोकसाक्षिणौ । तावदव्याहृतं स्थेयादानमेतन्महीपतेः¹² ॥२२॥ द्विजाश्च
नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः ।
28 देववत्पूजनीयाश्च दानमानार्चनानादिभिः ॥२३॥ यैः कृतः सर्वभक्षोग्निरपेयश्च महोदधिः । क्षयी
चाप्यायितः सोमः को न नस्ये(श्ये)-
29 त्रकोप्य तान् ॥२४॥ सं(शं)खं भद्रासनं च्छ(छ)त्रं गजास्व(श्व)वरवाहनम् । भूमिदानस्य चि-
ह्नानि फलं स्वर्गः पुरंदर ॥२५॥ व(ब)हुभिर्व्वसुधा भुक्ता राज-
30 भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥ यथाप्सु पतितं स(श)क
तैलवि(वि)न्दुविसर्पति । एवं भूमिकृतं दानं स-
31 स्ये सस्ये प्ररोहति ॥२७॥ भूमि यः प्रतिगृह्णा(ह्णा)ति यस्तु भूमिं प्रयच्छति । उभौ तौ पुण्यकर्मणि
नियतौ स्वर्गगामिनौ ॥२८॥ पूर्व्व-

¹ The second *akṣhara* of this name appears more like *cha* than *va*; but *va* and *cha* appear almost like each other in this inscription (cf. *ch-aiva* l. 34 *infra*.) and other records of the period. Besides, *यांचवत्तीर्थे* makes no sense. I, therefore, propose to read *जांचवत्तीर्थे* here, *य* being substituted for *ज* as in *वायपेय* in l. 33 *infra*.

² Metre: *Śārdūlavikrīḍita*.

³ Metre: *Vasantatilakā*.

⁴ There is a hyphen following *ज*.

⁵ Metre: *Mālinī*.

⁶ Metre: *Śārdūlavikrīḍita*.

⁷ Read *वराह*—

⁸ Metre: *Anuṣṭubh*.

⁹ Metre: *Śārdūlavikrīḍita*.

¹⁰ Metre: *Śālinī*.

¹¹ The metre of this verse is *Āryā*, but it is slightly irregular, the third *pāda* containing 13 instead of 12 *mātrās*. Read *ब्रह्मस्वचोय*—

¹² Metre of verses 22-35: *Anuṣṭubh*.

- 32 दत्ता(त्तां) द्विजातीनां यत्नाद्रक्ष पुरंदर । मही(हीं) महीभृतां स्ने(श्रे)ष्ठ दानाच्छ्रेयो हि पालनम्
॥२९॥ स्वदत्तां परदत्तां वा यो हरेत् वसुंधराम् ।
- 33 स विष्टा(ष्ठा)यां कृमिर्भूत्वा पितृभिः सह पच्यते ॥३०॥ अस्व(श्च)मेधसहश्रे(स्त्रे)ण वाय(ज)-
पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)-
- 34 ध्यति ॥३१॥ षष्टि वर्षसहस्रा(स्त्रा)णि स्वर्गो वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव
नरकं व्रजेत् ॥३२॥ इष्टं दत्तं हुतं चैव य-
- 35 त्किंचिद्धर्मसंचितम् । अर्द्धांगुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥३३॥ न विषं विषमित्या-
हुर्व्र(वं)ह्यस्वं विषमुच्यते । विषमेकाकिनं ह-
- 36 न्ति व्र(व्र)ह्यस्वं पुत्रपौत्रि(त्र)कम् ॥३४॥ तस्यामेवानर्घवल्यां श्रीमत्कीर्तिधरः सुधीः । जंडेरग्राम-
नाथोयं लिलेखाक्षरसो(सो)भनम् ॥३५॥

TRANSLATION¹

Success ! Ōm Adoration to Brahman !

(Verse 1) Adoration to that reality Brahman, which is attributeless, all-pervasive, eternal and auspicious, the ultimate cause (*of the universe*) and supreme light conceivable by the mind !

(V. 2) The foremost luminary of the firmament is the sun, the Primeval Being. Then was born from him his son Manu, the first of kings. In his family there was **Kārtavīrya** born on the earth.

(V. 3) There was the king, the divine and illustrious **Kārtavīrya**, an ornament of the earth, who threw into bondage Rāvaṇa who had propitiated Śiva with the embrace of (Pārvatī) the daughter of the Himālaya, who was terrified as he (*i.e.*, Rāvaṇa) lifted up the (Kailāsa) mountain with ease, and who (*i.e.*, Rāvaṇa) was greatly enraged when his offerings to the three-eyed (Śiva) were washed away by the stream of the greatly flooded Rēvā which was turned by the suddenly placed dam of his mighty arms.

(V. 4) The kings born in his family became known on the earth as **Haihayas**. An ornament of their family was that illustrious **Kōkkala (I)** endowed with all excellences, who laid the fire of distress in the minds of (*his*) enemies; who accumulated fame after (*amassing*) the fortune of religious contemplation, (*and*) who was always dear to good people (*as*) one who made them happy.

(V. 5) He had eighteen very valiant sons, who destroyed their enemies even as lions break open the frontal globes of elephants. The eldest of them, an excellent prince, became the lord of **Tripurī** and he made his brothers the lords of *maṇḍalas* by his side.

(V. 6) In the family of a younger brother of these there was born **Kaliṅgarāja** who exterminated hostile kings with the fire of his valour and who was to the faces of the wives of the great warriors even as the full moon is to day-lotuses.²

(V. 7) From him also there was born a son who became famous by the name of **Kamalarāja** (*and appeared*) lovely with his far-spreading spotless glory. When the sun of his valour rose, the assemblages of lotuses bloomed even at night.

(V. 8) Thereafter he begat **Ratnarāja (I)**, whose face was like the moon, and who acquired a mass of religious merit by obliging the (*whole*) world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread (*his*) fame in the three worlds.

¹ Though verses 1-3, 5-7 and 9 are repeated from No. 76, their translation is given here as this draft was used in several later records.

² *I.e.*, he made them look pale when he killed the warriors.

(V. 9) (*His wife*) named **Nōnallā** was dear to him as valour is to a brave person. Their son was **Prithvidēva (I)**, the best of kings.

(V. 10) The son of the queen **Rājallā**, begotten by **Prithvidēva (I)**, was the brave king **Jājalladēva (I)**, the wish-fulfilling tree, bearing the fruit of fortune, which yielded their desired objects to good people,—(*he*) who was wont to worship all gods; who was (*annoying like*) a thorn to his fierce foes, and the god of love incarnate to the extremely lovely ladies who saw him.

(V. 11) His son was the illustrious **Ratnadēva (II)**, a treasure on earth to those who served him; whose lovely form was an ornament of the whole **Kōsala** country; who snatched away the fortune of all kings; and whose feet were served by the heads of all kings.

(V. 12) In the midst of **Ilāvarta** and other countries (*the country of*) **Bhārata** is the best. There also **Madhyadēśa** is the best where there is that (*well-known*) **Sōṇabhadra**.

(V. 13) There was (*a man*) born in the family of the twice-born known by the name of **Mahasōṇa**, who sprang from the **Vatsa gōtra**, had five *pravaras* and emigrated from the famous **Sōṇabhadra**.

(V. 14) He was proficient in the group of six systems of philosophy and arts, knew, like **Brahmā**, all the **Vēdas** and **Āgamas**, and was always respected by all people. Being skilled and conversant with the settled doctrines of the **Vēdānta (system)**, he obtained liberation of life after fasting for fifty days at the holy place (*called*) **Jāmbavat** at the time of death.

(V. 15) His son was **Sōmēśvara**, well-known in the world—(*he*) who was a treasure of wisdom (*and*) the foremost among all persons versed in the **Vēdas**; whose intellect was purified by the performance of various sacrifices and whose glory was an ornament to the **Brāhmaṇa** community.

(V. 16) Thereafter there was his son **Kulachandra**, whose character was in conformity with (*his*) sacred learning, who was conversant with the principles of the **Āgamas**; who appeared like (*the sage*) **Vyāsa** among the people, having an infinite collection of excellences, and who was able to curse or favour (*people as he liked*) here in (*this*) world.

(V. 17) A son of him, who was possessed of all excellences and had a holy nature, was the intelligent and illustrious **Padmanābha**, who is an auspicious abode of wisdom; whose study of all **Āgamas** causes wonder; who is virtuous by nature, adept in the religious duty, namely, the performance of sacrifices, and proficient in astronomy; and whose mind has become pure by (*his*) repeated meditation on **Brahman**.

(V. 18) He knows two **Siddhāntas**, has crossed the ocean of astrology, and being versed in the tenets of the **Saṁhitās** and sacred writings, is like **Varāhamihira**.

(V. 19) He,—declaring in the assembly of the illustrious king **Ratnadēva [II]**, in the presence of all astronomers that when the year eight hundred increased by eighty had passed, on the day of the lord of speech (*i.e.*, **Thursday**), on the full-moon day of **Kārttika**, during the third quarter of the night when (*the moon would be in*) the constellation of **Rōhiṇī**, there would be a complete eclipse of the moon,—crossed the river of assertion.

(V. 20) Then releasing the moon (*from the eclipse*), the king, who was pleased, gave him as a grant the village **Chīṇchātalāi** in the *maṇḍala* of **Anarghavallī** together with all taxes.

(*Here follow fourteen benedictive and imprecatory verses.*)

(V. 35) In the same (*maṇḍala of*) **Anarghavallī**, the wise and illustrious **Kīrtidhara**, the lord of the village (*called*) **Jaṇḍēra**, wrote (*this charter*) charming with letters.

No. 84; PLATE LXVIII

AKALTARA STONE INSCRIPTION OF RATNADEVA II

THIS inscription was first briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, pp. 51-2. His account has been generally followed by R. B. Hiralal in his *Inscriptions in the Central Provinces and Berar*.¹ The record is edited here for the first time from the original stone which I examined *in situ* and from inked estampages taken under my supervision.

The stone which bears this inscription was found at Kōtgaḍh, a small village, a mile and a half north of Akaltarā, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. It was brought down to Akaltarā by the Malguzar and built into the plinth of the temple of Siddhēśvara Mahādēva in the back-yard of his house at Akaltarā.² The inscription consists of 19 lines, of which the last is only one-third of the rest in length. The writing covers a space measuring 3' 6" broad and 1' 5" high. The stone has suffered considerably about the middle of the first three lines at the top and on both the sides of ll. 8-14. Besides, some *aksharas* here and there have been damaged or rendered illegible by the effects of the weather. In many cases the missing *aksharas* can, however, be supplied by conjecture or from three other records of the same chief, *viz.*, the Raipur Museum, Kugdā and Ratanpur stone inscriptions,³ with which the present inscription has several verses in common. It has thus been possible to restore almost the whole text of the record, except for the *maṅgala-ślōkas* in the first two lines. Nothing of historical importance has, therefore, been lost.

The characters are Nāgari. The *aksharas* are neatly and carefully written and deeply incised. The average size of the letters is .6". As regards individual letters, attention may be drawn to the initial *ṛi* in *ṛitavaḥ*, l. 14, the sign of the guttural nasal *ṛi* which shows a dot attached to the left limb, as in *-mātaṅga-*, l. 12, the proper sign for *b* which occurs only in *babhūvar-*, l. 2, and the flat-topped *f* as in *śaila-*, l. 10. The language is good and correct Sanskrit. Except for the introductory obeisance to Siva, the record is metrically composed throughout. The verses, of which there are twenty-six, are all numbered. The usual orthographical peculiarities such as the use of *v* for *b* and the confusion of the palatal and dental sibilants are noticed here also. The dental nasal has been wrongly used for the *anusvāra* in *-vatansaḥ*, l. 1, *-rājahansaḥ*, l. 2 and *-dhvansa-*, l. 9, and for the palatal nasal in *pañc-āpi*, l. 14.

The inscription refers itself to the reign of Ratnadēva II⁴ of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction of a temple of Rēvanta and the excavation of a tank, evidently at Kōtgaḍh, by Vallabharāja, a feudatory chief of Ratnadēva II. The *prastuti*, as the inscription is called in the last verse, was composed by

¹ First ed. p. 109; second ed. p. 121.

² Though the present inscription originally belonged to Kōtgaḍh, I have called it Akaltarā stone inscription in order to distinguish it from another stone inscription, now deposited in the Raipur Museum, which also comes from Kōtgaḍh.

³ Nos. 85, 87 and 95, below.

⁴ D.R. Bhandarkar (*P.R.A.S.W.I. for 1903-4*, pp. 51-2) and following him, Hiralal (*I.C.P.B.*, second ed., p. 121) refer this inscription to the reign of Prithvidēva II. The former wrongly took *prithvipati* in v. 12 to refer to Prithvidēva (II). The word has there only the general sense of 'a king' and refers to Ratnadēva II. Had the inscription been incised during the reign of Prithvidēva II, the genealogy of the Kalachuri rulers, who were the suzerains of Vallabharāja and his ancestors, would have been brought down to that king in the introductory part of the *prastuti*, while, as shown here, it stops with Ratnadēva II.

Dēvapāṇi. It is not dated, but it is evidently earlier than Vallabharāja's Kugdā inscription¹ of the Kalachuri year 893 (1141-42 A.C.) which belongs to the reign of Prithvidēva II.

By way of introduction the inscription traces the **genealogy** of the **Kalachuri rulers** of **Ratanpur** from **Ratnadēva I** down to **Ratnadēva II**. Verse 8 mentions **Lāchchhalladēvī** who was the wife of Jājalladēva I and the mother of Ratnadēva II. Otherwise, the description of these princes is quite conventional and altogether devoid of historical interest.

The inscription next traces the **genealogy** of **Vallabharāja**. A feudatory chief of the **Vaiśya lineage**, named **Dēvarāja**, was a devoted servant of the ancestors of Ratnadēva II. His son was **Rāghava** who served his liege-lord as his councillor. His son was **Harigaṇa** who is described as the principal support of the Kalachuri throne in the attainment of victory. Harigaṇa's son, **Vallabharāja**, is next glorified in seven verses. He is said to have helped his lord in humbling the king of **Gauḍa**, the lord of elephants, and to have used his capital like the **Vindhya tract** for the capture of elephants. The next three verses (18-20) described a **fierce battle** in which Vallabharāja distinguished himself. We then have, in verses 21-24, a description of the temple of **Rēvanta**, the son of **Saptāśva** or the **Sun**, which Vallabharāja built, and the tank he excavated with a palace of pleasure in the middle of it² on the outskirts of the town. By erecting the former, Vallabharāja is said to have adorned, as with an ornament, the earth which was the crowned queen of his lord, the king. Verse 24 contains an interesting comparison, based on *double entendre*, of the tank with the Buddhist doctrine (*Saugata-mata*).

As shown above, the present inscription was incised during the reign of Ratnadēva II. The fierce battle in which Vallabharāja distinguished himself was probably that in which **Anantavarman-Chōḍagaṇa** was defeated. It seems to have been fought towards the close of Ratnadēva II's reign. Two other inscriptions of Vallabharāja refer themselves to the reign of Prithvidēva II. Vallabharāja seems, therefore, to have flourished towards the close of the reign of Ratnadēva II and in the beginning of that of Prithvidēva II from *circa* K. 880 to K. 915.

There are no places mentioned in the present record,³ but from the Ratanpur inscription of Vallabharāja we know that both the temple of **Rēvanta** and the tank were situated in **Vikarnapura**, which was probably identical with **Kōṭgaḍh**.

TEXT⁴

- 1 [ओ न*]मः [शिवाय]॥ पातु वः शम्भु[मू] - ७, ७७७७७ - ७७। ७७७७ ७ - ७, ७७७७७
- ७७⁵[॥१॥*] [स्वर्गज्जना] ७ - ७, ७७७७७ - ७७। ७७७७७ - ७, ७७७७ ७ -
७७ [॥२॥*] [लोकालोक]प्रदीपो [र]जनिवरव[धू]चारुकर्णवितन्सः⁶ शृङ्गारत्र(त्र)ह्य[धाम] ७७

¹ No. 87, below.

² Even now at Kōṭgaḍh there is a large oval-shaped tank, in the middle of which projected from the west there is a raised earthen spot which was probably the site of this pleasure-mansion. Cousens took it to be the site of the temple of Rēvanta (*P. R. A. S. W. I. for 1903-4*, p. 30.)

³ D. R. Bhandarkar and following him, Hiralal take *laḍaba* in verse 15 as the name of a country overrun by Vallabharāja. The former points out (*P. R. A. S. W. I. for 1903-4*, p. 51, n.) that it is coupled with *Aśmaka* in the *Bṛihatsambhitā* and places it in the Deccan, while the latter identifies it with the southern tracts of the Bilaspur District. *I. C. P. B.*, p. 121. But *laḍaba* in v. 15 has the simple sense of 'beautiful'. See below, p. 435, n. 1.

⁴ From the original stone and inked estampages.

⁵ Metre of this and the following verse: *Anuṣṭubh*.

⁶ Read कर्णवितन्सः.

- 2 ॐ¹ हरजटाजाह्वीराजहंसः² । --- ॐ ---[सरणि] ॐ ॐ ॐ --- ॐ गव्वकषत्रीः सङ्घ(द्व) [न्धुः
कै]रवाणां जयति जनघनानन्द[कं]दोय[मि]न्दुः³ ॥३॥ एत- ॐ⁴ कुले बभूवुरपरे [वं]शप्रभेदाः
पुरा तन्मध्ये गुणभूषणः कलचुरिर्भामान्वयो भूत[वा]-
- 3 न् । तत्प्रो[द्वा]मयशःसुधा[धवलितत्रैलोक्य]देवालयो जाता यत्र [सहस्रनेत्रमहिमावा⁵]रा धरि-
[त्रीभु]जः⁶ ॥४॥ तस्मादेतत्कल[चुरि]कु[ल]क्षीरधे रत्नराजो राजन्यानां सुचरित[गृ]हं सत्य-
धर्मावतारः । जातः प्रातःस्मरणपदवीराजमागो मनीषी मान्धाते-
- 4 व प्रथितमहिमा माननीयो नृपाणाम्⁷ ॥५॥ जात[स्तस्मा]त्कलिकमलिनीकुंजरः स्यात्कीर्तिः सत्य-
त्यागप्रथितमहिमा [नीति⁸]मानकर्तृजाः । साक्षाद्धर्मः सुचरितलतालम्ब[म्ब]नप्रौढशास्त्री पृथ्वीदेवः
पृथुरिव जगन्माननीयो [न]-
- 5 रेन्द्रः ॥६॥ तस्मादजायत भुजा[प]रिघप्रचण्डशौर्यानिप्रशमितारिमहावनश्रीः । जाजल्लदेवनृपतिः
शरदि[न्दु]कुन्दनी[हारहारकुमुदोज्ज्वल]गौरकीर्तिः⁹ ॥७॥ एतत्पाणिगृहीती(ता) लक्ष्मीवदिह पुरु-
षोत्तमस्यासीत् । या वसुधा-
- 6 सापत्यं चक्रे लाच्छल्लदेवीति¹⁰ ॥८॥ श्रीरत्नदेव इति वीरनरेन्द्रगव्वसर्व्वकपः समरपण्डितपुण्ड-
रीकः । आसीदशी(सी)मभुजपौरु[ष]सम्भृतार्थदानैकतानहृद[यस्त]नयस्तदीयः¹¹ ॥९॥ कैलासो न
जगच्छिवापतिरमी नान्ये जना [जा]-
- 7 ह्वीनद्योमूः सकलाः शरन्नहि हसस्तस्येन्दुचूडामणेः । इत्थं शंकरसंगतस्य जगतो लोकस्त्रिलो-
कीतले जानीते नृवरस्य यस्य य[शसः] पूरे परिभ्रामति¹² ॥१०॥ [रा]जस्तस्य प्रथितयशसां पूर्व्व-
जानां नृपाणां शक्तो भक्तस्तरुणतरणि[प्रौ]-
- 8 ढतेजःप्रतानः । दीने कल्पद्रुम इव विशामन्वये कीर्तिका[न्त]ः सामन्तोभूद्रवपदरजःशेखरो देव-
राजः¹³ ॥११॥ स्यातालोकः क्षितिपसचिवः स[त्य]शौर्यैकधाम श्रीमान्धीमानतुल[म]हिमाधार उ-
ग्रोपरिस्थः । क्षीराम्भोधेरिव हिमरुचिस्तापहा[री] क[लावा]न्सू-
- 9 नुस्तस्मात्कुमुदवनभूद्राधवो नाम जातः ॥१२॥ तत इह जयलक्ष्मीसाधनं शुद्धमाद्यं कलचुरिकुल-
भूमीपालसिंहासनस्य । हरि[ग]ण इति जातः [संगराग्रे]स[रो]रिप्रव[व]ल[व]लतमिल्ल-
ध्वन्स¹⁴भानुस्तनूजः¹⁵ ॥१३॥ तस्मादजायत [सु]तः श्रु ॐ [मा] ॐ ---,¹⁶
- 10 - ॐ वक्त्रश[स] रसीरुहशीतरस्मिः(स्मिः) । सौजन्यजह्नुतनया[हि]मशैलसानुः स्यातः सतां सदसि
वल्लभराजनामा¹⁷ ॥१४॥ महाशक्त्याधारो विवु(वु)धपरिपन्थिप्रतिहतिप्रवीणः प्रोद्दामप्रसरशिखि-
विक्रान्तलड[हः] । महा[राज]ः [श्रीमान्भुवनतल][वि*]-

¹ The missing word may be त्रिपुर-.

² Read -राजहंसः.

³ Metre: Śṛṅgāṇā.

⁴ The damaged akṣaras may have been -स्यैव.

⁵ The letters in these brackets are clear in the Ratanpur inscription of Pṛithvidēva II (No. 95, below).

⁶ Metre: Śārdūlavikrīḍita.

⁷ Metre of this and the next verse: Mandākrāntā.

⁸ These akṣaras are clear in the Ratanpur inscription of Pṛithvidēva II (No. 95, below).

⁹ Metre: Vasantatilakā.

¹⁰ Metre: Āryā.

¹¹ Metre: Vasantatilakā.

¹² Metre: Śārdūlavikrīḍita.

¹³ Metre of this and the next verse: Mandākrāntā.

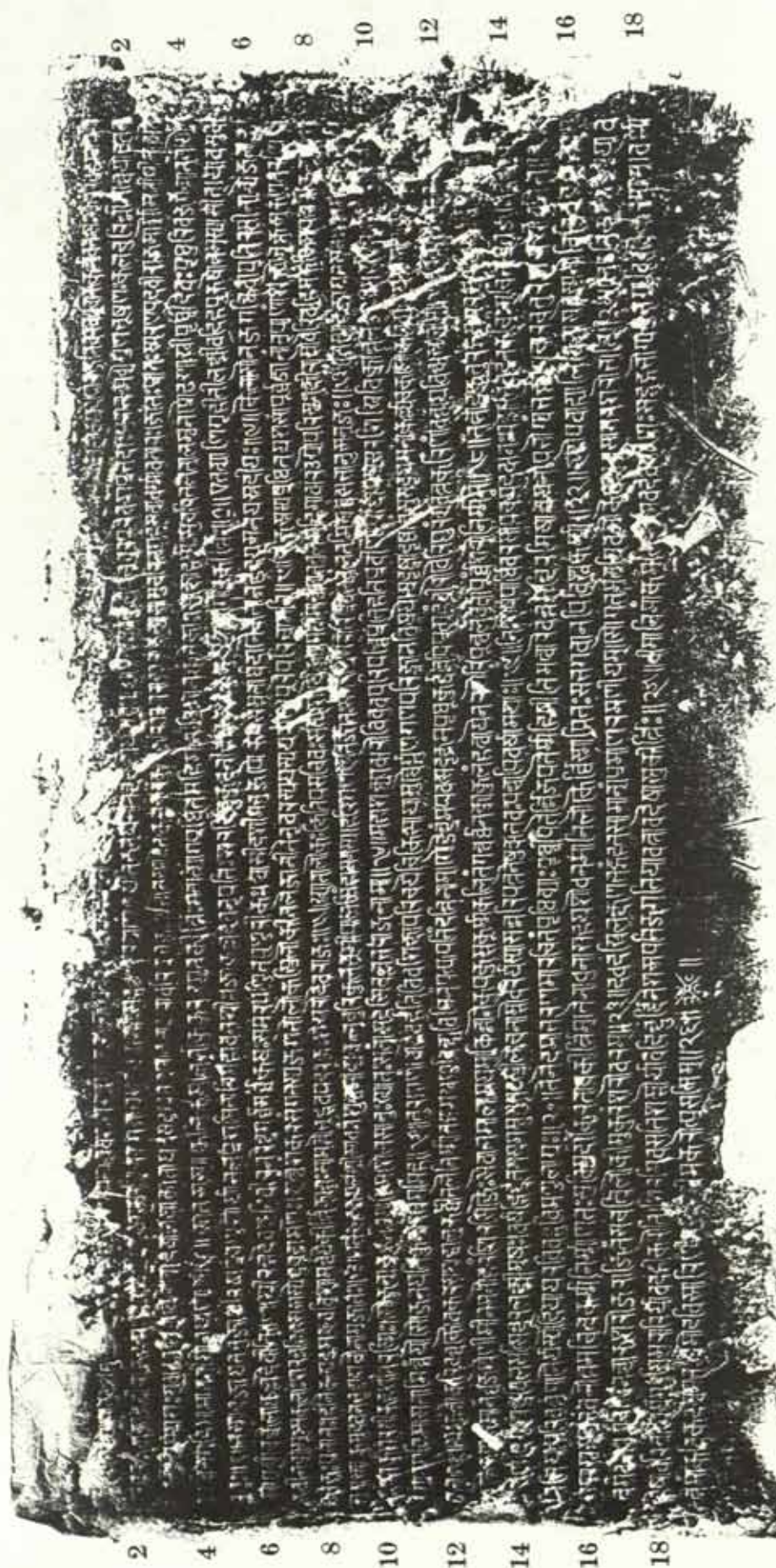
¹⁴ Read ध्वन्स-.

¹⁵ Metre: Mālinī.

¹⁶ Restore श्रुतमान्यकीर्तिः and सन्मित्र-.

¹⁷ Metre: Vasantatilakā.

AKALTARA STONE INSCRIPTION OF RATNADEVA II



ear-ornament of the excellent lady of the night, the abode of the highest principle of love, a swan in the Gaṅgā flowing through the matted hair of the destroyer [of Tripura] (*i.e.*, Siva), whose loveliness crushes the pride of . . . , a true friend of the night-lotuses, and the tap-root of the intense joy of the people!

(V. 4) In the race of this [very] (*Moon*), there occurred many sub-divisions of the family in former times. Among them was a lineage named **Kalachuri**, adorned with excellences, in which were born kings possessed of the greatness of Indra, who with the plaster of their immense fame whitened the temples of the three worlds.

(V. 5) From the milk-ocean of that Kalachuri family was born **Ratnarāja (I)**, the home of the good actions of royal personages, an incarnation of the law of truth, a royal road among the paths of morning remembrance,¹ a wise man of well-known greatness like **Māndhātā** (*and*) an object of veneration to princes.

(V. 6) From him was born the king **Prithvidēva (I)**, who was to the Kali age what an elephant is to a lotus-plant;² who was possessed of well-known fame and of renowned greatness through veracity and liberality; who was virtuous in conduct and resembled the sun in lustre, being (*himself*) piety incarnate and a grown-up tree, supporting the creepers of good deeds, and like **Prithu**, an object of veneration to the world.

(V. 7) From him was born the king **Jājalladēva (I)** who, by the mighty valour of his bolt-like arms, destroyed the fortune of his enemies, even as fire destroys a large forest; who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace (*and*) a night-lotus.

(V. 8) He had (*a wife*) named **Lāchchhalladēvi**, whose hand he grasped (*in marriage*), as **Purushōttama** (*i.e.*, **Vishṇu**) had **Lakshmi**. She became a co-wife of the Earth.

(V. 9) His son was³ the illustrious **Ratnadēva (II)** by name, an elephant dexterous in fighting, who completely crushed the conceit of the heroic princes, (*and*) who set his heart on giving away in charity the wealth which he had collected by the unbounded valour of his arms.

(V. 10) "This is no world, but **Kailāsa**; these are no ordinary men, but (*Siva*) the lord of **Parvati**; all these rivers are the **Gaṅgā**; this is no autumn, but it is the laughter of that moon-crested (*Siva*)."—In the three worlds, thus do the people know (*all objects of*) the world as connected with **Siva** while the mass of fame of that best of men is rolling on.

(V. 11) An able (*and*) devoted feudatory of the illustrious ancestors of that king was **Dēvarāja** of the **Vaiśya** lineage, who, by the great mass of his lustre, resembled the mid-day sun; who was like the wish-fulfilling celestial tree to poor people and who, being lovely by (*his*) fame, placed on his head the dust of **Siva's** feet.

(V. 12) As from the milky ocean was produced the cool-rayed (*moon*), nourishing the clusters of night-lotuses, so from him (*i.e.*, **Dēvarāja**) was born a son named **Rāghava**, a famous minister of kings, who (*like the moon*) removed the oppression of the people, and had (*knowledge of*) arts (*as the moon has digits*), (*who was*) a unique habitation of truth and valour, illustrious and intelligent, a receptacle of incomparable greatness, and the foremost among the mighty.⁴

¹ *I.e.*, the foremost among those whose names are auspiciously uttered in the morning.

² *I.e.*, he destroyed the evil influence of the Kali age.

³ As the present inscription belongs to the reign of **Ratnadēva (II)** himself, the past tense is here wrongly used for the present. In the next verse, on the other hand, the poet has rightly used the present tense while referring to the conditions in the reign of **Ratnadēva II**.

⁴ The epithet *ugr-ōpariṣṭhaḥ* can also be applied to the moon which is placed on the head of **Ugra** (**Siva**).

(V. 13) From him was born here a son named **Harigaṇa**, who was the foremost faultless instrument of (*the acquisition of*) the goddess of victory for the throne of the kings of the **Kalachuri** family; who (*used to be*) in the fore-front of battles and destroyed the mighty army of the enemy even as the sun dispels darkness.

(V. 14) From him was born a son named **Vallabharāja** . . . who is well-known in the assembly of good persons,—the cool-rayed (*moon*) to the lotuses of the faces [of . . .] and who is (*a source*) of courteousness as a peak of the **Himālayas** is of the **Gaṅgā**.

(V. 15) The illustrious great king, whose power is well-known on the earth, makes good men mistake him for **Kumāra** (**Kārttikēya**); (*for*) he is possessed of great prowess (*as Kārttikēya is of a powerful missile*); he is clever in removing the impediments of learned persons (*as Kārttikēya is in destroying the enemies of gods*); and appears splendid with his mighty and spreading fire-like prowess (*as Kārttikēya looks beautiful with the proud stepping of his peacock*).¹

(V. 16) Having not seen a suitable illustration, and having not heard of one in (*this*) **Kali** age, in (*respect of*) horse-riding, acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence in eulogising him.

(V. 17) Being vehemently fond of the sport of capturing elephants on earth, he has made the whole **Vindhya** forest devoid of elephants and having humbled, through (*his*) lord, the king of **Gauḍa** who like **Indra** was the lord of elephants, the valiant (**Vallabharāja**) day by day turned the enemy's city into a **Vindhya** tract for the capture of (*his*) elephants.

(V. 18) Having killed his enemies he made an extraordinary lake which had the water of blood . . . which appeared resplendent with the lotuses [of heads], (*and*) charming with the fishes of the rows of flags; which, with the locks of hair on the heads (*of the men killed in the fight*), was full of lines of moss; which was furnished with tortoises, namely, the frontal globes of elephants cut off (*in the battle*) and crowded with crocodiles in the form of horses.

(V. 19) In the towns of the enemies of him who deprived (*the enemies' wives*) of the beauty of (*the mark of*) the thick and shining red lead² . . . in that battle with the four-membered army, all the five seasons (*besides the monsoon*) were full of rain, as the clouds of the eyes of brave warriors' wives poured down the water of (*their*) tears incessantly.

(V. 20) Like the sun there rose on the earth his sword which caused a decrease in the kingdoms of all kings as the sun by its rays sucks up the moisture of the whole earth; which is fond of increasing his fortune as the sun is of multiplying lotuses; which is bright and refulgent, with . . . running away through fear.

(V. 21) He, who is clever in politeness and rich in fame, has, through devotion, provided the Earth with this ornament in the guise of a temple of **Rēvanta**, (*which is*) an object of enjoyment to the eyes, taking her to be the crowned queen of his lord, the king.

(V. 22) Spreading his exceedingly white fame by constructing (*this*) wonderful

¹ On account of a play on the words *sakti*, *vibudha*, and *sikhi*, the three adjectives in the first hemistich of this verse are intended to be construed with **Vallabharāja** and **Kumāra**. **Bhandarkar** understood a pun on *laḍaba* also, but the word is used here in the sense of 'beautiful'; otherwise the verse would not admit of a satisfactory interpretation. *Sikhi-vikrāntam* is to be dissolved as (1) *sikhiṇaḥ vikrāntam* (the stepping of the peacock) and (2) *sikhiḥ iva vikrāntam* (fire-like prowess).

² Owing to the loss of several letters at the end of 1.13, I am not certain about the interpretation of the first half of this verse.

work of the best temple of the son of the seven-horsed (*Sun*), he has now surprised even the glorious Viśvakarman together with the proud people rich in fame.

(V. 23) With (*his*) wealth, he caused to be excavated here near the outskirts of the town¹ an excellent tank, the mirror of the three worlds, (*which appears*) beautiful with lovely lotuses and magnificent with the wonderful work of a pleasure-house (*in the middle of it*).

(V. 24) Like the Buddhist doctrine, shines this tank (*called*) Vallabhasāgara, which causes loss of time of all (*people attracted by it*) (*as the Buddhist doctrine comprises the tenet of the continual destruction of all things*), which is incomparable (*as the Buddhist doctrine rejects the notion of generality*) and looks charming with its appropriate dimensions (*as the Buddhist doctrine does with proofs*).²

(V. 25) So long as this earth rolls on the back of the tortoise, so long as Murāri (*Vishnu*) receives the goddess of wealth on his breast, so long as the moon dwells on the head of Sambhu and so long as the sun shines in the world—may this meritorious work³ endure!

(V. 26) The intelligent Dēvapāṇi has composed this eulogy resembling a lotus-plant,—which is charming and an object of enjoyment to good persons, as the lotus-plant is to the bees; which is the sole object of pleasure to learned men, as the lotus-plant is to gods; which is excellent with letters as the lotus-plant is with colours; which increases the delight of the minds of crowds of poets and is full of sentiments as the lotus-plant is of juice.

No. 85; PLATE LXIX

RAIPUR MUSEUM STONE INSCRIPTION OF PRITHVIDEVA II

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Beglar, who refers to it in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 211. It has subsequently been noticed by several scholars, e.g., by Dr. Kielhorn who transcribed a few names of historical importance occurring in it in the *Indian Antiquary*, Vol. XX, p. 84; by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey, Western India for 1903-4*, p. 52 and finally by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.⁴ Though noticed several times, the inscription has not been edited anywhere. I edit it here from the original stone which I personally examined in the Raipur Museum.

The polished slab of red sand-stone, on which this inscription is incised, was found at Kōṭgaḍh⁵ from where the Malguzar removed it to his own house at Akaltarā.⁶ It was lying there for some time and has recently been removed to the Raipur Museum. The inscription is fragmentary. The preserved portion consists of 26 lines, all of which except the last are incomplete. The writing covers a space 2' high. The length of the

¹ For *vāhy-āli* which I have translated as 'outskirts of the town' see Kielhorn's remarks in *Ep. Ind.*, Vol. VI, p. 250, n. 5. I think this sense suits all the passages of the *Rājatarāṅgiṇī* cited by him. For the pleasure-house in the tank, see above, p. 431, n. 2.

² There is a play on the words *kṣhaṇa*, *sāmānya* and *pramāṇa* in consequence of which the adjectives in the first hemistich are intended to be construed with both the tank and the Buddhist doctrine.

³ *Kṛtī* here refers to the tank and perhaps also to the temple of Rēvanta.

⁴ First edition p. 111, second ed. p. 123.

⁵ To distinguish this from the preceding inscription of Vallabharāja which was also found at Kōṭgaḍh, I have named it after the Museum in which it is deposited.

⁶ It was lying near the Malguzar's house at Akaltarā in 1903. See P. R. A. S. W. I. (1903-4), p. 52.

lines gradually increases from 10" in the 1st line to 1' 4½" in the 22nd and then gradually decreases to 1' 3½" in the 25th. The last line, in which the record ends, measures 1' long. The stone is broken on the proper left side only, its top, bottom and right side being intact. When entire, the inscribed surface must have measured about 3' broad. The extant writing is in a state of good preservation, only one or two *aksharas* here and there being partly damaged. The letters are carefully and beautifully formed. Their size varies from .6" to .8".

The characters are Nāgarī. Attention may be drawn to the initial *ai* which is formed by adding a *prishthamātrā* to the sign for *ē* (see *Airāvata*; I. 17), the proper sign for *b* as distinguished from *v*, which occurs in *babhūva*, ll. 6 and 7, *dh* which shows a horn at the top on the left, as in *-dhvansāya*, l. 11 and the flat-topped *ś* as in *Sivāya*, l. 1. The language is Sanskrit, and except for the opening obeisance to Siva and the name of the sculptor at the end, the record is metrically composed throughout. There are, in all, thirty verses, all of which except the last are numbered. The *prastiti*, as the inscription is called in line 25, was composed by **Dēvapāṇi**, and engraved by the sculptor **Pālhūka**. **Dēvapāṇi** was also the author of the Akaltarā and Ratanpur inscriptions of Vallabharāja. The present inscription has consequently several verses in common with those two records, especially with the latter. Thus, verses 4-21 of the present inscription occur in the same order in that record. The orthography shows the same peculiarities as the Akaltarā stone inscription.

As stated above, the present record is fragmentary and though it has a considerable portion in common with three other inscriptions¹ of Vallabharāja, the latter also, with the exception of the Akaltarā stone inscription, have suffered too much to be of much use in the restoration of its lost text. It is not, therefore, possible to give here a connected and complete account of its contents. After the usual *maṅgala-ślōka* in praise of Sambhu, the inscription seems to have mentioned the **Kalachuri** family and described two or three princes of it in verses 2-4. The name of the last one only, *viz.*, **Ratnadēva (II)** has been preserved at the beginning of line 4. Like the Akaltarā stone inscription, the record then seems to have turned to the ancestors of **Vallabharāja**, who, as feudatory chiefs, served the predecessors of Ratnadēva II. Verses 5-7 apparently eulogised **Dēvarāja**, **Rāghava** and **Harigaṇa**, but the name of only the last one occurs in the preserved portion. Harigaṇa's wife was described in the next verse (8), but her name is lost. The glorification of their son **Vallabharāja** commenced in line 7, though his name does not occur in the extant portion till line 16. Verses 10-15 extol his proficiency in the healing art, his appreciation of merits, his capture of elephants in the Vindhya mountain, the fierce fight in which he distinguished himself, his raid in a distant country which was commended by his suzerain, and finally his fame and charity. Verse 16 seems to show that he was looked upon as an adopted son by **Lāchchhalladēvī** whom we know from the Akaltarā stone inscription to be the mother of Ratnadēva II. Verse 18 described a city founded by Vallabharāja, which is said to have resembled the city of Kubēra (*i.e.*, Alakā). The next three verses, two of which occur in a complete form in the Akaltarā record, described a tank which Vallabharāja excavated in the same city. Verse 22 probably referred to some charitable or religious works of Vallabharāja, one of which, a garden, is mentioned in the beginning of line 19. In the next verse Vallabharāja is said to have loyally assigned to the king Ratnadēva (II) half of the religious merit which accrued to him on account of the aforementioned benefactions. Verse 24 records that he made a request to Ratnadēva (II) for some donation for the worship of Siva, which

¹ *Viz.*, No. 84, above and Nos. 87 and 95, below.

seems to have been readily granted; for the final word in the next verse which occurs in the beginning of line 22 refers to a royal order. Verse 26 describes a beloved son, probably of Ratnadēva (II)¹, but his name has not been preserved. The next verse mentions his younger brother Jayasimha.² The name of the poet Devapāṇi, who composed the *prastāvi*, is preserved in line 25, while that of the writer which must have occurred in the same line is lost. The last line contains the name of the sculptor Pāhūka who incised the present record.

The foregoing account will show that the object of the inscription was to record the construction, by Vallabharāja, of a temple of Śiva evidently at Kōṭgaḍh and certain donations made by royal order for the worship of the deity. The present inscription is not dated, but as it mentions both the excavation of the tank Vallabhasāgara and the erection of the afore-mentioned temple of Śiva, it is evidently later than the Akaltarā stone inscription which mentions only the former. It is again earlier than the Ratanpur inscription which names many more benefactions of Vallabharāja and his wife and was incised, as expressly stated at the end of it, during the reign of Ratnadēva II's son and successor Prithvidēva II.

The extant portion mentions no place-name.³ Haṭṭakēśvarapurī in l. 16, which Rai Bahadur Hiralal took to be the name of an important place, means Alakā, the city of the lord of wealth (Kubēra).⁴

TEXT⁵

- 1 ओ नमः शिवाय ॥ श्रिये तद्भवतामस्तु शंभोः पादरजः ००। ००००००—०, ००००००—०००⁶
[॥१॥*] [समरविजयलक्ष्मीविभ्रमभ्रूविलासप्रकटकटुकटाक्षारब्धसर्वाङ्गलीलः*] [१*] [कलचुरि*]-⁷
- 2 कुलचूडापीडमाणिक्यमासीत्तुलिततरणिते[जाः]-०—०—०—०⁸[॥२॥*] ०—०—०—०—०—, ०—०—०—०—०— [१*] ०—०—०—०—०—, ०—०—०—०—०—⁹
- 3 ॥३॥ जातः संगरसीमसंचरदरिक्षोणीन्द्रवृन्दारक—०—०—०—०—०—०—०— [विक्रमः १*]
[मित्रस्थानसमुद्रशीतकिरणः सौजन्यविभ्रामभ्रूभूपालव्रजमोलिलालितपदःश्रीर*]-¹⁰
- 4 लदेवस्ततः¹¹ ॥४॥ तस्य पूर्वजराजानामभूतीतिविदां ००¹²[१*] ००००००—०, ००००

¹ The position of this verse which occurs after the description of Vallabharāja and his ancestors may suggest that the person described in it was a son of Vallabharāja, but the same verse occurs immediately after the description of Ratnadēva II and before the eulogy of Vallabharāja's ancestors in the Ratanpur inscription of Prithvidēva II (No. 95, below), which shows that he is identical with Prithvidēva II. He seems to have ascended the throne just about the time the inscription was put up. So two verses were added here in praise of him and his brother.

² Beglar found the name of Jayasimha in an inscription on the gateway of the fort at Kōṭgaḍh and he has recorded the tradition which ascribes the building of the fort to Jayasimha, a petty chieftain subject to the Rājās of Ratanpur (C. A. S. I. R., Vol. VII, p. 212). But, as shown above, Jayasimha was probably a younger brother of Prithvidēva II.

³ The names of the villages which Ratnadēva II granted for the worship of Śiva are lost at the end of l. 21.

⁴ See below, p. 440, n. 4.

⁵ From the original stone and inked estampages.

⁶ Metre: *Anuṣṭubh*.

⁷ The *akṣaras* lost here are supplied from l. 1 of the Kugdā stone inscription (No. 87, below).

⁸ The last five *akṣaras* may have been जाजलदेवः. Metre: *Mālinī*.

⁹ The space is just sufficient for a verse of the *Indravajrā* or *Upēndravajrā* metre. It may have described लाच्छलदेवी. Cf. l. 2 of the Kugdā inscription (No. 87).

¹⁰ See l. 3 of the Kugdā inscription. This verse may be identical with v. 4 of the Kugdā inscription.

¹¹ Metre: *Sārdūlavikrīḍita*.

¹² The *akṣaras* were probably कुले.

RAIPUR MUSEUM STONE INSCRIPTION [OF PRITHVIDEVA II]

ॐ नमः शिवाय ॥ शिवे तद्भवतामसुं नोऽप्यदुःखम् ॥
 २ कुलवृद्धापीडमाणि कुमासी तुलिततरणिते २
 ॥ थाजातः संगवसोमसवरदक्षिणी वृद्धारक ४
 ४ तदेवमतः ॥ आतम्य पूर्वद्वारा जीनामचूरीति विदुः ४
 करः स्तान्काः सदनमुदमदरः स्वसामिविद्वेषिणाम् ६
 ६ वापधिवी राहुदस्योद्विगण रतिनाश्रुतस्य सुपुत्रव ६
 विनवापचवा ॥ तस्याभरातिकुलके रवेकाननगीतुण्य ८
 ८ क्षापय्ये विक्रियायामुद्विगुणगणपरिज्ञानविषयो ८
 उधीतलेनिष्ठा तंगमरागृविद्विधिवं पत्नीपतिरति १०
 १० रतः प्रयाविपृष्टीपतोसद्यः कृतमदेनकसंविानमुक्ताफल १०
 नदुईमवलिवस्यायहृपंगते लोकेतवसुनदितः सुमनसा १२
 १२ स्मार्तेवकी रसिभिस्यारिकुनि रसिलानि श्रितेव पृथगसुरस १२
 रिसिद्धीती रा ॥ ५५ ॥ सुलादीना दर्वकलेयति १४
 १४ दितरतिवसुद्वितवती ॥ ५६ ॥ कृष्णयती देवगुहं रिवता ॥ ५७ ॥
 तः याज्ञोत्तमसुतुतादेवा विद्युतिरथावापिमा कस्य रायाय १६
 १६ इकेखरपुगीर्याताहितोकेयुतमीत्यस्तत राडावस्मिन् नरे प्रा १६
 ॥ ५८ ॥ कृतीमावस सलिलकोदासुवा यतो रतिरस्य १८
 १८ ब्राह्मणोऽङ्ग राडितं सवित्तोकोमुकुतेरगो वरमा ॥ ५९ ॥
 वीसुद्यातमकाः विपद्यतो ॥ ६० ॥ रागप्रकाश ॥ ६१ ॥ विद्वत्सम ॥ ६२ ॥
 २० नयववापयणान्नजातद्वंसवदतिविदेकवीरः ॥ ६३ ॥
 तदेववृत्तिः सदेवस्य मणोरथादेवा कस्य ॥ ६४ ॥
 २२ तंगकासना ॥ ६५ ॥ ॥ ६६ ॥ ॥ ६७ ॥ ॥ ६८ ॥
 २४ सुजाविद्वत्सम ॥ ६९ ॥ ॥ ७० ॥ ॥ ७१ ॥ ॥ ७२ ॥
 २६ स्तान्ति गमं वनयवर्गसिद्धिगुणवरा ॥ ७३ ॥ ॥ ७४ ॥ ॥ ७५ ॥
 ॥ ७६ ॥ ॥ ७७ ॥ ॥ ७८ ॥ ॥ ७९ ॥ ॥ ८० ॥

25 केतनानाम् । श्रीदेवपाणिरमिताममृताम्बु(म्बु)धारा[सा]राभिरामजननीमकरोत्प्रशसि(स्ति)म्¹ ॥

२९॥ ००००००-००, ००००००-०० [१*] ००²

26 न्नाक्षरसंदोर्हर्मनःप्रह्लादकारिभिः³॥३०॥*] रूपकारपालूकेनोत्कीर्णोति ॥ ३१ ॥

TRANSLATION

Om! Adoration to Siva!

(Verse 1) May that dust of Sambhu's feet lead to your prosperity!

(V. 2) [There was (*the king*) Jājalladēva (I)] who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri [lineage (*and*) the charm of whose whole body was caused by the envious side-glances, (*clearly*) manifested by the graceful play of the eye-brows of the goddess of victory during fighting].

(V. 3) (*This verse is completely lost.*)

(V. 4) There was born from him the illustrious Ratnadēva (II) the multitude of hostile kings moving on the border of the battle-field [who was the moon to the ocean of friendly persons, who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes].

(V. 5) In the family of the kings, his ancestors, who were versed in politics⁴.

(V. 6) the home of the joy of Jānakī, the humbler of the pride of those who hated his lord,

(V. 7) He⁵ had a son, Harigaṇa by name, a swan to the lotus plant which was the service of the feet of Hari and Hara

(V. 8) He had a modest wife who was like the goddess of fortune and like Satī in her husband's home in the midst of prosperity in all matters

(V. 9) On her [was begotten (*by him*) a son, Vallabharāja by name], who robbed off lustre from the clusters of lotuses which were the families of his foes

(V. 10) [Having not seen a suitable illustration and having not heard of one in (*this*) Kali age, in (*respect of*) horse-riding,] acquaintance with numerous and various (*branches of*) knowledge, healing and appreciation of a multitude of noble qualities, the crowd of poets observed silence while eulogising him.⁶

(V. 11) [Being vehemently fond of the sport of capturing elephants] on earth, [he has made] the whole Vindhya forest devoid of elephants [and having humbled] through (*his*) lord [the king of Gauḍa who, like Indra, was] the lord of elephants, [the valiant (Vallabharāja) day by day turned the enemy's city into a Vindhya tract for the capture of (*his*) elephants].

(V. 12) [While his lord was looking on, Vallabharāja dealt blows(?) on the hostile king [from behind and] before and adorned his lord(?) with pearls scattered from the temples of rutting elephants just then cut off in the large arena of the battle-field

(V. 13) [He who was praised through poetry], who advanced a long distance for the destruction of the redoubtable and mighty (*enemy*), who was congratulated by the

¹ Metre: *Vasantatilakā*.

² Restore प्रस-

³ Metre: *Anuṣṭubh*.

⁴ Verses 5 and 6 probably contained a description of Dēvarāja and Rāghava, the great-grandfather and grandfather, respectively, of Vallabharāja.

⁵ I.e. Rāghava. See verse 12 of the Akaltarā stone inscription (No. 84, above).

⁶ I.e., Vallabharāja.

gracious lord [the valiant one whose fortune shines as if because it has obtained a footing of valour]

(V. 14) While his fame is roaming at will in every direction, the world shines [appearing lovely as it were at all times], as though because it has bathed in the milky ocean, (or) has been carved out of the stones of the crystal mountain (Kailāsa)

(V. 15) When he confers wealth on suppliants in this world, [the Kalpa tree engages itself in fetching water and other (things)].

(V. 16) **Lāchchhalladēvī**¹ [treated **Vallabharāja** as her own son] as Yaśōdā treated Kṛishṇa, and Pārvatī, Guha (Kārttikēya).

(V. 17) Having heard that [the Kailāsa mountain] had formerly its rocks rent asunder by the forest of arms of Paulastya (i.e., Rāvaṇa),

(V. 18) [Beautiful] is that well-known city of the lord of gold (i.e., of Kubēra) in heaven. Having, however, seen this city established by **Vallabharāja** in (this) mortal world

(V. 19) Like Airāvata which is resting on the bank, having sported in the water of the **Mānasa** (lake)

(V. 20) [With (his) wealth] he caused men to excavate [here near the outskirts (of the town) an excellent] tank, the mirror of the three worlds, (which appears) beautiful with lovely lotuses [and magnificent with the wonderful work of a pleasure-house (in the middle of it)].

(V. 21) [Liket he Buddhist doctrine, shines this tank (called) **Vallabhasāgara**], which causes [a loss of time of all (people attracted by it) (as the Buddhist doctrine comprises the tenet of the continual destruction of all things), which is incomparable (as the Buddhist doctrine rejects the notion of generality), and looks charming with its appropriate dimensions (as the Buddhist doctrine does with proofs)].

(V. 22) a garden pleasing to the eye, which has dispersed the light of the sun with the mist of the mass of pollen scattered by wind

(V. 23) A half of the religious merit which he acquired (by erecting the temple) the grateful [**Vallabharāja**], wise on account of (his) excellent discrimination, loyally [assigned] to the illustrious king **Ratnadēva** (II)

(V. 24) The king **Ratnadēva** (II) being requested (to make a donation) for the worship of (Śiva) who has the crescent moon as his crest-jewel, for (the acquisition of) infinite religious merit and fame as long as the sun and the moon will endure

(V. 25) by the royal order

(V. 26) Now there rises this beloved son² of him, whose extensive fame is well-known immediately him who is happy with various things

(V. 27) His younger brother is **Jayasimhadēva**, wise and grateful, who is an abode of victory, being fond of youthful valour

(V. 28) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (and) as long as the glory of Śiva on account of his victory over Tripura is sung in the three worlds

(V. 29) The illustrious **Dēvapāṇi** has composed this large *praśasti* (eulogy) which is beautiful with the spray of the water of nectar

(V. 30) [has written it] in clusters of *aksharas* delightful to the mind.

Engraved by the sculptor **Pālhūka**.

¹ She was the mother of Ratnadēva II. See verse 8 of the Akaltarā stone inscription (No. 84 above).

² He was probably Pṛithvidēva II. See above, p. 438, n. 1.

No. 86; PLATE LXX

DAIKONI PLATES OF PRITHVIDĒVA II: (KALACHURI) YEAR 890

THESE plates were discovered in 1944 at Daikōni, 7 miles almost due north of Jānjgir, in the Jānjgir *tahsil* of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. They were procured from the owner by the Deputy Commissioner, Bilaspur, who sent them to the Government Epigraphist for India for decipherment. The inscription is edited here for the first time from an excellent ink impression which I owe to the kindness of the Government Epigraphist.

They are **two copper-plates** inscribed on one side only. They measure 11.7" broad and 6.8" high, and have their rims slightly raised for the protection of the writing. They are strung together by a circular **ring** which passes through a hole, .6" in diameter, at the top of each plate. The ring is soldered to the bottom of a circular **seal** about 2.5" in diameter. The surface of the seal is divided into two parts. In the upper part appears as usual the figure of Lakshmī with an elephant on either side pouring water over her head. The lower part contains the legend *Rāja-śrīmat-Prithvidēvaḥ* in relief, engraved in two lines. The seal has for its border a circle of knobs. The two plates weigh 224 *tolas* and the ring with the seal 37 *tolas*.

The **characters** are Nāgarī. The letters are beautifully formed and are deeply incised. They closely resemble those of the Sarkhō plates of Ratnadēva and were probably written by the same scribe Kīrtidhara who is mentioned in the latter plates.¹ The **language** is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the date at the end, the inscription is metrically composed throughout. There are, in all, 18 verses, all of which are numbered. Of these, the first eleven are repeated from earlier records of the dynasty such as the Sarkhō plates of Ratnadēva II. The five verses that follow describing the donor, the donee, the occasion and the object of the gift are new. Finally, the record ends with two benedictive and imprecatory verses of the usual type. In respect of **orthography**, we may notice that *ś* and *s* are occasionally confused and *v* is usually written for *b* except in the forms *babhūva* and *babhūvuh*; see *sasvat*, 1.6 and *Vrahmaṇē*, 1.1.

The inscription refers itself to the reign of **Prithvidēva II** of the **Kalachuri Dynasty of Ratanpur**. The first eleven verses which trace the royal genealogy from the mythical king Kārtavīrya through Kōkkala of Tripurī down to Ratnadēva II are common to several earlier and later records of the dynasty. Verse 12 describing Prithvidēva II is new, but the description it gives of that king is quite conventional.

The **object** of the inscription is to register the grant, by Prithvidēva II, of the village **Budukunī** situated in Madhyadēśa or the central part of his dominion. The donee was the Brāhmaṇa Viṣṇu, the son of Śivadēva and grandson of Srōttama, who belonged to the Vatsa *gōtra* with five *pravaras*. The grant was made on the occasion of a **lunar eclipse**, on the fifteenth *tithi* of the bright fortnight of Kārttika. The plates were issued on **Sunday, the 11th tithi of the dark fortnight of Mārgaśīrsha in the year 890** (expressed in decimal figures only) of an unspecified era.

The **date** must plainly be referred to the **Kalachuri era**. It regularly corresponds, for the *expired* Kalachuri year 890, to Sunday, the 30th October 1138 A.C. On that day the 11th *tithi* of the dark fortnight of the *pūrṇimānta* Mārgaśīrsha commenced 9 h. 10 m. after mean sunrise.² This *tithi* was not current at sunrise that day, but it is cited here pro-

¹ Kīrtidhara seems to have died some time before K. 896, the date of the Bilaigarh plates (No. 89, below), which were written by his son.

² If the year is applied as current, the *tithi* in the *pūrṇimānta* Mārgaśīrsha falls on Thursday (the 11th

bably because it was current at the time of the issue of the plates. There was a lunar eclipse on the preceding Kārttika *pūrṇimā* (the 19th October 1138 A.C.), as stated in the present grant.

There is only one place-name mentioned in this record, *viṣ.*, the village Budukunī which was granted to the Brāhmaṇa. It is evidently identical with Daikōni where the plates were found. The old place-name has lost its first syllable in course of time. Budukunī was situated in the Madhyadēśa which was probably identical with the Madhyamaṇḍala mentioned in both the sets of the Amōdā plates issued by this very Prithvidēva some years later.

TEXT¹

First Plate

- 1 सिद्धिः² [1*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(द्ब्र)ह्मणे नमः³ ॥१॥
- 2 यदेतदग्रेसरमंब(व)रस्य ज्योतिः स पू[षा] पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्-भुवि का-
- 3 र्तवीर्यः⁴ ॥२॥ देवः श्रीकार्तवीर्यः क्षितिपतिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्रिवि(वि)भ्यत्तु-हिन-
- 4 गिरिसुताश्लेषसन्तोषितेशम् । दोर्दंडाकांडसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतश्च-
- 5 क्षपूजागुरुजनितरुषं⁵ रावणं यो बवंध⁶ ॥३॥ तद्वंशप्रभवा नरेन्द्रपतयः स्याताः क्षितौ हैह-
- 6 यास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मध्यानधनानुसंचितयशः सस्वत्सतां⁷ सौख्य-
- 7 कृत्प्रेयान्सर्व्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः⁸ ॥४॥ अष्टादशारिकरिकुंभविभंगसि-
- 8 हाः पुत्रा बभूवुरतिसौर्य⁹पराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्पास्वें(श्वे) च मंडल-यतीन्स
- 9 चकार वं(वं)धून्¹⁰ ॥५॥ तेषामनूजस्य कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोन्वये द्विष्टरि-
- 10 पुप्रवीरप्रियाननाभोरुहपावर्णेन्दुः¹¹ ॥६॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जातः सुतः कमलरा-
- 11 ज इति प्रसिद्धः । यस्य प्रतापतरणाबुदिते रजन्यां जातानि पंकजव[ना]नि विकासभांजि¹² ॥७॥ तेना-
- 12 थ चंद्रवदनोज्जनि रत्नराजो विस्वो(स्वो)पकारकरुणार्ज्जितपुण्यभारः । येन स्ववा(वा)हु-युगनि-
- 13 म्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य स(श)त्रून् ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्ये-

November 1137 A. C.) Besides, there was no lunar eclipse in the Kārttika of that year. The date would, therefore, be irregular.

¹ From an inked estampage.

² Expressed by a symbol.

³ Metre: *Anuṣṭubh*.

⁴ Metre: *Upajāti*.

⁵ It would be better to read जनितगुरुष्वं.

⁶ Read बवंध. Metre: *Sragdharā*.

⁷ Read शस्वत्सतां.

⁸ Metre: *Sārdūlavikīṛṇita*.

⁹ Read -शौर्यं-.

¹⁰ Metre: *Vasantatilakā*.

¹¹ Metre: *Upajāti*.

¹² Metre of this and the next verse: *Vasantatilakā*.

Second Plate

- 14 व हि शूरता । तयोः सुतो नृपथे[ष्ठ]ः पृथ्वीदेवो बभूव ह¹ ॥१॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदे-
 15 वीसुतः शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रीफलः । सर्व्वेषामुचितोऽर्चने सुमनसां
 16 तीक्ष्णद्विषत्कटकः पस्य(श्य)कांततरांगनांगमदनो जाजल्लदेवो नृपः² ॥१०॥ तस्यात्मजः सकल-
 कोसलमं-
 17 इनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः [1*] सर्व्वक्षितीश्वरसि(शि)रोविहितांहिसेवः स(से)-
 वाभूतां निधिरसौ भु-
 18 वि रत्नदेवः³ ॥११॥ तस्यैष तनयो धात्रीं प्रसा(शा)स्ति नयसंपदा । पृथ्वीदेवो महीपालो विसा-
 (शा)लो-
 19 ज्ज्वलपौरुषः⁴ ॥१२॥ वत्सस्य गोत्रेऽतिपवित्रमूर्तिद्विजोत्र पंचप्रवरो बभूव । समस्तसा(शा)स्त्रा-
 20 गमवेदवेत्ता ब्र(त्र)ह्मोपमः स्रोतमनामधेयः⁵ ॥१३॥ अनुकुर्वति(न्नि)जपितरं सकलगुणौघैरत(न)-
 21 र्धगुणरासिः(शिः) । शिवदासनामधेयस्तस्य नमस्यः सुतो भूतः⁶ ॥१४॥ आद्यस्त्रिवेदी विदुषामसे(शे)-
 22 षसा(शा)स्त्रागमज्ञानमनोज्ञसी(शी)लः । विष्णुपमो विष्णुरिति प्रसिद्धस्ततः सुतः प्रादुरभूत्प्रस-
 (श)स्यः⁷ ॥
 23 १५॥ राहुग्रस्ते रजनितिलके कार्तिके पंचदस्यां(श्यां) कृत्वा हस्तोदकमिह महाश्रद्धया मध्यदेस(शे)
 [1*] सर्व्व-
 24 दायैः सह वु(वु)दुकुनीग्राममत्यंतरम्यं पृथ्वीदेवो नरपतिरदाद्विष्णवेऽस्मै द्विजाय⁸ ॥१६॥ सं(शं)खं-
 (खो) भद्रा-
 25 सनं छत्रं गजास्व(श्व)वरवाहनम् । भूमिदानस्य चिह्नानि फलं स्वर्गः पुरंदर⁹ ॥१७॥ स्वदत्तां
 परदत्ता(त्तां) वा
 26 यो हरेत वसुंधराम् । स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥१८॥ संवत् ८९० मार्गवदि
 27 ११ खौ ॥

Seal

1 राजश्रीमत्पृथ्वीदे-

2 वः ।

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(For a translation of vv. 1—11, see above, pp. 428 ff.)

(Verse 12) This son of his, the king **Prithvidēva (II)** of great and resplendent valour, rules the earth with excellent political wisdom.

(V. 13) In the *gōtra* of Vatsa there was here a Brāhmaṇa named **Srōttama** who had five *pravara*s, and who, like Brahmanā, was conversant with all Sāstras, Āgamas and Vēdas.

¹ Metre: *Anuṣṭubh*.

² Metre: *Śārdūlavikrīḍita*.

³ Metre: *Vasantatilakā*.

⁴ Metre: *Anuṣṭubh*.

⁵ Metre: *Upajāti*.

⁶ Metre: *Āryā*.

⁷ Metre: *Upajāti*.

⁸ Metre: *Mandākrāntā*.

⁹ Metre of this and the next verse: *Anuṣṭubh*.

(V. 14) He had a venerable son named Sivadāsa who, having a priceless store of excellences, imitated his father in the multitude of all his merits.

(V. 15) From him was born an eminent son, well-known by the name of Vishṇu, who resembled (*the god*) Vishṇu, was the foremost among the learned, was well-versed in the three Vēdas, and had a charming disposition on account of his knowledge of all Sāstras and Āgamas.

(V. 16) To this Brāhmaṇa Vishṇu, the king Prithvidēva (II) donated the extremely beautiful village Budukunī (*situated*) in the Madhyadēśa, with all rights, having poured water on his hand with great reverence on the fifteenth tithi of Kārttika when (*the moon*) the ornament of the night, was devoured by Rāhu.

(Here follow two benedictive and imprecatory verses.)

(In) the year 890, (the month) Mārga[śīrsha] (*and*) the dark (*fortnight*), on the (*lunar*) day 11, on Sunday.

Seal

The illustrious king Prithvidēva.

No. 87; (No PLATE).

KUGDA STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 893

THIS inscription was first brought to notice by Sir. A. Cunningham's Assistant, Mr. Beglar, in the *Archæological Survey of India Reports*, Vol. VII, p. 211. It was subsequently noticed by Dr. Kielhorn who drew attention to a few historical names mentioned in it and especially to its date in the *Indian Antiquary*, Vol. XX, p. 84. It is edited here from inked estampages¹ kindly furnished by Mr. M.A. Suboor of the Central Museum, Nagpur.

The inscription is incised on a stone lying detached at Kugdā near Bachhaudgaḍh in Jānjgir tahsil of the Bilaspur District. It is fragmentary. The extant portion covers a space about 2' broad by 1' 11" high and contains twenty-five lines. Nothing is lost at the top and the bottom. Again, on the proper left side, the stone is complete down to line 20. Below this, a large piece has been broken away, which has resulted in the loss of several *aksharas* in lines 21-25. Again, on the proper right side, a large fragment measuring about 1' 2" broad has been broken away, causing a loss of from 27 to 37 *aksharas* at the beginning of each line. The extant writing also has become for the most part illegible owing to the wearing away of the surface of the stone.

The characters are Nāgarī and the language Sanskrit. Except perhaps the opening obeisance to some deity and the date at the end, the whole record was metrically composed. There were about twenty-nine verses, all of which were numbered.² The orthography shows the same peculiarities as the Akaltarā stone inscription of Prithvidēva II.

The inscription, being fragmentary, does not admit of a connected and complete account of its contents. It seems to have several verses in common, with two other inscriptions³ found at Kōṭgaḍh and another discovered at Ratanpur.⁴ These inscriptions also are unfortunately very much damaged. The present record was apparently put up by Vallabharāja, a feudatory chieftain of the Kalachuri king Prithvidēva II. It mentions the Kalachuri dynasty in line 1 and Lāchchhalladēvī in line 2. The latter we

¹ The estampages are not suitable for plating.

² The impressions show the number 28 towards the end of line 24.

³ Nos. 84 and 85 above.

⁴ No. 95, below.

know from other records to be the queen of Jājalladēva I. The name of Ratnadēva (II), the son and successor of Jājalladēva I, is partially preserved at the end of line 3. Vallabharāja is mentioned in line 7. His exploits and charity, the town he settled and the lake he excavated appear to have been described in lines 8-19. The next four lines are completely effaced. It is not, therefore, possible to say what the present inscription was intended to record.

The inscription is dated in the year 893 (expressed in decimal figures only) without further specification of the month, fortnight or *tithi*. The date does not, therefore, admit of verification. But the chief interest of it lies in this that it expressly refers itself to the Kalachuri era and to the reign of the illustrious king Prithvidēva. The year 893, if expired, would correspond to 1141-42 A.C. Prithvidēva, during whose reign the inscription was put up, was evidently Prithvidēva II of the Kalachuri Dynasty of Ratanpur.

TEXT¹

- 1 [1*] ००००००-००, ००००००-०० [1*] ००००००-००, ००००००-००²
 [॥१॥*] [समर]विजयलक्ष्मीविभ्रम[भ्रू]विलासप्र[कट]कटुकटाक्षार[वृ]सर्वाङ्गलीलः । कलचुरि-
 2 [कुलचूडापीडमाणिक्यमासीतुलिततरणितेजाः³] - ०- - - ०- - -⁴ [॥२॥*] ०- ०- - - ०० वल्लभस्य
 नितान्तकीर्त्तिप्रणयप्रियस्य । सधर्मिणी तस्य तथाप्यनन्या ला[च्छ]लदेवी महिषी बभूव⁵ ॥
 3 [३॥*] [जातः संगरसीमसंचरदरिक्षोणीन्द्रवृन्दारक*]⁶ - - - ००- ०- ०००- - - ०-
 [वि]क्रमः । [मित्रस्थान]समुद्रसी(शी)तकिरणः सौजन्यविश्रामभूर्भूपालव्रजमौलिलालितपदः श्रीर-
 4 [लदेवस्ततः⁷] ॥४॥*] - - - ००- ०- ०००- - - ०- - - ०- - - ००- ०- ०००- - -
 - ०- - - ०- । [नाना?]रत्नवरप्रदानजनितप्रौढप्रतापो [न यो] जाना[त्येक]हरिप्र[णाम?]-
 महिमासंव(व)द्वर[क्षा?]-
 5 ०- [॥५॥*] ००००००-००, ००००००-०० [1*] ००००००-००, ००००००-००⁸
 [॥६॥*] ००० ००००- - - ०- - - ०- - - , ००००००- - - ०- - - [1*] हरि-
 हरपदसे-
 6 [वापघिनीराजहंसो हरिगण इति नाम्ना तस्य सूनुर्बभूव*]⁹ [॥७॥*] - - ०- ००- ००००- ०-
 - । सर्वार्थसंपदि [सतीव] गृहेषु भर्तुर्लक्ष्मीरिवास्य वनिता
 7 [विनता बभूव*]¹⁰ [॥८॥*] [तस्यामरातिकुलकैरवकाननश्रीलुष्टाक*]¹¹ - ००००- ००- ०- -
 [1*] - - ०- ००००- ००- ०- - , - - ०- ००० वल्लभराजनामा ॥९॥ तुरंगाणां वाहे व(व)-
 हुविविधसि(शि)-
 8 [क्षपरिचये चिकित्सायामुच्चैर्गुणगणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्तं सुसदृशमनाकर्ण्य च कलौ*]¹²

¹ From ink impressions.

² One verse of the *Anushṭubh* metre is lost in the beginning.

³ See l. 2 of the Raipur Museum inscription (No. 85, above.)

⁴ The last four *akṣaras* may have been जाजलदेवः । Metre: *Mālinī*.

⁵ Metre: *Upajāti*.

⁶ The *akṣaras* in the brackets are taken from the Raipur Museum inscription.

⁷ Metre of this and the following verse: *Sārdūlavikrīḍita*.

⁸ Metre: *Anushṭubh*. The lost verse may have been identical with तस्य पूर्वजराजानां *etc.*, in l. 4 of the Raipur Museum inscription.

⁹ See l. 6 of the Raipur Museum inscription. Metre: *Mālinī*.

¹⁰ See l. 7 of the Raipur Museum inscription. Metre of this and the next verse: *Vasantatilakā*.

¹¹ See l. 7 of the Raipur Museum inscription.

¹² The *akṣaras* in brackets are supplied from the Akaltarā inscription (No. 84, above).

- (11) [कविब्रातो यस्य स्तुतिविषयता*]मौनमभजत्¹ ॥१०॥ [यः कृत्वा करि]व(व)न्धकौतुक-
रसश्चदालु-
- 9 [हवीतले निम्मातिङ्गमखण्डविन्ध्यविपिनं पत्या पति दन्तिनाम् । गौडेन्द्रं मघवत्सदृक्षमपृथु*]²-
[कुर्वन्नापि प्रत्यहं वीरो] वैरिपुरं व्यघत्त करिणां व(व)न्धाय विन्ध्यस्थलीम्³ ॥११॥ पत्यो
पस्य(श्य)ति पृष्ठतोपि पु-
- 10 [रतः प्रत्यधिपृथ्वीपत्नौ सद्यःकृतमदेभकुम्भविगलन्मुक्ताफलैः*]⁴ - ० - [1*] - - - ० ० - ० - ० ०
० - - - ० - - - ० - , - - - ० यति⁵ स्म सङ्गर[महा]रङ्गस्य मध्ये सुधीः ॥१२॥ ख्यातः
काव्यमुखे-
- 11 [न दुर्दमव(व)लिध्वंसाय दूरं गतो लोकेऽनन्तः सुमनसा*]⁶ - - ० - - ० - [1*] - - - ० ०
- ० - ० ० ० - - - ० - - ० - , [लक्ष्म्यो] यस्य लसन्ति विक्रमपदं प्राप्ये[व] दोर्विक्रमः ॥१३॥
- 12 [स्नातेव क्षीरसिन्धौ स्फटिकगिरिशिलानिर्मितेव प्रकामं शुद्धश्री*]⁷ - ० - - ० ० ० ० ० ० - - ० -
- ० - - ० - - - - ० - - ० ० ० ० ० [पुनः] प्रेक्षणीयेव सस्वस्त्व⁸[च्छन्देन भ्रमन्त्यां]
दिशि
- 13 [दिशि जगती राजते यस्य कीर्त्ति⁹ ॥१४॥ जलादीन्याहर्तुं कलयति*] ० - - ० ० ० - , ० - - - -
० ० ० ० ० - - ० ० ० - [1*] ० - - - - ० ० ० ० ० - [कल्पविटपी जगत्यस्मिन्मस्मिन्वि*]-
- 14 [तरति वसून्धितवते ॥१५॥¹⁰] - - - ० ० - ० - ० ० ० - - - ० - - ० - , - - - ० ० - ०
- ० ० ० - - - ० - - ० - [1*] - - - ० ० [जीर्ण]सी(शी)र्णमवगत्यैकान्तबुद्ध्या पु¹¹-
- (Lines 15—23 are almost completely obliterated¹².)
- 24 [यावद्] वितरति सुचिरा तावदेवास्तु कीर्त्तिः¹³ ॥२८॥
- 25 कलचुरिसंवत्सरे ८९३¹⁴ [राजश्री]मत्पृथ्वीदेव

TRANSLATION

(Verse 1) (This verse is completely lost.)

(V. 2) [There was (the king) Jājalladēva (I) who equalled the sun's lustre, who was a ruby in the chaplet on the head of the Kalachuri lineage] (and) the charm of whose body was caused by the envious side-glances (clearly) manifested by the graceful play of the eyebrows of the goddess of victory during fighting.

(V. 3) His crowned queen was Lāchchhalladēvi, who was his lawful and only

¹ Metre: *Sikharīṇī*.

² See l. 9 of the Raipur Museum inscription.

³ Metre of this and the next two verses: *Sārdūlavikrīḍita*.

⁴ See l. 10 of the Raipur Museum inscription.

⁵ Perhaps भूयति is intended.

⁶ These *akṣaras* are supplied from l. 11 of the Raipur Museum inscription.

⁷ *Loc. cit.*, l. 12.

⁸ Read शस्वत्स्व-.

⁹ See l. 13 of the Raipur Museum inscription. Metre: *Sragdharā*.

¹⁰ See l. 14 of the Raipur Museum inscription. Metre: *Sikharīṇī*.

¹¹ This verse occurs also in ll. 17-18 of the Ratanpur inscription of Prithvidēva II (below, No. 95). Metre: *Sārdūlavikrīḍita*.

¹² At the end of l. 17 the *akṣaras* अचील- can be read clearly, which shows that like the Akaltarā inscription, the present inscription also contained a description of the tank excavated by Vallabharāja.

¹³ Metre: *Sragdharā*.

¹⁴ The first figure of the date is somewhat indistinct, but that it cannot be anything but 8 is clear from the dates of Nos. 86-96 which belong to the reign of Prithvidēva II.

wife, even though he was a dear lover of fame and was a favourite of

(V. 4) [There was born] from him the illustrious **Ratnadēva (II)** [a multitude of hostile kings moving on the border of the battlefield]; who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct and whose feet were caressed by the heads of a crowd of princes.

(V. 5) He whose great valour is caused by the gifts of the best jewels of various kinds, knows¹ not being protected by his obeisance to the sole god Hari.

(V. 6) (*This verse is completely lost.*)

(V. 7) [His son was **Harigaṇa** by name, a swan to the lotus plant which was] the service of the feet of Hari and Hara.

(V. 8) He had a modest wife who was like the goddess of fortune (and) like Sati in her husband's home in the midst of prosperity in all matters.

(V. 9) On her [was begotten by him a son] **Vallabharāja** by name, who robbed lustre from the clusters of lotuses which were the families of his foes

(V. 10) [Having not seen a suitable illustration and having not heard of one in (this) Kali age, in (respect of) horse-riding, acquaintance with numerous and] various (branches of) knowledge, [healing and appreciation of a multitude of noble qualities], [the crowd of poets] observed silence in eulogising him.

(V. 11) Being vehemently fond of the sport of capturing [elephants on earth, he has made the whole Vindhya forest devoid of elephants and having humbled, through (his) lord, the king of **Gauḍa** who, like Indra, was the lord of elephants, the valiant (**Vallabharāja**) day by day] turned the enemy's city into a Vindhya tract for the capture of (his) elephants.

(V. 12) While his lord was looking on, [the wise (**Vallabharāja**) dealt blows (?) on the hostile kings] from behind and before and adorned [his lord] in the centre of the great arena of the battlefield with [pearls scattered from the frontal globes of rutting elephants, just then cut off.]

(V. 13) He who was praised through poetry, [who advanced a long distance for the destruction of the redoubtable and mighty enemy, who was congratulated by the gracious lord] the valiant one, whose fortune shines as if because it has obtained a footing of valour.

(V. 14) [While his fame is] roaming at will in every direction, [the world shines] appearing lovely as it were at all times, [as though it has bathed in the milky ocean or has been carved out of the stones of the crystal mountain (**Kailāsa**).]

(V. 15) [When he confers wealth on suppliants] in this world, the *kalpa* tree [engages itself in fetching water and other things. . . .]

(V. 16) Having realized on reflection that the world is decayed and rotten (he)

(Verses 17-27 are completely effaced.)

(V. 28) May (this) meritorious work endure so long as confers

(Verse 29 is entirely lost.)

In the **Kalachuri** year 893, [during the reign of] the king, the illustrious **Prithvī-dēva (II)**.

¹ Verses 5 and 6 probably contained a glorification of **Dēvarāja** and **Rāghava**, the grandfather and father, respectively, of **Harigaṇa**.

No. 88 ; PLATE LXXI

RAJIM STONE INSCRIPTION OF PRITHVIDEVA II : KALACHURI YEAR 896.

THIS inscription is incised on a stone slab let into the left wall of the *mandapa* of the temple of Rājīvalōchana¹ at Rājīm, a village 29 miles south-east of Raipur in the Mahāsamund *tahsil* of the Raipur District. Rājīm stands on the right bank of the Mahānadi at the confluence of the Pairī with that river and is a well-known place of pilgrimage in Chhattisgarh. The present record was first brought to notice in 1825 when Sir Richard Jenkins presented to the Asiatic Society of Bengal a copy of it, together with a translation prepared with the assistance of the Pandits, from which Prof. H.H. Wilson published a Dēvanāgarī transcript and a kind of translation, in the *Asiatic Researches*, Vol. XV, page 512 ff.² It was subsequently referred to by Sir A. Cunningham in his *Archæological Survey of India Reports*, Vol. VII, p. 152 and Vol. XVII, p. 18. It was finally edited, without any translation or lithograph, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVII, pp. 135 ff. I edit it here from the original stone which I examined *in situ* and from the estampages of it taken under my direction.

The record consists of 19 lines. It is inscribed on a countersunk surface measuring 2' 3½" broad by 1' 1" high. It is in a state of good preservation, but many of its letters are so choked up with oily dust that they do not show clearly in the lithograph. The record can, however, be read clearly on the original stone. The letters are not well-formed. Their size varies from .4" to .5". The characters are Nāgarī. Attention may be drawn to the form of *ni* which appears without a dot (e.g., in *prān-mukhā-*, l. 8), that of *th*, the upper loop of which is open (see *yathā*, l. 8) and of *dh* the left limb of which is still undeveloped, (see *-dharmma-*, l. 6). The *prishthamātrās* have been used to denote the medial diphthongs. The language is Sanskrit. Except for the opening obeisance to Nārāyaṇa, the description of Sāhilla, an ancestor of the donor, in ll. 1-2, that of a person named Muktātman, the owner of the temple, in l. 15 and the particulars about the composer, the scribe and the date in ll. 17-19, the record is metrically composed. There are, in all, twenty-six verses, all of which are numbered. The *prafasti*, as the inscription is called in l. 18, was composed by the *Thakkura* Jasānanda, the son of the *Thakkura* Jasōdhara in the Ayōdhyāpuriya family and was written as well as engraved by the artisan Ratnapāla.

The composer of this *prafasti* had a very poor knowledge of Sanskrit; for the record abounds in mistakes of orthography, genders, *sandhis*, declensional and conjugational forms, compounds, syntax, nominal and verbal derivatives etc. As regards orthography, we may notice that the dental *n* is used for the guttural *ṇ* in *-ālankṛita-*, l. 1, for the palatal *ṇ* in *satyan-cha*, l. 10, and for *anusvāra* in *-hansa-*, l. 2, *ēkavinsa-*, ll. 4-5 and *-vansē*, l. 13; *v* is used for *b* throughout except in *-mahāsabd-*, l. 1; the dental *s* has wrongly taken the place of the palatal *ś* in *-dēsa-*, *-mahāsabda-*, *-kalasa-*, *-samikāsa-*, all in l. 1, *sāntā*, l. 6, *sara-saṃghātaiḥ*, l. 7; *jya* is employed for *dya* in *bhayāj=yasya*, l. 7, *prān-mukhāj=yasya* l. 8; *kshya* for *khyā* in *vikshyātā* l. 5 and *gh* for *h* in *siṃghēn=ēva*, l. 8. As instances of wrong *sandhis* we may notice the elision of the *visarga* in *trāsītā sūrāḥ-*, l. 2, *pattanai saha*, l. 4 etc., the change of *aḥ* to *o* in *Vāsudēvō tath=āpi*, l. 3; *anujō*

¹ Dr. Kielhorn's statement that it is on a wall of the temple of Rāmachandra is somewhat misleading; for this temple is now different from that of Rājīvalōchana. It must, however, be added that the present inscription speaks in l. 14 of a temple of Rāma. Rāma was, therefore, the name of the deity in the time of Jagapāla. An older record in the same temple speaks of it as dedicated to Viṣṇu. See below, p. 451, n. 1.

² *Ind. Ant.*, Vol. XVII, p. 135.

putrō, l. 5, etc. and that of *n* to *ṇ* in *punar-ṇavē*, l. 12. On the other hand, we have the superfluous addition of *visarga* in *Sāhilla-nāmāḥ*, l. 2., *sarvvadāḥ* l. 14, *satya-dharmma-ratāḥ* (qualifying *bhāryā*), l. 14, etc. The composer's ignorance of the genders of Sanskrit words is betrayed by the use of *-putram* for *-putraḥ*, l. 3, *nava-sataḥ* for *nava-śatam*, l. 4, *-dēsam* for *-deśaḥ*, l. 4, *prāsādam* for *prāsādaḥ*, l. 14, etc. Mistakes of declension are seen in such forms as *Jagasiṃha-nāmam*, l. 10 and *dhanvinō=pi* for *dhavinām=api*, l. 7, and those of conjugation in *bhavēj=* for *abhavad=* in l. 2, *nihanyēt* for *nyahan* in l. 7. The writer has not dropped the *anuvāra* and *visarga* of the first members of compounds in *sindūram-āṅgu=*, l. 9, *śrī-Ratnadēvaḥ-nṛipa-rāja-*, l. 9, *ripavaḥ-keshaya-kāriṇam* l. 3. We have finally to notice the blunders of syntax *frōtā vai Bharat-ādihbiḥ*, l. 13, *Rāmāyaṇa-mukhāḥ sarvē vaktā* l. 13, *ēbhiḥ putrō*, l. 6, *siṃghēn=ēva* (for *siṃhasy=ēva*), l. 8, etc.

This plethora of mistakes makes it very difficult to interpret the record in several places and as Dr. Kielhorn has remarked, 'the difficulty is increased by the loose way in which the several sentences or portions of sentences are connected with each other and by the omission of important statements'.¹ Dr. Kielhorn has already drawn attention to the ambiguity about the relation of the *Ṭhakkraṇī* Udayā, the mother of Jagapāla, to the brothers Jayadēva and Dēvasiṃha mentioned before. We may also mention that the holy person Mukṭātman is abruptly introduced and as abruptly passed over in l. 15 without any definite statement as to how he was concerned in the present grant.

The object of the inscription is to record the construction of a temple of Rāma² and the grant of the village Sālmaliya for the purpose of the *naivēdya* or offerings of food to the deity by Jagapāla (called Jagatsiṃha in line 10). It is specifically dated in the Kalachuri year 896 (expressed in decimal figures only) on Budha-dina or Wednesday, the eighth tithi, called rath-āṣṭamī, in the bright fortnight of the month Māgha. This date regularly corresponds, for the expired³ Kalachuri year 896, to Wednesday, the 3rd January 1145 A.C. On that day the eighth tithi of the bright fortnight of Māgha ended 10 h. 45 m. after mean sunrise.⁴ It is, however, not clear why the tithi should have been called rath-āṣṭamī; for, it is the preceding tithi (*viṣṭ*, the seventh tithi of the bright fortnight of Māgha), that is now called ratha-saptamī⁵ while the eighth tithi of the same fortnight is called Bhīṣm-āṣṭamī.

After the customary obeisance to Nārāyaṇa (Vishṇu), the inscription traces the genealogy of the donor Jagapāla from the *Ṭhakkura* Sāhilla. The latter was the spotless ornament of the family of Rājamāla and gave delight to the Pañchahamisa family. He had acquired the *pañchamahāśabda*. He had emigrated from the country of Vaḍahara and was furnished with a banner, the flag of which was adorned

¹ *Ind. Ant.*, Vol. XVII, p. 136.

² There is another much-defaced record on the same wall of the *maṇḍapa*, incised in the proto-Nāgarī characters of about the beginning of the 8th cen. A. C., from which we learn that a king of the Nala dynasty originally built the temple of Vishṇu. See *Ep. Ind.*, Vol. XXVI, pp. 49 ff. Jagapāla seems, therefore, to have only repaired or rebuilt the temple.

³ At first Kielhorn took the year as current as he held the view that the Kalachuri era commenced in 249 A. C. (see *Ind. Ant.*, Vol. XVII, p. 215), but later on he corrected himself in his article on the era in the *Festgruss an Roth*, p. 54, when he came to the conclusion that the era was started in 248 A. C.

⁴ According to Dr. Kielhorn's calculations, the tithi ended 10 h. 59 m. after mean sunrise on that day (*Ind. Ant.*, Vol. XVII, pp. 136 and 216).

⁵ The tithi is so called in the Prince of Wales Museum plates of Dadda III, dated K. 427 (No. 121, below).

with a silken cloth representing an umbrella (red) like an *indragōpa* insect over a golden jar.¹ He made brave kings tremble in a great war and brought the **Vivarabhūmi** under his sway. This **Sāhilla** is not known from other records. **Rājamāla**, in whose family he was born, may be identical with the king **Rājamalla** who is described in a grant of the queen **Tribhuvana-mahādēvī** of the **Kara** dynasty as an ornament of the southern regions. He was the father of the queen and had given his valuable support to re-establish the power of the **Karas** in a great crisis in their history after the death of their ruling prince who was perhaps his own son-in-law.² If the proposed identification is correct, **Sāhilla** seems to have emigrated from the eastern coast to seek his fortune in **Chhattisgarh**. **Vaḍahara**, from which he emigrated, may be identical with the district of **Vōḍā** mentioned in the **Antirigām** plates of **Yaśabhañjadēva**.³ The **Vivarabhūmi** which **Sāhilla** conquered appears to be another name of **Pātāla** or the nether world. We know from the *Navasāhasāṅkacharita* of **Padma-gupta**⁴ that **Chhattisgarh** was so designated by Sanskrit poets of the 11th cen. A.C.

The inscription next states that **Sāhilla** had a younger brother named **Vāsudēva** and three sons **Bhāyila**, **Dēsala** and **Svāmin**. They conquered the **Bhaṭṭavila** and **Viharā** countries. **Jayadēva**, the elder son of **Svāmin**, acquired (the country of) **Dāṇḍōra** containing 2100 villages, while the younger son **Dēvasimha** took the **Kōmō maṇḍala**. We are next told that the *Thakkurājhi* **Udayā**, who, as already observed, must have been the wife of one of the two last-named brothers, was the mother of **Jagapāla**.

The next six lines (7-12) describe the achievements of **Jagapāla**. The **Māyūrikas** and **Sāvantas**, dreadful enemies as they were, submitted to him. Of these the **Māyūrikas** may refer to the contemporary rulers of the **Bhañja** dynasty while the **Sāvantas** have been identified by **Rai Bahadur Hiralal** with the aboriginal tribe of the **Sāontas** in the **Bilaspur District**.⁵ For his lord **Jājalladēva**, who is evidently the first prince of that name in the **Ratanpur** branch of the **Kalachuri** dynasty, **Jagapāla** conquered the **Tamanāla** country, together with **Rāṭha** and **Tēra**.⁶ During the reign of **Ratnadēva (II)** he acquired the name of **Jagatsimha** (the Lion of the world) by his heroic deeds in the **Talahāri** country.⁷ But his exploits were still greater during the reign of **Prithvīdēva (II)**. He took the strong forts of **Saraharāgaḍha** and **Machakā-Sihavā** and conquered the countries of **Bhramaravadra**, **Kāntāra**, **Kusumabhōga**, **Kāndā-ḍōṅgara** and **Kākayara**. He established the town of **Jagapālapura** in the newly acquired territory. He had three younger brothers, **Gājala**, **Jayatsimha** and **Dēvarāja**,⁸ of whom the last one occupied a prominent position during the reigns of the three princes mentioned above. With the help of these three brothers, **Jagapāla** is said to have won the earth.

As has been already observed by **Cunningham** and **Kielhorn**, **Sāhilla** seems to have come as a military adventurer to **Chhattisgarh** where we find his descendants settled down

¹ This is what the words means as they stand. As the record is composed in a slipshod manner, it is not unlikely that the author intended to convey the sense of a golden *kalasa* on a red umbrella. Such a *kalasa* on the top of an umbrella is seen in South Indian temples.

² *J. B. O. R. S.*, Vol. II, p. 422.

³ *Ep. Ind.*, Vol. XVIII, pp. 298-299. **Hiralal**, who identified **Vaḍahara** with **Badahara** in the **Mirzapur District**, thought that **Sāhilla** came from the north. He has not, however, been able to suggest any identification of **Rājamāla**.

⁴ *Ind. Ant.*, Vol. LXII, p. 104 ff.

⁵ *I. C. P. B.*, (second ed.), p. 107.

⁶ I am not certain about the names of these countries. They are not met with elsewhere, though **R. B. Hiralal** has conjecturally placed them to the north of the former **Raigarh State**.

⁷ This was perhaps during the invasion of the country by **Anantavarman Chōḍagaṅga**.

⁸ **Dēvarāja** also (*api*) was probably a brother of **Jagapāla**, though there is no explicit statement to that effect.

as feudatories or generals of the Kalachuri princes of Ratanpur whom they helped to extend their territories.

Of the localities mentioned in the present record, Vaḍahara as shown above, was probably situated in the country under the rule of the Bhañjas. R.B. Hiralal, however, thought that Vaḍahara was identical with Baḍahara, south of Mirzapur, and Bhaṭṭavila with Baghelkhaṇḍa. But the ancestors of Jagapāla seem to have come from the east, rather than from the north. Dāṇḍōra may be identified with the former State of Sargujā which was once called Bāis Dāṇḍōr as it included twenty-two zamindaris. Kōmō has been already shown to correspond to the Pēṇḍrā Zamindari. Talahāri was the name of the southern portion of the Bilaspur *tahsil*, including Mallār and the surrounding territory.¹ Saraharāgaḍha was shown by Dr. Kielhorn to be the ancient name of Sāraṅgarh, formerly a feudatory state in Chhattisgarh. Machakā-Sihavā is probably Mēchakā-Sihavā south of Dhamtari, as suggested by R.B. Hiralal. Bhramaravadra may be identical with the Bhramarakōṭya *maṇḍala* in the former Bastar State.² Kākayara still retains its old name in the form Kāṅkēr, formerly a feudatory state in Chhattisgarh. Kāntāra may be some forest tract not far from it. Kusumabhōga is perhaps identical with Kusmurra in the Dhamtari *tahsil*, 18 m. south by west of Rājim. Kāṇḍā-ḍōṅgara may be the southern portion of the former Bindra-Navagadh Zamindari, where a range of hills still goes by the name of Kāṇḍā. Finally, Śālmaliya, granted for the *naivēdya* of the deity, is said to be now deserted and in lieu of it the village Rōhaṇa situated not far from the ancient site of Śālmali was subsequently granted. It lies 10 miles south-east of Rājim in the Mahāsamund *tahsil* and is still appropriated to the worship of Rājivalōchana.

TEXT³

- 1 ओं नमो नारायणाय ॥ स्वस्ति । वडहरदेसा (शा) द्विनिर्गतसमधिगतपंचमहास (श) व्दाभिनन्दित-
सुवर्णकलसोपरिन्द्रगोपक⁴संकास (श) च्छत्र⁵नेत्रचीवरालंकृत⁶पताकाचिह्नसंयुक्तः⁷
- 2 पंच[ह⁸]न्सकुलानुरञ्जकश्रीराजमालकुलामलतिलकठक्कुरश्रीसाहिल्लनामाः⁹ ॥ येन वै त्रासिता[:*]
सू(शू)राः भूमिपाला महारणे । आधिपत्यं भवेज्यस्य¹⁰ विवरभूमि[रु]पा-
- 3 ज्जिते¹¹ ॥ १ ॥ तस्यानुजो भवेद्भ्राता¹² वासुदेवो तथापि¹³ वा । भायिलं च भवेत्पुत्रं देसलं चारिमईनं¹⁴
॥ २ ॥ तृतीयः स्वामिनामा च रिपवः क्षयकारिणं¹⁵ । तेषां भ[ट्ट]विलं दे-

¹ See l. 6 of No. 96, below.

² *Ep. Ind.*, Vol. IX, pp. 179 ff. There is again a hill called Bhamrāgarh in the former Ahiri Zamindari of the Chanda District, where there are some ancient remains.

³ From the original stone and ink impressions.

⁴ Read -कलशोपरीन्द्रगोपक-.

⁵ Kielhorn doubtfully read this word as च्छत्र, but the second *akṣara* of it resembles च in नेत्र.

⁶ Read -चीवरालंकृत-.

⁷ The *visarga* is clear on the original.

⁸ This *akṣara* may also be read as तृ, for the form of which see तृतीयः in l. 3. Read पञ्चहंसकुलानुरञ्जक-.

⁹ This *visarga* is superfluous.

¹⁰ This should be आधिपत्यमभवद्यस्य.

¹¹ The correct reading would be विवरभूमावुपाजितायाम्, though this would offend against the metre. Metre of verses 1-12: *Anuṣṭubh*.

¹² Read तस्यानुजोभव-

¹³ Read वासुदेवस्तथापि वा.

¹⁴ Read भायिलश्चाभवत्पुत्रो देसलश्चारिमईनः.

¹⁵ Read रिपुणां क्षयकारणम्.

- 4 सं(शं) नीतं वै पत्तनैः[*] सह¹ ॥३॥ पुनर्नवस(श)तः ग्रामाः² षट्पंचास(श)षु(च्छ)तानि च ।
[उ]पाज्जितं विहरादेसं³ पौरु वैर्भुजविक्रमैः ॥४॥ स्वामिपुत्रो महावीरो जयदेवोपि नामतः[*]
ए—
- 5 कविन्ससतैः ग्रामैः⁴ दाण्डोरं समुपाज्जितं(तम्) ॥५॥ तथा च अनुजो पुत्रो⁵ देवसिंहमनूपमं⁶ । सार्ध—
सप्तसता⁷ येन कोमो नीतं च मंडलं ॥६॥ विख्याता⁸ उदया देवी ठक्कुराज्ञी म—
- 6 होदया । सत्यधर्मरताः⁹ सा(शा)[न्ता] स्वकुलानन्दवर्द्धनी ॥७॥ एभिः पुत्रो महाबा(वा)हो¹⁰
जगपालोपि नामतः [*] संग्रामाभिमुखा येन विमुखाः क्षत्रियाः[*] कृताः ॥८॥ मायुतिका¹¹
महा[सु]—
- 7 राः¹² सावन्ताः¹³ मण्डलेस्व(श्च)रा[*] । भयाज्य(द्य)स्य प्रचण्डारिः[*]¹⁴ षर्वथा¹⁵ श्रयणं गताः ॥९॥
धन्विनोपि¹⁶ यथा रामो¹⁷ क्षत्रियः कुलमर्दनं¹⁸ । तथायं स(श)रसंघातैः निहण्ये¹⁹ द्विपुवाहिनी—
(नीम्) ॥१०॥ अस्वारुहो—
- 8 पि²⁰ संग्रामे वारणा नरवाजिना²¹ । गतास्ते प्राङ्मुखाज्यस्य सिधेनेव²² यथा गजाः[*] ॥११॥
नेङ्गल्लैर्व्वाथ चर्मभ्यां²³ खड्गपाणौर्महाहवे²⁴ निहण्ये²⁵ त्स(च्छ)त्रुसंघातं वीरनेत्री यथा रणे
॥१२॥
- 9 श्री²⁶ जाजल्लदेवप्रभुराज्यकार्ये जगपालनामा रिपुगन्धहस्ती । उपाज्जिता²⁷ ये[न] सुवीरवृ(कृ)त्यै
सराठं सतेरं तमनालदेसं²⁸ ॥१३॥ श्रीरत्नदेवः²⁹ नृपराज्यकाले [सि]न्दूरमाङ्गु³⁰ स्तलहारिभू—

- ¹ The *visarga* after ह् appears to have been cancelled. Read तैश्च भट्टविलो देशो जितो वै पत्तनैः सह ।
² Read पुनर्नवसतग्रामाः .
³ Read उपाज्जितो विहरादेशः .
⁴ The correct reading would be एकविंशतिशतग्रामैः, though this would offend against the metre.
Kielhorn read प[ञ्च]विन्स—.
⁵ Read तथा चास्यानुजः पुत्रो.
⁶ This should be देवसिंहोनुपमः, though it would violate the metre.
⁷ Read सार्धसप्तशतं.
⁸ Read विख्याता.
⁹ This *visarga* is superfluous.
¹⁰ The correct reading would be अनयोः पुत्रो महाबाहुजंगपालो—.
¹¹ Read मायूरिका.
¹² Read महाशूराः.
¹³ Perhaps सामन्ताः is intended.
¹⁴ This should be प्रचण्डारयः.
¹⁵ Kielhorn read [प]र्व[ता], but the first *akshara* is certainly ष and the last appears to be था. Read
सर्वथाश्रयणं.
¹⁶ Perhaps धन्विनामपि is meant.
¹⁷ Read रामः.
¹⁸ Read कुलमर्दनः.
¹⁹ निहण्येद् is incorrect for न्यहन्.
²⁰ Read अश्वारोहा अपि. The metre would, however, require a reading like अश्वारोहाश्च.
²¹ Read नरवाजिनः.
²² The sense here requires a reading like समुखाद्यस्य सिंहस्येव.
²³ The intended reading may be धन्वचर्मभ्यां.
²⁴ Read खड्गपाणिर्महाहवे.
²⁵ This should be न्यहन्.
²⁶ This syllable is superfluous.
²⁷ Read उपाज्जितो येन सुवीरकृत्यैः.
²⁸ The last quarter of this verse should read राठं सतेरं तमनालदेस(श)म्. to suit the metre, but like
Kielhorn, I am not certain of the meaning of it. Metre of this and the next verse: *Upajāti*.
²⁹ The intended reading seems to be श्रीरत्नदेवनृपराज्य—, but it would offend against the metre
³⁰ This should be सिन्दूरारङ्ग—. Kielhorn doubtfully read सिन्दूरमा[ङ्गु], but this gives no good sense.

RAJIM STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 896

[illegible]

- 10 मौ[1*] [उ]पाज्जितो¹ येन सुवीरवृ(कृ)त्यैः सत्यन्व(ञ्च) सत्यं जगसिहनामं² ॥१४॥ पृथ्वी-
देवनरेन्द्रस्य राज्ये चैवाधिकं कृतं(तम्) । दुर्गमे[षु] महादुर्गं नीतं सरहरागडं(ढम्) ॥१५॥
तथापि मचका[सि]हवा च दुर्गं पुनः
- 11 गृहीतं³ भ्रमरवद्रदेसं(शः) । स्ववा(वा)हुना विक्रमं येन साधितं⁴ जगपालनामा रिपुगन्धहस्ती⁵ ॥१६॥
कान्तारं कुसुमभोगं कान्दा[डो]ङ्गरमेव च । देसं काकयरं वापि नीतं येनाथ लीलया⁶ ॥१७॥
परोक्षे
- 12 रामदेवस्य रामसोभोपि रुद्रसं⁷ [1*] जगपालपुरं जातं कृते देसे(शे) पुनर्णवे⁸ ॥१८॥ कलौ धर्मेषु
कौन्तेयो(यः) सत्यैर्जामूतवाहनं(नः) । विक्रमेण यथा रामो दाने भानुसुतोपमा(मः) ॥१९॥ क्षत्रज्ञो⁹ स-
- 13 त्यवक्ता च द्विजदेवाग्निपूजकः [1*] पुराणागमसा(शा)स्त्राणां श्रोता वै भारतादिभिः¹⁰ ॥२०॥
रामायणमुखाः सर्वे¹¹ वक्ता जीवधरोपि च । मनीषी ब्र(त्र)ह्मवन्से¹² तु भारतीवरदोपि वा ॥२१॥
ईदृ[शः]
- 14 च भवेत्पुंसो जगपालोपि सुन्द[रं](रः) । रामसोभः स(प्र)कासा[य] प्रासादं कारितं रिमं¹³ ॥२२॥
शाल्मलीयं नाम ग्रामं नैवेद्याय निवेदितं¹⁴ । [ये] च भूपा भविष्यन्ति पालयिष्यन्ति सर्व्वदाः¹⁵ ॥२३॥
- 15 [स्था]नपतिय(र्यं)मनियमस्वाध्यायध्यानानुष्ठानरतः भगवन्तः¹⁶ श्रीमुक्तात्मा नामः¹⁷ ॥ थ ॥ जगपाला-
नुजो भ्राता गाजलोपि धनुर्द्धरं(रः) । विक्रमी दुष्टहन्ता च स(श)त्रु¹⁸संघभयङ्करं(रः) ॥२४॥ त[स्य]
- 16 पृष्ठानुजो जा[तः] जयत्सिहोपि नामतः [1*] विभत्सस्योपमं वी[रं] धन्विनं रिपुनास(श)नं¹⁹
॥२५॥ प्रधानं तृषु²⁰ राज्येषु देवराजोपि नामतः [1*] एभिस्तु पक्षसंयोगैः साधितान्व वसुन्धराम्²¹
॥२६॥
- 17 इति अयोध्यापुरीयान्वये महामाहेस्व(श्च)रपरमवैष्णव्य²²महापंडितठक्कुरश्रीजसोघरपुत्रेण द्विज-
देवगुरुसुश्रुपा²³भिरतेन मनीषिणा भक्तिभावानुरन्ज(ञ्ज)केन²⁴ मह-

¹ Read उपाज्जिते.

² Read नाम.

³ Read पुनर्गृहीतो.

⁴ Read विक्रमो येन साधितो.

⁵ Metre: *Upēndravajrā*.

⁶ Read कुसुमभोगः कान्दाडोङ्गर एव च । देशः काकयरो वापि जितो येनाथ लीलया ॥ Kielhorn read कान्दासे[ह्व]-
रमेव च. The third *akshara* does not appear like से, as there is no clear horizontal stroke in the middle
joining the two limbs. Besides, the left limb ends in a curve like डो in दाण्डोर-, l. 5. I, therefore, follow
Hiralal in reading कान्दाडोङ्गर. Metre of vv. 17-26 *Anushtubh*.

⁷ I cannot interpret this hemistich satisfactorily. Perhaps रुद्रसं is a mistake for उद्धहन्.

⁸ Read पुनर्नवे.

⁹ Read क्षात्रज्ञः.

¹⁰ The sense requires a reading like भारतादीनाम्.

¹¹ Perhaps रामायणप्रमुखानां सर्व्वेषां is meant.

¹² Read ब्रह्मवन्से.

¹³ The correct reading would be रामशोभाप्रकाशाय प्रासादं कारितवानिमम्, though this would not
suit the metre.

¹⁴ Read शाल्मलीयो नाम ग्रामो नैवेद्याय निवेदितः ।

¹⁵ Read सर्व्वदा.

¹⁶ Read भगवान्.

¹⁷ Read नाम.

¹⁸ Kielhorn read स(श)क्र-, but it makes no sense. The second *akshara* is clearly ऋ; for the
medial *u* of it, see श्रु in सुश्रुपा in l. 17, below.

¹⁹ Read स वीभत्सोपमो वीरो धन्वी च रिपुनाशनः ।

²⁰ Read त्रिषु.

²¹ Read साधिता च वसुन्धरा.

²² Read परमवैष्णव-

²³ Read -सुश्रुपा-

²⁴ Kielhorn read भक्तिभ[त्रा]नुरञ्जकेन, but the *aksharas* भावा are quite clear.

- 18 लक्षणेन विना ठक्कुरश्रीजसानन्देन कृता प्रस(श)स्ति[ः] [1*] लिखिता चेयं
 रूपकारश्रीरत्नपालेन उत्कीर्णापि वा² ॥ क³लचुरि संवत्सर(रे) ८९६ माघे मासि सु(शु)क्ल-
 19 पक्षे रथाष्टम्यां वुधदिने लिखिता इति⁴ ॥ ॐ ॥

TRANSLATION

Om! Adoration to Nārāyaṇa! Hail! (There was) the *Thakura*, the illustrious *Sāhilla*, the spotless forehead-mark of the family of the illustrious *Rājamāla*, who gave delight to the *Pañchahaṁsa* family; who had emigrated from the country of *Vaḍahara*; who was delighted by the attainment of the *pañchamahāśabda*; who was possessed of the distinguishing mark of a banner adorned with a silken cloth representing an *indragōpa*-like⁵ royal umbrella over a golden jar.⁶

(V. 1) Who terrified valiant kings and became the lord of the *Vivarabhūmi* which he acquired in a great battle.

(V. 2) He had a younger brother (named) *Vāsudēva* and had a son (named) *Bhāyila* and also *Dēsala* who destroyed (his) enemies.

(V. 3) The third (son) was named *Svāmin* who exterminated (his) enemies. They conquered the *Bhaṭṭavila* country, inclusive of towns.

(V. 4) Again, (they) conquered, with their prowess and might of arms, the country called *Vihara*, containing nine hundred and fifty-six hundred villages.

(V. 5) The son of *Svāmin*, *Jayadēva* by name, a great warrior, acquired *Dāṇḍōra* including twenty-one hundred villages.

(V. 6) Such was also his younger son, the matchless *Dēvasimha* who won the *Kōmō maṇḍala* (containing) seven hundred and fifty (villages).

(V. 7) (There was) the well-known and noble queen, the *Thakurājñi Udayā*, who was devoted to truth and piety, was of a quiet nature and increased the joy of her family.

(V. 8) Their son was the strong-armed *Jagapāla* who made the *Kshatriyas*, who were (previously) ready for fighting, turn their faces away.

(V. 9) Through fear of him, the formidable foes,—the *Māyūrikas* and the valiant *Sāvantas*,—the lords of *maṇḍalas*, completely submitted to him.

(V. 10) Just as the *Kshatriya Rāma*, (the best) of the warriors destroyed the families (of the demons), even so did this (*Jagapāla*) kill the forces of his enemies with multitudes of arrows.

(V. 11) Horsemen, elephants, men and horses⁷ fled away from his presence even as elephants do before a lion.

(V. 12) With his *nēṅgillas* (?), bow and shield, he (i.e., *Jagapāla*) taking a sword in hand, like (the goddess) who leads warriors, killed in battle a multitude of enemies.

(V. 13) In the interest of the kingdom of his lord, the illustrious *Jājalladēva* (I), (fought) *Jagapāla* who was to his foes what the scent-elephant is (to ordinary elephants), and who by his heroic deeds acquired the *Tamanāla* country together with *Rāṭha* and *Tēra*(?)⁸

¹ Read महाकविकिरेण.

² It would be better to read उत्कीर्णापि च.

³ Kielhorn read [कु]लचुरि, but the name is clearly as given here.

⁴ Read लिखितेति.

⁵ This is a red insect seen in the beginning of the monsoon.

⁶ See above, p. 452, n. 1.

⁷ Perhaps *nara-vājinaḥ* in the text is intended to signify 'the best of men.'

⁸ See above p. 454, n. 28.

(V. 14) During the reign of the king, the illustrious **Ratnadēva (II)**, he had his body red like vermillion in the land of **Talahāri**. By his very valiant deeds he fulfilled his vow and indeed acquired the true name of **Jagatsimha** (the Lion of the world).

(V. 15) He made greater (*exploits*) during the reign of the king **Prithvidēva (II)**. He captured **Sarahrāgaḍha**, the great fort (*pre-eminent among all*) inaccessible fortresses.

(V. 16) **Jagapāla** is to his enemies as the scent-elephant is (*to ordinary elephants*),— (*he*) who again took the fort of **Machakā-Sihavā** and the country of **Bhramaravadra** and achieved prowess by his arm;

(V. 17) Who conquered with ease **Kāntāra** (the forest-country), **Kusumabhōga**, **Kāndā-dōṅgara** and the country of **Kākayara**.

(V. 18) Bearing the splendour of **Rāma** in the absence of **Rāmadēva(?)**¹ (*he*) established **Jagapālapura** in the new country.

(V. 19) Resembling the son of **Kuntī** (*i.e.*, **Yudhisṭhira**) in religious merit in the **Kālī** age, **Jimūtavāhana** in (*adherence to*) truth, **Rāma** in valour, and the son of the **Sun** (*i.e.*, **Karna**) in liberality;

(V. 20) Conversant with the duty of a **Kshatriya**, truthful, reverent to **Brāhmaṇas**, god and fire, listening to (*the recitations of*) the **Purāṇas**, **Āgamas** and **Sāstras** such as the **Bhārata** and others;

(V. 21) Reading all (*works*) such as the **Rāmāyaṇa**, (*being*) the support of living beings, self-respecting, conferring gifts on **Brāhmaṇa** families for their learning;

(V. 22) Such is **Jagapāla**. He has caused this beautiful temple to be constructed for manifesting the splendour of **Rāma**.

(V. 23) He has granted a village named **Śālmaliya** to provide for offerings of food (*to the enshrined deity*). Those who will become kings (*in the future*) will always preserve (*this gift*).

(Line 15) The owner of this temple is the holy and illustrious **Muktātman**, who is engaged in practising self-control, vows, the study of the sacred texts and meditation.

(V. 24) The younger brother of **Jagapāla** (*is*) **Gājala**, a valiant archer and destroyer of the wicked, (*who is*) dreadful to the hosts of (*his*) foes.

(V. 25) His younger brother, born after him, is **Jayatsimha** by name, a warrior and archer of the type of **Arjuna**, who has destroyed (*his*) foes.

(V. 26) There is also another (*brother*)² **Dēvarāja** by name, who has been prominent during the three reigns. With the help of these (*three*) adherents, **Jagapāla** has subdued the earth.

(Line 17) Here ends the *prastāvi* (eulogy) composed by the **Ṭhakkura**, the illustrious **Jasānanda**, a devout worshipper of **Mahēśvara** and **Vishṇu**, who belongs to the family hailing from the city of **Ayōdhyā**, who has devoted himself to the service of **Brāhmaṇas**, gods, and (*religious*) teachers, who is a wise man possessed of devotion and who, (*though*) possessed of no (*poetic*) talent, is a servant of great poets.

And this (*eulogy*) has been written and also incised by the artisan, the illustrious **Ratnapāla**.

(L. 18) Written on Wednesday on the (*tithi called*) **rathāshṭamī** in the bright fortnight of the month **Māgha** in the **Kalachuri** year 896.

¹ I am not certain about the meaning of the first half of this verse.

² See above, p. 452, n. 8.

No. 89; PLATE LXXII

BILAIGARH PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 896

THESE plates were discovered in 1945 at Bilaigarh, the chief town of the former Bilaigarh Zamindari, in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Commissioner of the Chhattisgarh Division to the Government Epigraphist for India. They are edited here for the first time from an excellent impression kindly supplied by the Government Epigraphist.

They are two copper-plates measuring 11.8" broad and 6.5" high. They weigh 137 tolas. They have their rims raised for the protection of the writing and contain marginal decorative designs on three sides. They were strung together by means of a ring, about 1.8" in diameter. The central portion of the ring was flattened into a round disk to serve as a seal of the plates. The upper half of this seal contains the figure of *Gaja-Lakshmi* in relief while the lower half has the legend *Rāja-śrīmat-Prithvidēvaḥ* engraved in two lines. The record consists of 36 lines, 18 being inscribed on the inner side of each plate. The average size of the letters is .25".

The characters are Nāgarī. Worthy of note are the forms of the following letters:—Initial *i* consists of two curves with a looped end, turned in opposite directions and placed one below the other; see *iti*, l. 9; *dh* is in a transitional form; its top does not yet show a horn, but the vertical stroke is slightly bent to the left; see *-narādhipa-*, l. 16; the left limb of *ś* has become separated from the vertical on the right; see *śūra-*, l. 12. The *avagraha* is used to indicate the elision of *a* in lines 3, 10, 17, 20 and 29.

The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the first line and the date in the last, the whole record is metrically composed. The verses, of which there are twenty-four, are all numbered. The orthography shows the usual peculiarities, viz., the use of *v* for *b* except in the form *babhūvuh*; see *vrahmaṇē*, l. 1; of *s* for *ś* as in *sasvat-*, l. 4, and *vice versa* in *-sahasrēṇa*, l. 28, and the reduplication of the consonant following *r*; see *nirggunam*, l. 1.

The inscription refers itself to the reign of **Prithvidēva II of the Kalachuri Dynasty of Ratanpur**. The object of it is to record the royal grant of the village **Paṇḍaratalāi** situated in the **Ēvaḍi-maṇḍala** to a Brāhmaṇa named **Dēlhūka** on the occasion of a solar eclipse. The plates were granted in the year 896 of an unspecified era.¹ The record was composed by **Malhaṇa**,² the son of Subhaṇkara. The copper-plates were prepared by **Vāmana** and the charter was written on them by a son of **Kīrti**. The writer's personal name is not mentioned in the present inscription due to the exigencies of the metre, but he may be identical with **Sūpaṭa**, the son of **Kīrtidhara**, who wrote a grant of this very king **Prithvidēva II** in the following year K. 897.³ The record was incised by an unnamed son of **Lakshmidhara**. **Lakshmidhara** incised the **Sarkhō plates**⁴ of **Ratnadēva II**, dated K. 880 and the **Amōḍā plates**⁵ of **Prithvidēva II**, dated K. 900. His son, who incised the present plates, may have been **Dharaṇidhara**, mentioned in the grant of K. 897.

¹ In the last line the figures of the date are followed by the word *aminē* which is itself followed by a vertical stroke and a sign somewhat resembling the figure 5. Perhaps the intended reading was *Ami- (Āsvi)nē 15*.

² He may have been related to **Alhaṇa** who composed the texts of the Raipur and Amōḍā plates of **Prithvidēva I**, Nos. 76 and 77.

³ See the **Pāragaon plates** of **Prithvidēva II**, (No. 123, below). The later grants of this king were written by **Vatsarāja**, another son of **Kīrtidhara**. See Nos. 91, 92 and 94, below.

⁴ No. 83, above.

⁵ No. 91, below.

The date of the present inscription must evidently be referred to the Kalachuri era. No details of the solar eclipse mentioned in it are given, but supposing that it occurred in the same year in which the plates were issued, as seems probable, we get some data for verification. According to the epoch of 247-48 A.C., there were two solar eclipses in the expired Kalachuri year 896, one of which occurred in the *pūrṇimānta* Māgha (on the 26th December 1144 A.C.) and the other in the *pūrṇimānta* Āshāḍha (on the 22nd June 1145 A.C.), while there was none in the current Kalachuri year 896. The plates were therefore granted some time in the year 1144-45 A.C.

The genealogy of Prithvidēva II down to his father Ratnadēva II is given here in verses 3-10 which are repeated *verbatim* from the earlier grants of the dynasty¹ as the *prāśasti* had then become stereotyped. Verse 11 which describes the reigning king is, however, new and occurs only in the present grant. It gives the interesting information that Prithvidēva II filled the contemporary Gaṅga king with anxiety when he devastated Chakrakōṭa, as the Gaṅga king realised that the only way to save his life was to cross the ocean. Chakrakōṭa has been identified with the central portion of the former Bastar State.² The Gaṅga adversary of Prithvidēva II is not named, but as the devastation of Chakrakōṭa had taken place some time before 1144-45 A.C. when the present grant was made, it must have occurred during the reign of Anantavarman-Chōḍagaṅga.³ This mighty Gaṅga Emperor had invaded the Kalachuri kingdom towards the close of the reign of Ratnadēva II, but he suffered an ignominious defeat. Soon after his accession Prithvidēva II seems to have attacked and devastated Chakrakōṭa. The Rājim stone inscription, dated in the same year as the present grant, *viz.*, K. 896, states that Jagapāla conquered Kākayara, modern Kāṅker, which borders the former Bastar State on the north, during the reign of Prithvidēva II.⁴ The Kalachuri kings were often at war with the Nāga rulers of Chakrakōṭa. Prithvidēva II's grandfather Jājalladēva I had taken the Nāga king Sōmēśvara prisoner and released him only at the intercession of his mother.⁵ The history of the Nāga kingdom of Chakrakōṭa is still enveloped in obscurity. Sōmēśvara was succeeded by Kanharadēva who was reigning in 1111 A.C.⁶ His successor, whose name is still unknown, must have been the adversary of Prithvidēva II.

Prithvidēva II's devastation of Chakrakōṭa is said to have struck terror in the heart of Anantavarman-Chōḍagaṅga, who ruled over the neighbouring kingdom of Kalinga. The Kalachuri king does not seem to have attacked the Gaṅga kingdom on this occasion. Jagapāla's inscription also does not mention any victory over the Gaṅga king though it mentions the conquest of Bhramaravadradēśa which was probably identical with the Bhramarakōṭyamaṇḍala in the Nāga kingdom. Prithvidēva invaded the Gaṅga territory later on during the reign of Jaṭēśvara *alias* Madhukāmārṇava, the son and successor of Anantavarman.⁷

The pedigree of the donee begins in verse 12. His grandfather was Hāpūka who belonged to the Vatsa *gōtra*. He was famous for his knowledge of the Vēdas. His son was Jimūtavāhana and the latter's son was Dēlhūka to whom the present grant was made. He is eulogised as proficient in the Vēdānta philosophy and the Śākambharī

¹ See, e.g., the Sarkhō plates of Ratnadēva II, No. 83, above.

² *Ep. Ind.*, Vol. IX, pp. 178 f. The name probably survives in the present Chitrakōṭa, about 30 miles north by west of Jagdalpur, the capital of the former Bastar State.

³ The last known date of Anantavarman-Chōḍagaṅga is Ś. 1069 (1147-48 A.C.). See *I. N. I.*, No. 1983.

⁴ No. 88, l. 11.

⁵ No. 77, l. 21.

⁶ *Ep. Ind.*, Vol. IX, p. 314.

⁷ No. 96, v. 17 and No. 100, v. 8.

vidyā.¹ Verse 15 tells us that *Brahmadēva*, the well-known feudatory who obtained an easy victory by means of the *Śākambharī vidyā* which he had learnt from *Dēlhūka*, considered him as an equal of *Bṛihaspati*, the preceptor of gods. From the Ratanpur stone inscription of K. 915 we know that *Brahmadēva* was the chief feudatory (*māṇḍalik-āgrāṇī*) of *Prithvidēva* II.² The latter had called him specially from *Talahāri maṇḍala* and entrusted the government of the kingdom to him. He seems to have fought in the battle of *Chakrakōṭa* and obtained an easy victory which he ascribed to his knowledge of the *Śākambharī vidyā*.

Of the geographical names which occur in the present grant, *Kōsala* has already been shown to be the ancient name of *Chhattisgarh* and the adjoining territory to the east. *Paṇḍaratalāi*, the village granted may be identical with that mentioned in the *Shēorinārāyaṇ* inscription of K. 919, where *Āmaṇadēva*, a scion of a collateral branch of the *Kalachuri* family, made some benefactions. There are several villages of the name *Peṇḍri* or *Peṇḍriā* in *Chhattisgarh*, but the one nearest to *Bilaigarh* and *Shēorinārāyaṇ* is *Peṇḍriā*, about 7 miles north-west of the latter place. *Ēvaḍi*, the head-quarters of the *maṇḍala* of the same name, cannot be identified.

TEXT³

First Plate

- 1 सिद्धिः⁴ [१*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(द्व)ह्म-
- 2 णे नमः⁵ ॥१॥ यदेतदग्रेसरमंब(ब)सरस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरा-
- 3 दिराजस्तदन्वयेऽभूद्भुवि कार्तवीर्यः⁶ ॥२॥ तद्वंशप्रभवा नरेन्द्रपतयः ह्याताः क्षितौ हैहया-
- 4 स्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मध्यानधनानुसंचितयशाः सस्वत्सतां सौख्य-
- 5 कृत्प्रेयान्सर्वगुणान्वितः समभवच्छ्रीमानसौ कोक्कलः⁸ ॥३॥ अष्टादशारिकरिकुंभविभंगसिंहा-
- 6 : पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्रायजो नृपवरस्त्रिपुरीश आसीत्पास्वै(स्वै) च मंडल-
पतीन्स
- 7 चकार वं(वं)धून्⁹ ॥४॥ तेषामनूजस्य¹⁰ कलिगराजः प्रताप[व]ह्निक्षपितारिराज । जातोऽन्वये द्वि-
- 8 ष्टरिपुप्रवीरप्रियाननाभोरुहपावर्णेन्दुः¹¹ ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जा-
- 9 तः सुतः कमलराज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकज-
- 10 यनानि विकासभाजि¹² ॥६॥ तेनाथ चंद्रवदनोज्जनि रत्नराजो विश्वोपकारकरुणाज्जि-
- 11 तपुण्यभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य श-

¹ *Śākambharī* is a name of *Durgā*. *Śākambharī vidyā* seems to refer to some superhuman power which *Brahmadēva* attained by propitiating the goddess. For another instance of such belief, see the *Pujārīpālī* stone inscription of *Gōpālādēva*, No. 114.

² No. 96, ll. 10-11.

³ From an ink impression kindly supplied by the Government Epigraphist.

⁴ Expressed by a symbol.

⁵ Metre: *Anuṣṭubh*.

⁶ Metre: *Upajāti*.

⁷ Read शयव-.

⁸ Metre: *Śārdūlavikrīḍita*.

⁹ Metre: *Vasantatilakā*.

¹⁰ The vowel of नू is lengthened for the sake of the metre.

¹¹ Metre: *Upajāti*.

¹² Metre of this and the following verse: *Vasantatilakā*.

- 12 ब्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठः पृथ्वीदेवो
 13 बभूव ह¹ ॥७॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवाञ्छि(छि)तार्थफल-
 14 दः कल्पद्रुमः श्रीफलः । सर्व्वेषामुचितोर्चने सुमनसां तीक्ष्णद्विषत्कांटकः पस्य(श्य)त्कान्त-
 15 तरांगनांगमदनो जाजल्लदेवो नृपः² ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमा-
 16 न्समाहृतसमस्तनराधिपश्रीः । सत्त्वक्षितीश्वरशिरोविहितांह्रिसेवः सेवाभृतां नि-
 17 धिरसौ भुवि रत्नदेवः³ ॥१०॥ पुत्रस्तस्य प्रथितमहिमा सोऽभवद्भूपतीन्द्रः पृथ्वीदे-
 18 वो रिपुनृपशिरःश्रेणिदत्तांह्रिपद्मः । यः श्रीगंगं नृपतिमकरोच्चक्रकोटोपम-

Second Plate

- 19 ह्रीचिन्ताक्रान्तं जलनिधिजलोल्लघनेकाभ्युपाये⁴ ॥११॥ ॐ ॥ गोत्रे वत्समुनेरनल्पमहिमा हा-
 20 पूकनामा पुरा विप्रोऽभूद्भुवनप्रियः श्रुतिविदामाद्योजनवद्योन्नतिः । यस्यासो(शो)भि यशोभि-
 21 रम्ब(म्ब)रतलं कर्पूरपारिप्लवश्रीखंडद्रवसोदररिब सदा लिप्तं समन्तादपि⁵ ॥१२॥ जीमूतवा-
 22 हन इति प्रथितस्तदीयः पुत्रः पवित्रितधरित्रि दधच्चरित्रं(त्रम्) । आसीदसीमगुणगौरवगुं-
 23 फितश्रीः श्रीरेव यत्र च मुमोच निजं चलत्वं(त्वम्)⁶ ॥१३॥ देलूक इत्यभवदस्य सुतो मनीषी वे-
 24 दान्ततत्त्व(त्व)निपुणा धिषणा यदीया । स्फूर्तिः स्मृतावनुपमा महिमा च यस्य विश्वोपकार[करणे]
 25 चतुरोन्नतस्य ॥१४॥ सा(शा)कंभरीमनुपमां भुवनेषु विद्यां ज्ञात्वाग्रतो युधि विजित्य समस्त-
 26 शत्रून् [1*] यं ब्र(ब्र)ह्मदेव इति विश्रुतमांडलीको जानाति निज्जरगुरूपममेकमुच्चैः ॥१५॥
 27 पंडरतलाईग्रामं ह्यातमेवडिमंडले । पृथ्वीदेवो ददौ तस्मै सूर्यग्रहणपर्व्वणि⁷ ॥१६॥
 28 ॥ सि(शि)रस्तंभसहस्रे(स्रे)ण यावद्धत्ते महीमहिः । तावत्ताम्रमिदं पाल्यमेतदन्वयजन्मभिः ॥१७॥
 का-
 29 लान्तरेपि यः कश्चिन्नृपोऽमात्योऽथवा भवेत् । पालनीयः प्रयत्नेन धर्म्मोयं मम तैरपि
 30 ॥१८॥ ॐ व(व)हुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य त-
 31 स्य तदा फलं(लम्) ॥१९॥ पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदर । महीं महीभृतां श्रेष्ठ दाना-
 32 च्छ्रेयो हि पालनं(नम्) ॥२०॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां(राम्) [1*] स विष्ठायां
 कृमिर्भूत्वा पितृ-
 33 भिः सह मज्जति ॥२१॥ तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन भूमि-
 34 हर्त्ता न सु(शु)ध्यति ॥२२॥ ताम्रप्रस(श)स्तिरचनेयम[का]रि तेन श्रीमत्सु(च्छु)भंकरसुतेन
 व(व)हु[श्रु]-
 35 तेन । श्रीमल्लहणेन कविकैरवष्टपदेन भूरिप्रवं(वं)धरचितार्थलभ(स)त्पदेन⁸ ॥२३॥ घटितं वा-
 36 मनेनात्र लिखितं कीर्त्तिसूनुना । लक्ष्मीधरसुतेनेदमुत्कीर्णं ताम्रमुत्तम(मम्)⁹ ॥२४॥ संवत् ८९६
 अमिने । [५]¹⁰ [1*]

Seal

- 1 राजश्रीम-
 2 त्पृथ्वीदेवः ।

¹ Metre: Anushtubh.

² Metre: Śārdūlavikrīḍita.

³ Metre: Vasantatilakā.

⁴ Metre: Mandākrāntā.

⁵ Metre: Śārdūlavikrīḍita.

⁶ Metre of verses 13—15: Vasantatilakā.

⁷ Metre of verses 16—22: Anushtubh.

⁸ Metre: Vasantatilakā.

⁹ Metre: Anushtubh.

¹⁰ Perhaps the intended reading is अस्विने (आश्विने) १५.

TRANSLATION

Success! Ōm! Adoration to Brahman!

[For a translation of verses 1—10, see above, pp. 428 ff.]

(Verse 11) His son **Prithvidēva (II)** of well-known fame, who has planted his lotus-like foot on the rows of hostile princes' heads, has become the lord of kings—(he) who, by devastating **Chakrakōṭa**, overwhelmed the illustrious **Gaṅga** king with anxiety in regard to the crossing of the ocean which was the sole means (of saving his life).

(V. 12) In the family of the sage Vatsa there was born formerly a Brāhmaṇa named **Hāpūka** of great renown who, being foremost among those learned in the Vēdas, became dear to the world and possessed blameless prosperity; being smeared by whose glory, which in colour was as it were akin to powdered camphor and liquid sandal paste, the surface of the firmament shone all round.

(V. 13) He had a well-known son named **Jimūtavāhana**, who by his life sanctified the earth, and attracted prosperity by his merits, and in whose case the goddess of fortune herself gave up her natural fickleness.

(V. 14) To him was born a wise son named **Dēlhūka** who has an intellect proficient in Vedāntic principles and matchlessly radiant in regard to Smṛitis. Clever and noble as he is, his greatness is for obliging the (whole) world.

(V. 15) Having learnt (from him) the *Sākambharī vidyā*¹ which is incomparable in all the worlds and having defeated his enemies with ease in the forefront of the battle, **Brahmadēva**, the well-known feudatory (of **Prithvidēva II**) regards him highly as the sole match for (Bṛihaspati) the preceptor of gods.

(V. 16) **Prithvidēva (II)** granted him the village **Paṇḍaratalāi** in the **Ēvaḍi maṇḍala** on the occasion of a solar eclipse.

(V. 17) Those, who will be born in this family, should confirm this copper (charter) so long as the serpent (Śeṣha) supports the earth with a thousand pillar-like hoods.

(V. 18) Whoever may hereafter be a king or a minister also should protect with care this religious gift of mine.

(Here follow four benedictive and imprecatory verses.)

(V. 23) This *prāṣasti* incised on copper (plates) was composed by the illustrious **Malhaṇa**, the son of the illustrious **Śubhaṅkara**, who, being well-read, is a bee on the lotuses in the form of poets and has used words with splendid significance in a large number of *prabandhas* (works).

(V. 24) These excellent copper (plates) were prepared by **Vāmana**, written by a son of **Kīrti** and incised by a son of **Lakshmīdhara**.

The year 896²

Seal

The King, the illustrious **Prithvidēva**.

¹ See above, p. 460, n. 1.

² The *akṣharas* and figures that follow may have been intended to convey *Ātvinā 15*; but even in this reading, the fortnight would remain unspecified.

No. 90 ; PLATE LXXIII

KONI STONE INSCRIPTION OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS inscription was discovered by Dr. B. Ch. Chhabra, Government Epigraphist for India, in January 1946 at Kōni, a small village on the left bank of the Ārpā, about 10 miles south by east of Bilaspur, the chief town of the Bilaspur District in the Chhattisgarh Division of Madhya Pradesh. The site is described in the following note kindly supplied by Dr. Chhabra:—

‘The site of the inscription, with a black granite *Siva-līṅga* prominently standing in the centre, lies about $\frac{1}{2}$ mile west of Kōni. At that point the river Ārpā takes a graceful bend towards the south, thus providing an excellent site for a sanctuary. The one that stood here in the 12th century was a *Siva* temple, as indicated by the surviving *līṅga*. The temple is referred to in the inscription by the special designation of the type *Sivapañchāyatana*. The site consists of a small mound strewn over with brickbats. The protruding bricks had attracted the attention of some villagers who started digging there and lay bare the *līṅga*, the inscribed slab and a number of sculptures. Among the latter, I saw two images, one of Viṣṇu and the other of Sūrya, and a couple of lintels each with a figurine of Gaṇeśa in the centre and some carving on either side.’ The record is edited here from an excellent ink impression which I owe to the kindness of the Government Epigraphist.¹

The inscription is incised on a stone measuring 3' 5" broad and 1' 10" high. It consists of 28 lines, each of which is 3' 3.2" long, except the last one which measures only 1.2" long. The record is in a good state of preservation except in the last three lines where a few *aksharas* here and there are now damaged. Most of these *aksharas* can, however, be restored conjecturally from the context as well as from the traces left behind.

The characters are Nāgarī. The record is well written and engraved, but both in writing and engraving a few mistakes have remained unnoticed.² The average size of the letters is .4". As shown below, the present inscription was incised only twenty years after the Sarkhō plates were issued by Ratnadēva II in K. 880, but its characters in some cases show considerable development over those of the latter record.³ As regards individual letters, attention may be drawn to the form of the initial *i* consisting of two curves, one below the other, which are still unconnected; the upper one is as in the Sarkhō plates, but the lower one is shaped differently; see *iha*, l. 12 and *idam*-, l. 24; initial *ē* has a form similar to that of *p* with this difference that its vertical stroke on the right is not lengthened below the base; see *ētat*-, l. 23; medial *u* is, in some cases, indicated by a curve attached to the middle of the vertical and turned downwards; see *sahasra-dyuti*-, l. 26; medial *ē* and *ō* are generally indicated by *prishṭhamātrās*, but in the case of *ai* and *au* one of the *mātrās* appears on the top; in such *aksharas* as *ku*, *kṛi* and *keri*, *k* has an unlooped form; see *-ā-kunṭha*-, l. 2; *-a-sakṛit*-, l. 2; and *-kṛidā*-, l. 25; subscript *g* of the conjunct *gg* appears almost like *n*; see *-ggāmbhīrya*, l. 16; *n* is still without its dot, see *-ōttuṅga-raṅgat*-, l. 2; the conjunct *nn* is indistinguishable from *ll*; see *vinirṇaya*-, l. 17; subscript *th* is placed horizontally exactly like subscript *chh*; see *-kar-ōdarastham*-, l. 3; *dh* has developed a horn on the left which now clearly distinguishes it from *v*, but it is still without the horizontal stroke at the top and the two horizontal strokes of *dhā* are still joined by a bar in the middle; see *dharma-mūrtti*h, l. 6 and *sudhā-sṛishṭi*h, l. 10; *v* and *b* are written alike in all cases not even excepting

¹ This inscription has been edited by me in the *Ep. Ind.*, Vol. XXVII, pp. 276 ff.

² Some mistakes were corrected subsequently; see, e.g., that the *anusvāra* on *nā* in *durjanānām*-, l. 6 has been cancelled and the *aksharas* *daṇḍa*, which were at first omitted, were incised subsequently in ll. 19-20.

³ Above, No. 83. See especially the forms of *i*, *dh* and *ś*.

the form *babhūva*; the left limb of the palatal *ś* has now assumed the modern Nāgarī form; see *Sivāya*, l. 1. The *avagraha* is used to denote the elision of *a* in *kartta'tha*, l. 19 and *manyē' mushmin*, l. 23. The vertical dash is used at the end of several lines to denote an incomplete word.

The language is Sanskrit. Except *ōm namaḥ Sivāya* in the beginning and the mention of the date and the ruling king at the end, the record is metrically composed throughout. There are, in all, 38 verses, all of which are numbered. The record is composed in a verbose style full of hyperbolic expressions, well-known from the records of later periods. The poet shows considerable command over the language, though here and there one comes across a grammatical solecism or a metrical irregularity; see, e.g., *adhi-rōpyata* in l. 21 for *adhyarōpyata*. *Lakhamā* in l. 15 should be *Lakhmā* to suit the *Mālinī* metre of the verse. As regards orthography, the consonant following *r* is reduplicated in many cases; see, e.g., *-karṇṇa-*, l. 2; the dental *ś* is occasionally used for the palatal *ś* as in *sikhara*, l. 2; *y* is used for *j* in *-paurusha-yushām* l. 15; *n* is used for *ñ* in *pañchāyatanam*-, and for *anusvāra* in *-vidhwansa-*, both in l. 23. As stated before, *v* is used for *b* throughout. Finally, in *niḥkaṇṭakam* ll. 18 and 19, the *visarga* takes the place of *śh*.

The inscription refers itself to the reign of **Prithvidēva II** who belonged to the **Ratanpur** branch of the **Kalachuri Dynasty**. The object of it is to record the construction of a five-shrined temple of Siva by **Purushōttama**, a minister plenipotentiary (*Sarvādhikārin*) of Prithvidēva's father and predecessor Ratnadēva II, and the grant of some land in honour of the gods installed in the temple.

The record is dated in the year 900 (expressed in decimal figures only) of an unspecified era, without any further details such as month, fortnight, *tithi* and week-day. The date must evidently be referred to the Kalachuri era which was current in that period in Chhattisgarh. It falls in the reign of **Prithvidēva II** whose dates range from K. 890¹ to K. 915.² Verse 35 mentions a solar eclipse on the occasion of which Prithvidēva II granted a village to the minister **Purushōttama**. No year is mentioned in connection with this eclipse, but supposing that it occurred in the same year in which the present record was put up, we get some data for verification. According to the epoch of 247-48 A.C., the year 900 mentioned in the present inscription will have to be taken as *current*; for there was a solar eclipse in the current Kalachuri year 900 (corresponding to 1147-48 A.C.), which occurred on the *pūrṇimānta* Vaiśākha *amāvāsyā*³ (20th April 1148 A.C.), while in the expired Kalachuri year 900 (1148-49 A.C.) there was no solar eclipse at all. The date may therefore be said to be regular.⁴ This is one of the few later dates of the Kalachuri era, mentioning a current year.

After four *maṅgala-sloka*s in praise of Siva, his Nandi, the goddess of speech and Ganapati, the author states in one verse the importance of having a poetical record of one's achievements. He then proceeds to state the pedigree of the ruling king Prithvidēva II

¹ This date is furnished by the Daikōni plates, No. 86 above.

² This date occurs in the Ratanpur stone inscription of Prithvidēva II; see No. 96, below.

³ Another solar eclipse had occurred just before the commencement of that Kalachuri year, on the *amāvāsyā* of the *pūrṇimānta* Kārttika (26th October 1147 A. C.).

⁴ The original epoch of the Kalachuri era was 248-49 A. C. which suits early dates of the era found in Gujarat and Northern Maharashtra as shown before. See dates of Nos. 21-23, above. That epoch does not suit later dates of the era and would not at all suit the date of the present inscription; for according to that epoch the solar eclipse should have occurred in 1148-49 A. C. if the year 900 was current, and in 1149-50 A. C. if it was expired. But in neither of these years was there any solar eclipse.

from his great-grandfather Prithvidēva I who is called the lord of Tummāṇa.¹ The description of this king as also of his son Jājalladēva I and grandson Ratnadēva II is mainly conventional. The only historical event referred to is the defeat which a king of Kalinga suffered for the first time at the hands of Ratnadēva II. The reference is evidently to the defeat which that Kalachuri king inflicted on the mighty Gaṅga king Anantavarman-Chōḍagaṅga and which is mentioned in several records of his descendants.²

With verse 14 begins the genealogy of Purushōttama who erected the temple of Siva recorded in the present inscription. His ancestor Sōḍhadēva belonged to a Brāhmaṇa family which served the Kalachuri princes for several generations. Sōḍhadēva was appointed Minister by Prithvidēva I (v.15). His son was Nimbadēva. He and his wife Lakhamā (Lakshmi) are glorified in three verses (vv. 16-18). Their son was Purushōttama who was appointed to the post of *Sarvādhikārin* (Minister Plenipotentiary) by Ratnadēva II. He is eulogised in as many as eight verses. We are told that all kings having been subdued by the policy or prowess of this minister, the king Ratnadēva II was able to rule without any trouble.

Verse 26 mentions the exploits of Purushōttama. He conquered the Khimmiṇḍi *maṇḍala*, made the Talahāri *maṇḍala* attractive, punished Daṇḍapura, subjugated Khijjiṅga, killed Haravōhu and threatened the ruler of Daṇḍabhukti. It may be noted that some of these countries are also mentioned in a fragmentary verse eulogising the Kalachuri king Jājalladēva I, which occurs in his Ratanpur stone inscription, dated K. 866.³ Jājalladēva is said to have received annual tributes from the rulers of Dakṣiṇa Kōsala, Andhra, Khimiḍi, Vairāgara, Laṅjikā, Bhāṇāra, Talahāri, Daṇḍakapura, Nandāvali and Kukkuṭa. It will be noticed that Khimiḍi, Talahāri and Daṇḍapura are common to the two lists of countries. It may therefore be conjectured that Purushōttama took a prominent part in the expeditions of Jājalladēva I against the rulers of these three countries. The present inscription no doubt states that Purushōttama was made *Sarvādhikārin* by Ratnadēva II, but that does not necessarily imply that he first came into prominence during that king's reign. He may have held the office of a minister under Jājalladēva I also, and may have distinguished himself during that king's wars. Of these three countries, Talahāri *maṇḍala* was probably the name of the southern portion of the Bilaspur *tahsil* and the adjoining portion of the Jānjgir *tahsil*. Jājalladēva's conquest of Talahāri is mentioned in some other records of the period.⁴ Khimmiṇḍi or Khimiḍi may be the former Kimēḍi Zamindari in the Ganjam District. Jājalladēva I's expedition against this country, which probably owned the suzerainty of the Eastern Gaṅgas, may have provoked Anantavarman-Chōḍagaṅga into launching his invasion of the Kalachuri kingdom during the reign of Jājalladēva's son and successor Ratnadēva II. Nothing is known about the expedition against Daṇḍapura. This town may have been the capital of Daṇḍabhukti.

The remaining three events mentioned in v. 26 may have occurred during the reign of Ratnadēva II. The first two of these, *viḥ*, the subjugation of Khijjiṅga and the slaying of Haravōhu are not known from any other source, but the third one, *viḥ*, the intimidation

¹ Tummāṇa was the earlier capital of the Kalachuris in Dakṣiṇa Kōsala. That Prithvidēva I was ruling at Tummāṇa is known from line 28 of his Amōḍā plates, above, No. 76, l. 28.

² See, e.g., the Ratanpur stone inscription of Prithvidēva II, dated V. 1207, below, No. 93, the Mallār stone inscription of Jājalladēva II, dated K. 919, below, No. 97 and the Pendrabandh plates of Pratāpamalla, below, No. 101.

³ Above, No. 77, l. 22.

⁴ See, e.g., the Rājīm stone inscription of Jagapālādēva (No. 88, above).

of the lord of Daṇḍabhukti may have happened during the expedition against the Gauḍa king which Ratnadēva II launched probably soon after inflicting a crushing defeat on Anantavarman-Chōḍagaṅga. This expedition is mentioned in several records¹ of Vallabharāja who was a feudatory of both Ratnadēva II and Prithvidēva II. Vallabharāja is said to have fought valiantly in the presence of his lord (Ratnadēva II) and captured many elephants in the enemy's city. This invasion of the Gauḍa kingdom is also probably referred to in the *Rāmacharita* of Sandhyākaranandin. From v. 133 of Canto IV of that *kāvya* we learn that Madanapāla drove back to the Kāliṇī (which flowed near his capital) the vanguard of the forces that had destroyed a large number of soldiers on his side.² The invader, who is not named in Sandhyākaranandin's *kāvya*, was probably Ratnadēva II. Like Vallabharāja, Purushōttama also seems to have distinguished himself in this expedition, in the course of which he intimidated the ruler of Daṇḍabhukti.

Purushōttama was probably an old man when the present inscription was put up. Verse 27 states that he had four sons Madhusūdana, Lakshmidhara, Yaśōdhara and Gaṅgādharma, all of whom turned out to be very able statesmen. The eldest of them Madhusūdana is said to have attained great renown. He may have been appointed a minister, though not *Sarvādhikārin* by Prithvidēva II.³ Nothing is known about the other three sons of Purushōttama.

Verse 29 states that being convinced that human life is transitory and full of sorrows and that wealth is very unsteady, Purushōttama became intent on acquiring religious merit. He raised several groves, erected many *mathas* and *maṇḍapas* (temples) and excavated a deep tank at Ratnapura. He also built the five-shrined temple of Śiva where the present inscription was put up, and planted a pleasure garden near it. From v. 35 we learn that Prithvidēva (II) donated the village Salōnī to Purushōttama on the occasion of a solar eclipse.

Verse 37 eulogises Kāśala, the poet who composed the present *prāśasti*. He is said to have been proficient in various arts and sciences including those of medicine and elephants. He had also mastered the *āgamas* of the Buddha and others. The description is interesting as it clearly indicates that though Buddhism, which was once flourishing in that part of Chhattisgarh ceased to have any followers there, its religious and philosophical works continued to be studied in Dakṣiṇa Kōśala down to the 12th century A.C. It may be noted that the earlier Ratanpur stone inscription of Jājalladēva I, dated K. 866, also mentions a Śaiva ascetic named Rudraśiva as proficient in the works of Dīnnāga and others.⁴

The last verse (38) records two gifts, one of four plough-measures of land made to the gods installed in the temple and the other of two plough-measures made to the Brāhmaṇa Vāsudēva, who was evidently a priest of the temple.

As for the localities mentioned in the present *prāśasti*, Tummāṇa has already been identified.⁵ Khimmiṇḍī may be identical with the former Kimeḍī Zamindari in the Ganjam District. Talahāri seems to have comprised the country round Mallār

¹ See, e.g., the Akaltarā stone inscription (No. 84).

² See *History of Bengal*, pub. by Dacca University, Vol. I, p. 170.

³ Prithvidēva II's *Sarvādhikārin* seems to have been his *Māṇḍalika* Brahmadēva whom he specially called from the Talahāri *maṇḍala* and made his Chief Minister as stated in the Ratanpur inscription, dated K. 915 (No. 96), l. 20.

⁴ No. 77, l. 27.

⁵ Above, p. 404.

in the Bilāspur and Jānjgir *tahsils*. Its ancient name seems to have been *Taraḍamśaka-bhukti* mentioned in an old copper-plate grant¹ of Mahāśivagupta-Bālārjuna, found near Mallār. *Khijjīṅga* and *Daṇḍapura* cannot be identified. *Daṇḍabhukti* is mentioned in several old records and probably comprised parts of Midnapur and Balasore Districts.² Finally, *Salōnī*, the village granted to Purushōttama, may be identical with *Saraoni* which lies only about a mile and a half south by west of Kōnī where the present record was discovered.

TEXT³

- 1 सिद्धिः⁴[१*]ओं नमः शिवाय ॥ पादन्यासनमत्क्षितिप्रविलसद्दोःकाण्डचण्डभ्रमिभ्रान्तप्रान्तनगाभि-
घातविदधद्विकपालपर्याकुलं(लम्) । खट्वाङ्गोत्कटकोटिघृष्टिविचटद्व(द्व)ह्याण्डमुद्वा(ड्डा)मरं
पायात्ताण्डवडम्ब(म्ब)रं पुरभिदो देवस्य वः सर्वदा⁵ ॥१॥ व(व)ह्या-
- 2 ण्डं चण्डरोमप्रततिभिरसकृत्कलेशयं(यन्) निष्ठुराभिर्निर्घाताकुण्ठकण्ठस्वनजनितककुम्भिकर्णज्व-
रात्तिः । अत्यन्तोतु(त्तु)ङ्गरङ्गत्तुरसि(शि)खरपरिक्षुन्न(ण्ण)भोगीन्द्रभोगः स्थेयाध्वस्तारिपुत्री-⁶
स्त्रिभुवननमितो गृष्टिरिष्टापत्ये वः⁷ ॥२॥ यस्याः
- 3 प्रसादमधिगम्य करोदरस्थं भूतं च भावि च भवच्च मनन्ति सन्तः । तां वाचमच्युतपदोदयहेतुभूतां
वन्दामहे त्रिभुवनव्यवहारहेतुम्⁸ ॥३॥ नृत्यावताररभसोच्छलदच्छदानपानप्रमत्तमधुपन्नजगुञ्जितेन ।
यो विघ्नवृन्दमुरु तर्जय-
- 4 तीव देवो द्वैमातुरः स भवतां हितमातनोतु ॥४॥ कुर्वन्तु कीर्तनशतानि, रणाङ्गणेषु मथन्तु वैरिनिकरं
घनमुत्सृजन्तु । कालान्तरे तदखिलं प्रव(व)लान्धकारनृत्योपमं कविजनैरनिव(व)द्व्यमानम् ॥५॥
तुमाने(णे)शः कलचुरिकुले निर्म्म-
- 5 लप्रौढकीर्तिविविधं शश्वत्सुकृतशरण(णं) स्थापयं(यन्) दण्डनीत्या । पूर्वं गव्वोत्तरनरपतिध्वा-
न्तविध्वन्स⁹भास्वान् पृथ्वीदेवो नृपतिरभवद्भूषणं भूतधात्र्याः¹⁰ ॥६॥ पुत्रः पवित्रमहसः समभूदमुष्य
श्रीमानमानुषगुणः प्रगुणस्वभावः । जा-
- 6 जल्लदेव इति विश्वविसारितेजा राजा प्रजाहितमतिः खलु धर्ममूर्तिः¹¹ ॥७॥ गव्वः सर्वमहीभुजां
प्रणयिनां दारिद्रचिन्ताज्वरस्त्रासात्तिः स(श)रणागतस्य वसतिः सा दुर्जनाना¹²मपि । यस्मिन्सर्व-
जनोपकारिणि यशःसम्भारविस्तारि-
- 7 णि प्रोद्यद्वैरिकरी[न्द्र]दारिणि महीं पाति क्वचिन्नाभवत्¹³ ॥८॥ उद्यत्कालिङ्गभङ्गप्रथमगुरुरतिप्रौढ-
कीर्तिप्रतानः षट्त्रिंशच्छस्त्रविद्यास्वधिकपरिचयः प्रौढदोर्दण्डदर्पः । प्रोद्यद्भूपालरक्षःक्षयकरण-
महासिद्धमन्त्रो धरित्र्यां राजा श्री-
- 8 रत्नदेवस्त्रिभुवनविदितस्तस्य सूनुर्व्व(व्वं)भूव¹⁴ ॥९॥ स्तोतव्यः समरोत्सवैकरसिकः श्रीरत्नदेव[:*]

¹ *Ep. Ind.* Vol. XXIII, p. 120.

² *Ibid.*, Vol. XXII, pp. 154 ff.

³ From an inked estampage supplied by the Government Epigraphist for India.

⁴ Expressed by a symbol.

⁵ Metre: *Sārdūlavikrīḍita*.

⁶ Perhaps the intended reading was -ध्वस्तारिपुत्री-, but the compound should correctly be ध्वस्तारिपु-
श्री- according to Pāṇini, V, 4, 74. This would not, however, suit the metre.

⁷ Metre: *Sragdharā*.

⁸ Metre of verses 3-5: *Vasantatilakā*.

⁹ Read -विध्वन्स-

¹⁰ Metre: *Mandākerāntā*.

¹¹ Metre: *Vasantatilakā*.

¹² The redundant *anusvāra* on this *aksara* has been cancelled.

¹³ Metre: *Sārdūlavikrīḍita*.

¹⁴ Metre: *Sragdharā*.

- स किं सर्वत्रैव सदैव सैन्यनिवहैः साकन्तयैकाकिना । सारंभं परिभत्संयन्निव मुह्युद्वाय व(ब)द्धादरो
भूपानामुपरि स्फुरत्यविरतं¹
- 9 यस्योग्रयोगारवः² ॥१०॥ यस्मिन्निःसीमभीमाद्भुतमहसि दिशां चक्रमाक्रंतुकामे ढक्कानिर्घोषघोर-
प्रतिरवरसितैः सर्वतः पर्वतेन्द्राः । उद्वल्गाद्भूरिसेनानिवहगुरुधराधारणव्यग्रतात्तित्रासान्मुक्तप्रचण्ड-
ध्वनिभिरिव दिशामीश्वरा-
- 10 नाह्वयन्ति³ ॥११॥ भानुः सानुमतस्तटादिव सुधासृष्टिः समुद्रादिव प्रद्युम्न (भनः) पुरुषोत्तमादिव हरिः
श्रीनन्दगोपादिव । स्कन्दश्चन्द्रशिरोमणेरिव महीपालादितो जातवान्पृथ्वीदेव इति क्षितीश्वरशि-
रोनेपत्य (थ्य) रत्नाङ्कुरः⁴ ॥१२॥ संग्रामे क-
- 11 ति नो जिता भुजभृतः प्रीता न के सज्जनाः केषां द्वारि न वन्दितां मदमुखा व(ब)द्धा महादन्तिनः ।
सम्प्राप्ताः शरणं रणे कति न वा संरक्षिताः[*] क्षमाभुजः पृथ्वीदेवमहीभुजो विजयिनः के के न
रम्या गुणाः ॥ १३॥ एषामशेषगुणगौरवभारभाजां भूमीभू-
- 12 जां क्रमसमागतपात्र⁵भावः । आसीद्द्विजातिकुलभूषणरत्नकल्पः कल्पद्रुमः प्रणयिनां किल सोढदेवः⁶
॥१४॥ य इह महिमागारः पारं जगाम गुणां वु(वु)धेर्जगदपि सदा यस्योद्दामैर्यशोभिरशोभि च
। स इह नृपतिः पृथ्वीदेवः प्रकाशित-
- 13 विक्रमः क्रमजमकरोत्पात्रं चित्रप्रभूतगुणं च यम्⁷ ॥१५॥ निजतनुजितकामः सर्वविद्याधिरामः सु-
जनमुकुटदाम श्रीयशोदिव्यधाम । नृपसदसि ललामः सज्जनानामवामः समभवदथ पुत्रो निव(ब)-
देवः⁸स्तदीयः⁹ ॥१६॥ यो वासः प्रियभा-
- 14 पितस्य सदनं धर्मस्य विस्त्रा(श्रा)मभूः कारुण्यस्य निवेशनं सुमनसां प्रज्ञगुण¹⁰स्याश्रमः । आधारो
विनयस्य मन्दिरमुरु स्वैर्यस्य वेष्टम श्रियः कान्तेरायतनं धृतेरपि सदः कीर्त्तनन्यालयः¹¹ ॥१७॥
रतिरिव शुभमूर्त्यारुन्धती सच्चरित्रैर्निजभवनिव-
- 15 भूतेर्दोहदं धर्मवु(वु)द्धिः । अभवदथ समस्तस्त्रे(श्रे)यसामेकपात्र(त्रं) निजतनुरिव ललमा¹² नाम
पत्नी तदीया¹³ ॥१८॥ तस्यासीमदमक्षमादिकगुणग्रामैकविश्रामभूर्भूदेवान्वयमण्डनो नयविदामाद्यो-
नवद्यक्रमः । प्रत्युद्यद्गुरुचारुपौरुषयु(जु)षां प्रज्ञावतामुत्तमः
- 16 पुत्रोभूत्पुरुषोत्तमो भुवि दधन्नाम स्वकं सार्धकम्¹⁴ ॥१९॥ यो जग्राह समुन्नतिं सुरगिरेर्गाम्भीर्य-
मम्भोधितस्त्यागित्वं रवि[न*]न्दनाद्दिनपतेस्तीव्रप्रवाहं महः । पंचास्यादुरुविक्रमं शुचि यशोरासि (शि)
दशास्यान्तकात्पाण्डित्यं च गिरापते रतिपतेः सौन्द-
- 17 यंमूर्जस्वलम् ॥२०॥ कल्पद्रुम श्रममपास्य सुखी भव त्वं हे रोहण व्रणभयं विगतं तवापि । सा का-
मधेनुरपि गच्छतु वत्समद्य दीर्घायुरस्तु भुवने पुरुषोत्तमोसौ¹⁵ ॥२१॥ यो मन्त्रसंशयविनिर्णयसाधु-
वु(वु)द्धिः शक्तित्रयप्रणयत(न)प्रगुणस्वभावः । षाड्गुण्यपुण्यम-

¹ The vertical dash here in the original is superfluous.

² Metre: *Sārdūlavikrīḍita*.

³ Metre: *Sragdharā*.

⁴ Metre of this and the following verse: *Sārdūlavikrīḍita*.

⁵ What appears like an *anusvāra* on *tra* is a defect in the impression.

⁶ Metre: *Vasantatilakā*.

⁷ Metre: *Harigā*.

⁸ This *visarga* is superfluous.

⁹ Metre: *Mālinī*.

¹⁰ Read प्रज्ञागुण-

¹¹ Metre: *Sārdūlavikrīḍita*.

¹² The metre requires this name to be लक्ष्मा or its Sanskrit form लक्ष्मीः.

¹³ Metre: *Mālinī*.

¹⁴ Metre of this and the next verse: *Sārdūlavikrīḍita*.

¹⁵ Metre of verses 21-23: *Vasantatilakā*.

२ ४ ६ ८ १० १२ १४ १६ १८ २० २२ २४ २६ २८

- 18 हिमाव्यपनीतगर्वः सर्वोपधाभिरभिलक्षितसाधुशीलः ॥२२॥ तं वीक्ष(क्ष्य) कोशलपतिर्नृपरत्नदेवः सर्वैरमात्यगुणरासि(शि)भिरभ्युपेतं(तम्) । सर्वाधिकारपदमद्वयमस्य दत्त्वा(त्त्वा) निःकण्टकं¹ भुवि चिराय चकार राज्यम् ॥२३॥ सर्वाधिकारितां नीतो यदि नाम स भूभुजा । चा-
- 19 [तु]द्वु[रि]क² इत्येष तथापि भुवि विश्रुतः³ ॥२४॥ तस्य मन्त्रेण शस्त्रेण निज्जिते राजमण्डले निःकण्टक⁴मिलाचक्रे चक्रे राज्यं स भूपतिः ॥२५॥ खिम्मिण्डिमण्डलहरत्तलहारि⁵ हारि कर्त्ता⁶ दण्डपुरदण्डनचण्डवा(वा)हुः । खिज्जिङ्गभङ्गचतुरो हरवोदुहन्ता यो दं-⁶
- 20 डभुक्तिपतितज्जनदुर्जयश्रीः⁷ ॥२६॥ तत्पुत्रो मधुसूदनस्तदनुजो जातश्च लक्ष्मीधरो धन्यात्मा च यशोधरो धृतगुणो गङ्गाधरश्चापरः । साक्षादेव हि जङ्गमा इव चतुर्वर्गा महीमण्डले चत्वारस्त-
नया इमे नयविदस्तस्याभवन्धीभूतः⁸ ॥२७॥ तेषास(म)-
- 21 शेषगुणरासि(शि)रसीमधामा सीमा न यस्य विनयस्य विनोदभूमिः । ख्यातिं जगाम महतीं मधु-
सूदनोसौ येनाधि(ध्य)रोप्यत पिता धुरि पुत्रिणां सः⁹ ॥२८॥ मानुष्यं करिकर्णतालचपलं निः-
संख्य¹⁰दुःखास्पदं ।¹¹ लक्ष्मीं च क्षणभङ्गसङ्गविरसामेकान्तमालो-
- 22 [क्य] च । नानाशास्त्रपुराणवेदसतताभ्यासैः समुन्मार्जितं तस्य श्रीपुरुषोत्तमस्य सम-
भूद्धर्म्मकनिष्ठं मनः¹² ॥२९॥ यस्यानेकविधाराममण्डपकीर्तनैः । समन्तान्मण्डिता धात्री धि-
(वि)तनोत्यद्भुतश्रियम्¹³ ॥३०॥ गम्भीरं व(व)हुसत्त्वं(त्वं) निर्म्मलमतिशोभ-
- 23 नं जनैः सेव्यं(व्यम्) । हृदयमिव स्वकमकरो[द्व*] रत्नपुरे सागरं¹⁴ यश्च¹⁵ ॥३१॥ एतत्तेन त्रिभुवन-
तम¹⁶स्तोमविध्वंस¹⁷हेतोः शम्भोः पन्चा(ञ्चा)यतनमनघं कारितं चारुरूपं(पम्) । मन्येऽमुष्मिन्वि-
हितवसतिर्दिव्यपूजोपहारैः कैलासस्य स्मरति न मनावसोपि विश्वै[क]ना-
- 24 थः¹⁸ ॥३२॥ इदमपि पंचायतनं कमलादपि तस्य कारितं तेन [१*] यच्चक्रे निजरूपैरवनितले द्वारका-
द्वैतम्¹⁹ ॥३३॥ क्रीडन्मंजुमधुव्रतं प्रविलसत्प्रोत्पु(त्फु)ल्लवल्लीशतं नानापुष्पफलोदितं प्रमुदितानन्त-
द्विजोत्कृजितं(तम्) । तेनैवात्र विचित्रपादपलता-
- 25 सन्तानरुद्धाम्ब(म्ब)रं चक्रे विक्रमशालिना मुरुजितः क्रीडावनं शोभनम्²⁰ ॥३४॥ राहुमुखस्थे भानौ
पृथ्वीदेवेन शासनीकृत्य [१*]एष सलो[नी]²¹ ग्रामः पुरुषोत्तमधीभूते दत्तः²² ॥ ३५॥ यावज्जाग[र्त्ति]
मृत्युंजयसि(शि)खरसरिन्निःकलंक²³ [मृगां]कः । श्रीमानूसैः²⁴

¹ Read निःकण्टकं.² Metre of vv. 24-25: *Anushtubh*.³ The correct reading may be -मण्डलहरस्तलहारि-.⁴ The word दंढ, which was omitted at first, was added subsequently, दं being incised at the end of line 19 and ड in the beginning of line 20.⁵ Metre: *Vasantatilakā*.⁶ Metre: *Sārdūlavikrīḍita*.⁷ Metre: *Vasantatilakā*.⁸ Read निःसंख्य-⁹ This *daṇḍa* is superfluous.¹⁰ Metre: *Sārdūlavikrīḍita*.¹¹ Metre: *Anushtubh*.¹² The *anuvāra* on न is superfluous.¹³ Metre: *Āryā*.¹⁴ The *visarga* after तम् is omitted according to the *vārttika* on Pāṇini, VIII, 3, 36.¹⁵ Read -विष्वंस-.¹⁶ Metre: *Mandākrāntā*.¹⁷ Metre: *Āryā*.¹⁸ Metre: *Sārdūlavikrīḍita*.¹⁹ The third *akshara* of the village-name which is damaged is conjecturally restored.²⁰ Metre: *Āryā*.²¹ Read -निःकलंकः.²² Read श्रीमानूसैः.²³ Read चातुर्दुरिक.²⁴ Read निःकण्टक-.

- 26 सहस्रद्युतिर[पि] जगतीं यावदेतां पुनीते । यावद्वत्ते फणाग्रैः स्थिरतरमवनीमंडलं मण्डलीशो
भूचक्रे श्रीमदे[तत्त्रिभुवन]म[हितं] कीर्त्तनं तावदा[स्ताम्]¹ ॥३६॥ निस्ना(ष्णा)तः
शस्त्रविद्यास्वधिगतविविधा[न]ल्पसि(शि)ल्पप्रक[र्षो] हस्त्यायुर्व्वेदेवता सक—
27 लकविकलांभोजिनीराजहंसः² । ज्ञाता रत्नत्रयस्य प्रथिततरमतिः श्रेयनाद्यागमौघे श्रीमानेता(तां)
प्रशस्ति(स्तिं) समकृत सुकृती काशलः [पे]शलत्मा ॥३७॥ मेदिनीहलचत्वारि देवेभ्यो[थ प्र]द-
त्तवान् । हलद्वयं द्वि[जायासौ] [वासु]देवाय धीमतेः³॥
28 ३८॥ सम्वत्⁴ ९०० श्रीपृथ्वीदेवराज्ये ॥

TRANSLATION

Success! Ōm! Obeisance to Siva!

(Verse 1) May the terrific and violent *tāṇḍava* of the god Siva always protect you!—(the *tāṇḍava*) which bewildered the guardians of the quarters by the dashings of his shining arms against the mountains on the borders as he whirled them violently, while the earth sank under his steps⁵, and in which the *brahmāṇḍa* was pierced by the sharp points of his *khaṭvāṅga* which struck against it!

(V. 2) May the Bull⁶ of Siva grant you the attainment of your desired object!—(he) who frequently torments the *brahmāṇḍa* by the hard and dreadful rows of hair (on his body); who, by the noise of his thunder-like unchecked bellowing, causes intense pain to the ears of elephants (*stationed*) in the different quarters; who, by his very high-jumping hoofs, bruises the hoods of the lord of serpents; who destroys the splendour of enemies' cities; and who is adored by the three worlds!

(V. 3) We bow to that Speech who makes the practical life in the three worlds possible; who causes the attainment of the imperishable goal; and by attaining whose favour, good people regard the past, present and future as (*placed*) on the palm of their hand.

(V. 4) May that god of two mothers⁷ (*i.e.*, Gaṇēśa) increase your welfare!—(the god) who threatens, as it were, a large multitude of obstacles by the humming of bees intoxicated by the drinking of the limpid rutting juice as it gushes forth with force at the commencement of his dance!

(V. 5) (*People*) may perform hundreds of glorious deeds on battle-fields, exterminate a host of enemies and bestow (*plenty of*) wealth; but all that would, in course of time, be like dancing in pitchy darkness⁸ in case it is not recorded by poets.

(V. 6) Formerly there was, in the family of the Kalachuris, a king (*named*) Pṛithvīdēva (I), the lord of Tummāṇa, of spotless and abundant fame, who, by his administration of justice, made the whole world always seek refuge in righteous deeds; who was the sun to the darkness in the form of arrogant kings, and an ornament of the earth.

(V. 7) From him of holy lustre was (*born*) an illustrious son namely the king Jājalladēva (I) who was possessed of superhuman virtues and an excellent nature; whose

¹ Metre of this and the next verse : *Sragdharā*.

² Read -राजहंसः.

³ This *visarga* is superfluous. Metre: *Anuṣṭubh*.

⁴ Read संवत्.

⁵ For a similar idea, see the Bilhāri stone inscription, No. 45, above, v. 4.

⁶ Generally the word *grishṭi* is feminine and signifies 'a cow that has had only one calf'. When masculine, the word means 'a boar'. Here it is used in the sense of 'Siva's bull'.

⁷ Gaṇēśa is so called because he was brought up by the goddesses Durgā and Chāmūṇḍā.

⁸ *I.e.*, it would remain hidden from the people.

prowess spread in the (*whole*) world; (*and*) who, being intent on the welfare of his subjects, was indeed an incarnation of righteousness.¹

(V. 8) While he, who conferred obligations on all people, spread the mass of his fame, and destroyed the advancing lordly elephants of his enemies, was ruling the earth, there were nowhere (*to be seen*) the arrogance of any kings, the fever-like anxiety, due to poverty, of suppliants, the affliction, due to terror, of the person who sought protection, and also the habitation of wicked persons.

(V. 9) To him was (*born*) a son (*named*) **Ratnadēva (II)**, the king well-known in the three worlds, who was the first to teach humiliation to the flourishing **lord of Kalinga**; who had an extremely developed and spreading fame; who had full knowledge of thirty-six sciences of weapons and the pride of fully developed arms; (*and*) who was the great magical incantation for the destruction of evil spirits, namely, the rising kings on (*this*) earth.

(V. 10) Does that illustrious **Ratnadēva (II)** need to be praised—(*he*) whose sole delight at all places and times was in the festivity of battle whether he was followed by a host of armies or was alone, and the great noise of whose dreadful marches incessantly hovers over (*other*) kings, proudly rebuking them as it were and challenging them to fight again and again?

(V. 11) When he, possessed of boundless, dreadful and mysterious prowess, was about to invade the circle of quarters, the highest mountains all round, with the resounding and dreadful reverberations of the sound of his war-drums, were, as it were, calling out to the lords of regions, uttering terrific cries, being apprehensive as regards the support of the earth burdened with his large marching hosts.

(V. 12) From that king was born (*a son*) named **Prithvidēva (II)**, the offshoot of gems in the head-dress of the lords of the earth,² even as the sun rises from the slope of a mountain, as the moon was produced from the ocean, as Pradyumna was born from Purushōttama, Hari from the illustrious cowherd Nanda and Skanda from the moon-crested (Śiva).

(V. 13) How many warriors did he not vanquish? What good people did he not please? At the doors of what panegyrist did he not keep lordly rutting elephants tied? How many princes did he not protect when they sought refuge on the battle-field? What excellences of the victorious **Prithvidēva (II)** are not attractive?

(V. 14) There was **Sōḍhadēva** like a jewel adorning a family of Brāhmaṇas, who received the hereditary ministership of these kings that bore the burden of all good qualities, (*and*) who was verily a wish-fulfilling tree to suppliants;

(V. 15) Who, being an abode of greatness, crossed the ocean of excellences; whose great fame adorned the world; and whom, possessed of many and marvellous qualities, that (*famous*) king **Prithvidēva (I)** of known valour made his hereditary minister.

(V. 16) His son was **Nimbādēva**, who in his personal form surpassed the god of love; who looked attractive with all (*kinds of*) learning; (*and*) who was a wreath on the crown of good people, the heavenly abode of wealth and fame, an ornament of the royal assembly and a friend of good persons.

(V. 17) Who was the dwelling-place of pleasing speech, the abode of religious merit, the resting place of compassion, the resort of good people, the hermitage of

¹ The meaning may also be that he was an incarnation of Yudhisṭhira, the eldest Pāṇḍava prince, who was well-known for his righteous conduct.

² This suggests that his feet were bowed to by the heads of these kings.

wisdom, the support of modesty, a large shrine of steadiness, the residence of wealth, the dwelling of beauty, the house of contentment and the sole receptacle of glory.

(V. 18) He had a wife named Lakhamā who was, as it were, his own body, the sole receptacle of all virtues, who resembled Rati in lovely form and Arundhati in righteous deeds and who, being religious-minded, was the desired object of the prosperity of her house.

(V. 19) He had a son (named) **Purushōttama** who bore his name significantly;¹ who was the sole resting place of a multitude of excellences such as boundless self-control and forgiveness, an ornament of the family of earthly gods (*i.e.*, Brāhmaṇas), the foremost among statesmen, the performer of blameless deeds and the first among wise persons possessed of great and attractive prowess;

(V. 20) Who adopted exaltation from the celestial mountain (*Mēru*), serenity from the ocean, munificence from (*Karṇa*) the son of the Sun, vigorous lustre from the sun, great prowess from the lion, bright mass of fame from (*Rāma*) the exterminator of Rāvaṇa, learning from Brihaspati and an excellent and beautiful form from the god of love.

(V. 21) O Wish-fulfilling Tree, be happy, getting rid of all exhaustion! O Mēru, you also are now free from the fear of being wounded²! That celestial Cow also may now repair to her calf! May that Purushōttama be long-lived in (*this*) world!

(Vv. 22-23) Having seen him whose intellect was adept in deciding doubtful matters of royal policy, who had an excellent nature on account of his use of the three royal powers, who was free from pride because of the great religious merit accruing to him by the use of the six measures, whose good character was tested by all kinds of tests³ and who was endowed with the multitude of ministerial qualities, **Ratnadēva (II)**, the lord of **Kōśala**, gave him the unique post of *Sarvādhikārin* and ruled without any trouble for a long time.

(V. 24) Though he was elevated to the position of *Sarvādhikārin*, he became famous on the earth as one who bore the burden of the four (*purushārthas*).

(V. 25) The multitude of princes being vanquished by his policy as well as by his weapon, the king ruled on the orb of the (*whole*) earth without any trouble.

(V. 26) He (*i.e.*, Purushōttama) captured the **Khimmiṇḍi maṇḍala** and made the **Talahāri (maṇḍala)** attractive. He had a fierce arm in subduing **Daṇḍapura** and was clever in overcoming **Khijjiṅga**. He killed **Haravōhu (and)** his valour was invincible in threatening the lord of **Daṇḍabhukti**.

(V. 27) His son was **Madhusūdana**; (*then*) was born his younger brother **Lakshmīdhara** and the blessed **Yaśōdhara** and another meritorious one named **Gaṅgādhara**. That wise (*Purushōttama*) had these four sons well-versed in statecraft, who were, as it were, the four objects of human life⁴ incarnate, moving about on the orb of this earth.

(V. 28) Among them this Madhusūdana, who had a multitude of all noble qualities, infinite prowess and modesty and who is an abode of sport, has attained great fame whereby his father has been placed in the forefront of all fathers.

(V. 29) Having realized that human life is unsteady like the flapping of the elephant's ears and is subject to innumerable sorrows, and that wealth, being momentary, is

¹ *I.e.*, he was the best of men.

² The wounds of Mēru are caused by the gifts of gold from the slopes of the mountain.

³ For the various *upadās* or tests of honesty, see Kauṭilya's *Arthasāstra* (second ed. by Shama Sastri), p. 16.

⁴ These are *dharma* (religious merit), *artha* (wealth), *kāma* (enjoyment of pleasures) and *mōkṣa* (liberation).

extremely disagreeable, the mind of that illustrious Purushōttama which had become purified by the constant study of the various Sāstras, Purāṇas and Vēdas, became solely intent on the acquisition of religious merit.

(V. 30) Having been adorned all round by various kinds of groves and meritorious works of monasteries and temples erected by him,¹ the earth has attained marvellous splendour.

(V. 31) He made a lake at Ratnapura which is deep, contains many creatures, is clear, extremely beautiful and fit to be used by all people, (and thus) resembles his heart (which is serene, very courageous, pure, very fine and fit to be resorted to by all people).

(V. 32) This faultless and beautiful five-shrined temple of Sambhu has been erected by him with a view to dispel the mass of darkness (i.e., ignorance) of the three worlds. Having made his abode here, even (Śiva), the sole lord of the whole universe, does not, I fancy, think at all of Kailāsa on account of the excellent offerings of worship (here).

(V. 33) This five-shrined temple² also of him (i.e., Sambhu) has been raised by him from water—(the temple) which, by its forms, makes itself identical with Dvārakā on the earth.³

(V. 34) He himself, shining with valour, has raised this pleasure-garden of the conqueror of Muru (Śiva), in which beautiful bees disport themselves, which has hundreds of beautiful blossoming creepers, which contains various flowers and fruits, which resounds with the warbling of innumerable joyful birds and which has covered the space in the sky with rows of strange trees and creepers.

(V. 35) While the sun was in the mouth of Rāhu,⁴ Prithvidēva (II) gave as a grant this village Salōnī to the wise Purushōttama.

(V. 36) As long as the moon with its stain washed away by the river flowing from the head of Śiva is wakeful, as long as the resplendent sun sanctifies the world with its rays, as long as the lord of serpents supports very firmly the orb of the earth on the top of his hoods—even so long may this glorious temple, honoured in the three worlds, last on this circle of the earth!

(V. 37) The illustrious, clever and compassionate Kāśala, who is skilled in the sciences of arms, who has attained proficiency in numerous and varied arts, who is conversant with the science of elephants and that of medicine, who is a swan (sporting) among lotus-plants which are the entire poetic arts, who knows the three ratnas⁵ and whose intellect is well-known in (expounding) the multitude of the āgamas of Śrighana (the Buddha) and others, has composed this praśasti.

(V. 38) He (Purushōttama) gave four plough-measures of land to gods and two plough-measures (of land) to the learned Brāhmaṇa Vāsudēva.

The year 900, during the reign of Prithvidēva (II).

¹ This and the following verse are relative clauses.

² The temple is called *pāñchāyatana*, because the main structure was surrounded by four small shrines dedicated to Durgā, Gaṇapati, Sarasvatī, etc. For another such temple of a slightly earlier period see the Rewa stone inscription of Kārṇa (No. 53, above).

³ This verse is rather obscure. Perhaps the temple was surrounded by water on all sides and therefore resembled the city of Dvārakā.

⁴ I.e., at the time of a solar eclipse.

⁵ As the author speaks in this verse of his knowledge of the Buddhist āgamas, the three ratnas may be Buddha, Dharma and Saṅgha.

No. 91; PLATE LXXIV

AMODA PLATE (FIRST SET) OF PRITHVIDEVA II : (KALACHURI) YEAR 900

THIS set of two copper-plates was discovered together with three others¹ in May 1924, while digging for the foundation of a temple at Amōdā, a village situated 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription on them has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They measure from 11.9" to 12.1" broad, from 7.3" to 7.7" high and .15" thick. Their ends are slightly raised for the protection of the writing. The second plate is in a state of good preservation, but the surface of the first is damaged in several places by verdigris. As the initial portion of the record is repeated from earlier inscriptions of the family, the damaged *aksharas* can be easily supplied. At the top of each plate there is a hole, .6" in diameter, for the ring which held the plates together. This ring bears a circular seal, 7.9" in diameter, containing the figure of squatting Lakshmi with an elephant on either side, pouring water on her head with his uplifted trunk, and the legend *Rāja-śrīmat-Prithvidēvaḥ* in two lines below. The weight of the two plates is 267½ *tolas* and that of the ring and the seal is 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised, but not neatly formed. Their average size is .3". The form of the initial *i* appears 'like an arrow-head with a parallel stroke below'; see *iti* in ll. 10 and 32; the left portion of *kh* shows a curve at the top like that of *s*; see, e.g., *sākhā*, l. 21; the upper loop of *th* is closed in some places and open in others; see *Prithvidēva*-, l. 19 and *-kari-yūtha*-, l. 20; *b* is denoted by its proper sign only in the forms *babhūva*- and *babhūva*, ll. 6 and 14; in other cases it is not distinguished from *v*; the sign of the *avagraha* occurs in ll. 3, 8, 11, 20 and 32. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the first line and the name of the engraver in the last, the whole inscription is in verse. There are, in all, twenty-one verses, all of which are numbered.² The record contains several mistakes owing to the carelessness of the writer or the engraver; see, e.g., *apṭādaś*- for *asṭādaś*-, l. 6, *-ānan-ābhōruḍa*- for *ānan-āmbhōruha*-, l. 9, etc. The final consonant is not so marked in many places. As regards orthography, the consonant following *r* is often reduplicated; see, e.g., *Kārttavīryaḥ*, l. 3, *-karmamānan*, l. 29; the dental *s* is used for the palatal *ś* in *-sasvat*-, l. 5, *-saurya*-, l. 7, etc., and the dental *n* for the lingual *ṇ* in *pratigrinhāti*, l. 28.

The inscription is one of *Prithvidēva II* of the Kalachuri Dynasty of Ratanpur. His genealogy down to his father Ratnadēva II is given here exactly as in the latter's Sarkhō plates. In fact the text of the present inscription down to verse 10 is, with the omission of one verse, identical with that of the Sarkhō plates. Verse 11, descriptive of *Prithvidēva II*, appears here for the first time, but the description in it is quite conventional.

The object of the inscription is to record the grant, by *Prithvidēva II*, of the village *Avalā* situated in the *Madhya-maṇḍala* on the occasion of a lunar eclipse

¹ *Viz.* Nos. 76 94 and 99. No. 94 is another grant of *Prithvidēva II* himself and is date about five years later than the present one.

² The last verse is marked 20 by mistake.

in the month of Chaitra. The genealogy of the donee is given in verses 12-14. There was a Brāhmaṇa named Mihiravāmin of the Vājasaneyā śākhā and the Chandrā-trēya gōtra with the three *pravaras* Chandra, Atri and Sāvana.¹ His son Dēvaśarman, who emigrated from the village Ṭakārī, had three sons, Silaṇa, Pithana and Lashaṇū. Silaṇa, the eldest of them, was the donee of the present grant.

The charter was written on the plates by the illustrious Vatsarāja, the son of the illustrious Kirtidhara of the Vāstavya family. It was engraved by Lakshmi-dhara.

The inscription is dated in the year 900 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. It corresponds, for the expired Kalachuri year 900, to 1148-49 A. C. During this period there was a lunar eclipse on the full-moon day of Chaitra, the corresponding Christian date being Friday, the 25th March 1149 A. C.

As for the geographical names occurring in this inscription, the Madhya-maṇḍala was taken by R.B. Hiralal to correspond to 'the tract owning the capital of the king'. The Amōdā plates of Prithvidēva I show, however, that the latter was included in the Aparā (Western) maṇḍala.² The village should rather be looked for in the vicinity of Amōdā where the present plates were found. In the reign of the Prithvidēva II, the Kalachuri rule extended to Sāraṅgaḍh in the east.³ The territory roughly corresponding to the Jānjgir tahsil must, therefore, have been included in the Madhya maṇḍala. As remarked by R.B. Hiralal, Avalā is a corruption of the Sanskrit āmalaka, which is the name of the tree emblem myrobalan. There are several villages in the Jānjgir tahsil named after this tree such as Aorai Kala, Aori Khurd, Aoradi, etc. Of these, the nearest to Amōdā is Aoradi which lies only 4 miles to the east. Ṭakārī, from which the donee's father had emigrated, is probably identical with Ṭakkārikā, Ṭakkarikā, Takkārī or Tarkārī, mentioned in several grants⁴ as the original home of Brāhmaṇa donees. In one of them it is said to be situated in the Madhyadēśa. There is a village of that name, 16 m. north-west of Gayā.⁵ Jaḍēra is obviously identical with Jaṇḍēra mentioned in the Sarkhō plates of Ratnadēva II, which has been already identified⁶ with Jōndrā on the Seonath river, just outside the south-west limit of the Jānjgir tahsil.

¹ This gōtra is not included in the *Gōtrapravarānibandhakadamba*. Sāvana is probably a mistake for Pāvana, fire. Atri was born from fire.

² See above, p. 404.

³ Jagapāla, a feudatory of Prithvidēva II, conquered Saraharāgaḍha which is probably identical with Sāraṅgaḍh. See above, p. 455.

⁴ See, e. g., the Kaṭak plates of Mahābhavagupta and Mahāśivagupta, *Ep. Ind.*, Vol. III, p. 348 and p. 353 respectively; the Kalas-Budruk plates of Bhīllama III, *Ind. Ant.*, Vol. XVII, p. 121; the Banda District plate of Madanavarmadēva, *ibid.*, Vol. XVI, p. 208 (where Dhakārī is a mislection for Ṭakārī); the Nanyaura plates of Dēvavarmadēva (where also the reading should be Ṭakārī), *ibid.*, Vol. XVI, p. 205; the Māndhātā plates of Dēvapāla and Jayavarman, *Ep. Ind.*, Vol. IX, pp. 103 ff; the Kōḷagallu inscription of Khōṭṭiga, *ibid.*, Vol. XXI, p. 265; the Salimpur stone inscription of Jayapālādēva, *ibid.*, Vol. XIII, p. 290, etc. In the third inscription referred to above, the place is called *bhaṭṭa-grāma* and is described as situated in the Madhyadēśa, while in the last it is said to have been included in Śrāvastī. Perhaps there were more than one place of that name, as there was a Śrāvastī in Bengal also. See *Kāmarūpaśāsanāvalī*, p. 155. See also *Ind. Ant.*, Vol. XLVIII, pp. 208 ff; Vol. LX, pp. 14 ff. Ṭakkārikā was the original home of the Vāstavya family of the Kāyasthas also. See *Ep. Ind.*, Vol. I, p. 333.

⁵ *Ep. Ind.*, Vol. XXI, p. 263.

⁶ Above, p. 425.

TEXT¹

First

- 1 सिद्धिः² [१] ओं नमो ब्र(ब्र)ह्मणे । निगु(गु)णं व्यापकं नित्यं शिवं पर[म]कारणं(णम्) ।
भावग्राह्यं परं ज्योतिस्त-
- 2 स्मै सद्ब्र(द्व)ह्मण(णे) नसः(मः)³ ॥१॥ [यदे]त[दग्रे]सरमस्व(म्ब)रस्य [जोतिः]⁴ स पूषा
पुरुषः पुराणः ।
- 3 अथास्य पुत्रो मनुरादिराजस्त[दन्व]य(ये)ऽभूद्भुवि का[त्त]वीर्यः⁵ ॥२॥ तद्वंशप्रभवा न-
- 4 [रें]द(द्र)पतयः खा(ख्या)ताः क्षितौ हेहया[त्त]पा⁶मन्वयभूप(ष)णं रिपुमनोविन्यस्ततापानल[*] ।
- 5 धर्मध्या[न]धनानुस(सं)चितयशाः सस्वत्सता⁷ [सो](सौ)ख्यकृत्येयान(न्) सर्व्वगुणान्वितः
समभ-
- 6 वत्सी(च्छ्री)मानसौ कक्कलः⁸ ॥३॥ अष्टा(ष्टा)दशारिकरिकुंभवि[भं]गसि(सि)हाः पुत्रा बभू-
वुरति-
- 7 सौ(शौ)र्यपराश्च तस्य । तत्राग्नजो नृपवरस्त्रिपुरीश [आसी]त्पास्वें(स्वें) च मंडलप[ती]न(न्)
[स] चका-
- 8 र व(वं)धून(न्)⁹ ॥४॥ ते[षा]मनूजस्य कलिंगराजः प्रतापव[ह्नि]क्षपिना(ता)रिराजः । जातो-
ऽन्व[ये]
- 9 द्विष्टरिपुप्रवीरप्रियाननाभो(म्भो)रुड(ह)पार्वणेंदुः¹⁰ ॥५॥ तस्मादपि प्रत[त]निर्मलकीर्त्तिकां-
- 10 तो जातः सुतः कमलराज [इ]ति [प्र]सि[द्धः] । यस्य प्रतापतरणाबुदिते रज[न्यां] ज(जा)-
तानि
- 11 पंकजवनानि विकासभाजिः¹¹ ॥६॥ तेनाथ चंद्रव[द]नोऽजनि रत्नराजो विस्वो(स्वो)पकार-
- 12 करुणाज्जितपुण्य[भा]रः । येन स्ववा(वा)ह्यु[ग]निर्मितवि[क्र]मेण नीतं यशस्त्रभुव-
- 13 ने विनिहत्य स[त्रू]न¹² ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सु-
- 14 तो नृपश्च(श्चे)ष्ठः पृथ्वीदेवो ब[भू]व ह¹³ ॥८॥ पृथ्वीदेवसमुद्भवः¹⁴ सम[भ]वद्राजल्ल[दे]-
- 15 वीसुतः । शू[रः] सज्जनवांछितार्थप(फ)लदः कल्पद्रुमः श्रीफलः । सर्व्वेषामु-
- 16 चितोऽर्चने सुमनसां [तीक्ष्ण]द्विषत्कंटकः पस्य(श्य)[त्कां]ततरां[ग]नांग¹⁵मदनो

¹ From the original plates.² Expressed by a symbol.³ Metre: *Anushtubh*.⁴ Read ज्योतिः.⁵ Metre: *Upajāti*.⁶ Read -स्तेषा-.⁷ Read शस्वत्सता.⁸ Read कोक्कलः. Metre: *Sārdūlavikrīḍita*.⁹ Metre: *Vasantatilakā*.¹⁰ Metre: *Upajāti*.¹¹ Read विकासभाजिः. Metre of this and the next verse: *Vasantatilakā*.¹² Read शत्रून्.¹³ Metre: *Anushtubh*.¹⁴ This *daṇḍa* is superfluous.¹⁵ Hiralal read पस्यत्साततरांगनांग- which he corrected as पश्यत्सान्तराङ्गनाङ्ग-. The *akṣara* follow-
ing *स्य*, though somewhat damaged by rust, is clearly त्कां.

AMODA PLATES (FIRST SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 900



(From a photograph).

[illegible][illegible]

Second Plate

- 17 जाजल्ल[देवो] नृपः¹ ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समा—
 18 हृतसमस्तनराधिपश्रीः । सर्वक्षितीश्वरसि(शि)रोविहितांह्रिसेवः सेवा[भू]—
 19 ता(तां) निधिरसौ भुवि रत्नदेवः² ॥१०॥ पृथ्वीदेवस्ततो जातः पोतः कंठीरवादिव सि—
 20 हसंहननो योऽरिकरियूथमपोथयत(त्)³ ॥११॥ चन्द्रात्रेयस्य गोत्रेतू(भू)[त्रि]भिश्चन्द्रा—
 21 त्रिसा(पा)वनैः । प्रवरैः प्रवरो विप्रो मिहिरस्वामिनामभूत् ॥१२॥ सा(शा)खा वाजसनेयाख्या
 टका—
 22 रीग्रामनिर्गतः । तस्य ब्र(ब्र)ह्मसमस्यासीद्देवस(श)म्मोति नंदनः ॥१३॥ तस्य पुत्रत्रयं जज्ञे
 तेषां ज्येष्ठ—
 23 स्तु सीलणः । तस्यानुजः पीथनोभूल्लपणू⁴ तदनन्तरं(रम्) ॥१४॥ श्रीसीलणाय विप्रा—
 24 य चैत्रे सोमग्रहे सति । नृपेण तेन दत्तोस्मै ग्रामोयमवलाभि[घ]ः ॥१५॥ भ—
 25 क्त्या प्रक्षाल्य चरणौ तिलदर्भजलाक्षतैः । मध्यमंडलविरूपातः सर्वदायसम—
 26 न्वितः ॥१६॥ संख⁵ भद्रासनं च्छत्रं⁶ गजास्व(श्च)वरवाहनम् । भूमिदानस्य चिह्नानि फ—
 27 ल(लं) स्वर्गः पुरन्दरः(र) ॥१७॥ व(व)हुभिर्व्वसुधा भुक्ता राजभेः(भिः) सगरादिभिः ।
 यस्य य—
 28 स्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥१८॥ भूमि(मि) यः प्रतिगृह्णा(ह्णा)ति यस्तु
 भूमि(मि) प्र—
 29 यछ(च्छ)ति । उभौ तौ पुण्यकर्म्मणौ नियतौ स्वर्गगामिनौ ॥१९॥ स्वदत्तां परदत्तां
 30 वा यो हरेत वसुधरां(राम्) । स विष्ठायां कुमिभूत्वा पितृभिः सह मज्जति ॥२०॥ वास्तव्यवं—
 31 स(श)कुमुदप्रविकासचन्द्रः श्रीमानभूदिह हि कीर्तिधरी(रो) मनीषी । ग्रामा(मो) जडेर इति
 यस्य सु—
 32 तोऽस्य विद्वान(न्) श्रीवत्सराज इति ताम्रमिदं [लि]ल(ले)ख⁷ ॥२०॥ (॥२१॥)लक्ष्मीधरेणोत्कीर्णं—
 (णम्)[1*] संवत् ९०० [1*]

Seal

1 राजश्रीम—

2 तृथ्वीदेवः [1*]

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

[For a translation of verses 1—10, see that of verses 1, 2 and 4—11, above, pp. 428-29.]

(Verse 11) From him was born Prithvidēva (II), as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the gōtra of Chandrātrēya with the three pravaras Chandra, Atri and Pāvana,⁸ there was an excellent Brāhmaṇa bearing the name Mihirāsvāmin.¹ Metre: *Sārdūlavikrīḍita*.² Metre: *Vasantatilakā*.³ Metre of verses 11—20: *Anuṣṭubh*.⁴ This appears to be a Prakrit form of लडमणः.⁵ Read शंखो.⁶ Read छत्रं. Hirāḷ reads the first *akṣara* as छ, but it is clearly च्छ. For the form छ, see वाञ्छिता—

L. 15.

⁷ Metre: *Vasantatilakā*.⁸ Pāvana means 'fire.' The moon was a son of Atri who was himself born from fire.

(V. 13) (*He belonged to*) the *śākhā* called Vājasanēya and had emigrated from the village *Takārī*. Of him, who was like *Brahmā*, there was a son named *Dēvaśarman*.

(V. 14) To him three sons were born. Of them the eldest was *Sīlaṇa*, his younger brother was *Pīthana* and thereafter was (*born*) *Lashaṇū*.

(Vv. 15-16) To this *Brāhmaṇa*, the illustrious *Sīlaṇa*, this village *Avalā*, well-known in the *Madhya-maṇḍala* together with all taxes was granted by the king with (*an offering of*) *sesamum*, *kusa*, water and rice-grains, after washing his feet with devotion on (*the occasion of*) a *lunar eclipse* in (*the month of*) *Chaitra*.

(*Here follow four benedictive and imprecatory verses.*)

(V. 21) Here lived the wise and illustrious *Kīrtidhara*, the moon who made the night-lotus of the *Vāstavya* family bloom (*and*) who owned the village *Jaḍēra*. His beloved son, (*known*) as the illustrious *Vātsarāja*, wrote (*on these plates of*) copper.

Engraved by *Lakshmīdhara*. The year 900.

Seal

The King, the illustrious *Prithvīdēva*.

No. 92; PLATE LXXV

GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

THESE copper-plates were found by a cultivator in his field at *Ghōṭiā*, a village 10 miles due south of *Balōdā Bazār*, the head-quarters of a *taluk* of the same name in the Raipur District of *Madhya Pradesh*. They were brought to notice by *Rai Bahadur Hiralal* who discussed their contents in the *Indian Antiquary*, Vol. LIV, pp. 41 ff. His article was accompanied by negative facsimiles of the plates and the seal. The plates are now deposited in the Central Museum, Nagpur.

The copper-plates, two in number, are in a state of excellent preservation, each measuring $13\frac{1}{2}$ " broad and $8\frac{1}{2}$ " high. They were held together by a ring passing through a hole, .6" in diameter, at the top of each plate. The central portion of the ring is flattened into a circular seal, which contains a representation of the goddess *Lakshmi*, sitting cross-legged, with an elephant on either side pouring water over her head. Below is the legend *Rāja-śrīmat-Prithvīdēva* in two lines. The weight of the plates together with the ring is 294 *tolas*.

The characters are *Nāgarī*. As shown below, the present record is probably a very incorrect copy of a genuine charter, made by an ignorant scribe who could not read the original properly. He has left lacunæ in several places, where he could not clearly see the letters on the original plates, which may have been either damaged by rust or choked up with dust. We find him writing *d* for *v*, *g* for *m*, *r* for *n*, *j* for *kṛi*, *v* for *r*, *h* for *bh* and so forth. But even in this extremely incorrect copy we can notice some palæographic peculiarities of the original he copied from; e.g., the original seems to have had *b* denoted by its proper sign in *babhūva*, l. 11.

The language is Sanskrit. Except for the opening obeisance to Brahman and the particulars about the engraver and the date at the end, the inscription is metrically composed throughout. It consists of 26 verses, all of which are numbered. The first eleven verses in the eulogistic portion occur in the *Amōdā* plates (first set) of *Prithvīdēva II*. The twelfth verse, which is in praise of *Prithvīdēva II*, occurs also in the *Daikōni* plates of the same king. Besides, four benedictive and imprecatory verses and a verse about the

scribe Vatsarāja¹ are common to the Amōdā plates (first set) of Pṛithvidēva II, dated K. 900. The orthography does not call for any special notice.

The inscription refers itself to the reign of Pṛithvidēva II of the Kalachuri Dynasty of Ratanpur. It purports to record the royal donation of the village Gōṭhadā in the Sāgatta (Sāmanta?) -maṇḍala on the occasion of an unspecified saṅkrānti. The donee was the Brāhmaṇa Gōpāla, the son of Rihila and grandson of Hari, who belonged to the Ālavāyana gōtra with the three pravara, Vasishṭha, Maitrāvaruṇa and Kauṇḍinya.²

The genealogy of the donor Pṛithvidēva II is given here as in the Amōdā plates of the same king. There is nothing new in the description of him and his ancestors as all the verses are repeated from the earlier grants.

The record purports to have been written by Vatsarāja, the son of Kīrtidhara, of the Vāstavya family, who owned the village Jaḍēra. Both Kīrtidhara and Vatsarāja are known from other records. The former, who is mentioned as the lord of the Jaḍēra village, wrote the Sakhō plates of Ratnadēva II, while the latter was the scribe of the two sets of Amōdā plates (dated K. 900 and 905) of Pṛithvidēva II. The present charter is said to have been incised by Chāndāka who is plainly identical with Chāndārka, the engraver of the Amōdā plates (second set) of the same king Pṛithvidēva II.

The present grant purports to be dated in the year 1000 on Thursday in the bright fortnight of Bhādra[pa*]da. There is sufficient space left for cutting the *tithi* in the beginning of the last line, but as in so many other cases, the lacuna has not been filled up. The era, to which the year 1000 refers, is also not specified. It cannot evidently be the Kalachuri era; for the date would, in that case, be about a hundred years later than those of the aforementioned two sets of Amōdā plates of Pṛithvidēva II himself. Nor can the date be referred to the Vikrama or the Śaka era; for in either case it would make Pṛithvidēva II flourish earlier than even Ratnadēva I, his great-great-grandfather. It is clear, therefore, that there is some mistake here, as in so many other places in the present record, due to the carelessness and ignorance of the copyist and it may be conjectured that the original date was 900 which he wrongly copied as 1000. As the *tithi* has not been specified the date does not admit of verification, but if we suppose that the plates were issued on the same day on which the grant was made, *i.e.*, on the occasion of a saṅkrānti, we get some basis for calculation. Even then the date appears to be slightly irregular. With 247-48 A.C. as the epoch of the Kalachuri era, the month Bhādrapada would fall in 1148 A.C. if the year 900 was current, and in 1149 A.C. if it was expired. There was no doubt a saṅkrānti (*viṣṭ*, Kanyā) in the bright fortnight of Bhādrapada in 1148 A.C., but it occurred 12 h. 45 m. on Friday (Bhādrapada śu. di. 11, corresponding to the 27th August 1148 A.C.) and not on Thursday as required. In 1149 A.C. there was no saṅkrānti in the bright fortnight of Bhādrapada at all. Similar slight discrepancies in respect of the week-day of a saṅkrānti are not unknown from absolutely genuine records.³ Overlooking the discrepancy of one day we may, therefore, take the date of the grant to be Friday [the 11th of] the bright fortnight of Bhādrapada of the current Kalachuri year 900, corresponding to the 27th August 1148 A.C.

¹ *Viṣṭ*, vv. 17-19, 21 and 26. All the first eleven verses occur in the same order in the Amōdā plates (second set) of Pṛithvidēva II also.

² It may be noted here that though Ālavāyana is a branch of the Vasishṭha gōtra, its pravara are usually given as Vasishṭha, Ābharadvasu and Indrapramada. Hiralal took the correct reading to be Āśvalāyana, but even then the pravara do not agree. According to many authorities, Āśvalāyana has only one pravara, *viṣṭ*, Vasishṭha. Āpastamba, of course, gives its pravara as three, but according to him they are the same as for Ālavāyana, *viṣṭ*, Vasishṭha, Indrapramada and Ābharadvasu. See *Gōtrapravaranibandhakadamba*, p. 126.

³ See, *e.g.*, the date of the Khairhā plates of Yaśahkarṇa, No. 56, above.

Though the names of the writer and the engraver tally, it is quite clear that these are not the original plates issued by Prithvidēva II; for the two grants of Prithvidēva II, which were written by Vatsarāja, show that he was a fairly careful writer and left no lacunæ in his writing. R. B. Hiralal took the present plates to be spurious. He thought that it was the donee who made use of his great learning in committing the forgery about a hundred years after the death of Prithvidēva II, i.e., about the middle of the 13th cen. A.C. To give the record the sanctity of great antiquity, he antedated the grant by 300 years and intended to refer the date to the Vikrama era which was prevalent at the time. This view of R.B. Hiralal does not, however, appear to be convincing; for whoever may have forged the grant, he would naturally have taken care to see that it contained no lacunæ or glaring mistakes, in order that it should pass as a genuine record. That the present grant contains too many lacunæ and mistakes has been shown above. It may again be noted that some of these mistakes occur in the verses descriptive of the donee and the occasion of the grant, where they would be least expected in a forged record. It seems, therefore, that the present inscription was copied from the original genuine plates long after the time of Prithvidēva II when some letters on the original plates were damaged by rust or were rendered illegible by dust. We have two more instances of such incorrect and absolutely unreliable copies of old inscriptions made by later writers who could not decipher the originals correctly.¹ The date of the present plates, if interpreted as shown above, does not appear to be improbable.

As for the localities mentioned in the present grant, Sā[ma]nta- maṇḍala appears to have comprised the outlying districts of the kingdom. Gōṭhadā, if this is the correct name of the donated village, may be identical with Ghōṭiā where the present plates were found.

TEXT²

First Plate

- 1 सिद्धिः³ [।*] ओं नमो ब्र(त्र)ह्मण(णे) ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम्(म्)। भ्य(भा)-
वग्राह्य(ह्यं) पर(रं) ज्योति-⁴
- 2 स्तस्मै सद्र(द्र)ह्मणे नमः⁵ ॥१॥ यदेतदग्न(ग्ने)सरमस(म्ब)व(र)स्य पा(ज्यो)तिः स पूषा(पा)
पुरुषः प(पु)राणः ॥ (।) अथास्य पत्रा⁶ मन(नु)राद(दि)राजस्तदन्वये-
- 3 भू ति का वीर्यः⁷ ॥२॥ तद्वसवसवा ररेद्रपतयः⁸ गा(ह्या)ताः न्कि(क्षि)ता(तौ) दे(है)ह्या
गेषासन्व पण⁹ रिपुमरो(नो)विन्य[स्त]सा(ता)पा-
- 4 ालः¹⁰ । धर्मत्यानदरनसचितयसा दसस्वत्सतां सौरयकृत¹¹ प्रेयान्सव्व(र्व्व)गुणा[न्वि]तः समतद
श्रीमानसो केवकलः¹² ॥३॥ अष्टा-

¹ See below, pp. 301-2 and 319.

² From the original plates.

³ Expressed by a symbol.

⁴ Read ज्योति-.

⁵ Metre: *Anushtubh*.

⁶ Read पत्रो.

⁷ Read -भूद्भुवि कात्तवीर्यः. Metre: *Upajāti*.

⁸ Read तद्वसवसवा नरेन्द्रपतयः.

⁹ Read हैह्यास्तेषामन्वयभूषणं.

¹⁰ Read -नालः.

¹¹ Read धर्मध्यानधनानुसंचितयशाः शश्वत्सतां सौरयकृत.

¹² Read समभवच्छ्रीमानसौ कोवकलः. Metre: *Sārdūlavikrīḍita*.

- 5 दसारिकरकु[ल]दिभगसिहाः¹ पुत्रा वकबुरतिसौयपरा² तस्य । तत्राग्रजो नृपवर पुरीम सीतस्वे
व मड[ल]प[ती]त स
- 6 चकरव न³ ॥४॥ त(ते)षामनृ(नू)प(ज)स्य कलिगराजः प्रतापद(व)ह्निः⁴ क्षपितारिराजः ॥
जातोऽ[न्व]य(ये) द्वि रिपुप्रवीरप्रियाननां रु-
- 7 गर्वणो[दु]ः⁵ ॥५॥ तम्मा(स्मा)दपि प्रततनिर्मलकीर्तिकान्तो जातः सुतः कमलराज इति प(प्र)-
सि-
- 8 द्वः । यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजवनावि(नि) विकासभांजि⁶ ॥६॥ ने(ते)-
9 नाथ वं(चं)द्रवदनोऽजनि रत्नराजो विस्वो(द्वो)पकारकरुणाज्जितपुण्यला(भा)रः । येन स्ववा(वा)-
हु-
- 10 युगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहत्य सन्न⁷ ॥७॥ नोनल्लाख्या प्रि-
11 या तस्य शूरस्येव हि रा(शू)रता । तयोः सुतो नृपसे(श्रे)[ष्ठ]ः पृथ्वीदेवो बभूव ह⁸ ॥८॥ पृ ॥
- 12 दवश⁹(स)मुह(द्भ)वः सन(म)भवद्राजल्लदेयी(वी)सुतः शूरः सज्जनवाञ्छिता¹⁰र्धवा(फ)लदः कल्प-
13 दु(दु)मः शीपालः¹¹ सर्व्वेपा(पा)गु(मु)वि(चि)तोऽर्चने सुमनसां तीक्ष्णद्विषत्कंटकः पस्य(श्य)-
त्कान्ततरां-
- 14 गना(नां)ग(म)दना(नो) जाजल्लदेवो नृपः¹² ॥९॥ तस्यात्मजः सकलकोसलमंकु(ड)[न]श्रीः श्री-
मास्त(न्स)-
- 15 माहृतसमस्तनराधिपश्रीः ॥ सर्व्वक्षितीश्वरसि(शि)रा(रो)विहितांहिसेवः सेपलृता¹³
16 ने(नि)धिरसौ भुवि रत्ना(ल)देवः¹⁴ ॥१०॥ पृथ्वीदेवस्ततो जातः पा(पो)तः वां(कं)ठीरवा-
दिव [।*] सिंहसं-
- 17 हनना(नो) या(यो)ऽरिकरियूथमपोथयत(त्)¹⁵ ॥११॥ तस्यैष तनयो [य]त्री प्रसासि । पसंप-¹⁶
18 पृथ्वीदेवो महीवाता¹⁷ विसालोज्ज्वलपौरुषः¹⁸ ॥१२॥ अभूत् सुतिनदीसिन्धुः¹⁹ पु(पू)-
19 ता(तो) हरिरिति द्विजः । रिहिलाख्यस्व(स्त)ता(तो) जातः ज(क)ल्पवृक्ष इवाथिनाम् ॥१३॥

Second Plate

- 20 स(त)तो गोपालनामाभूदुब्बी(र्व्वी)त(व)लयभूषणः ॥(।) सु(श्रु)वि(ति)स्मृतिपुराणादावधीती
द्रुहिणोपमः ॥१४॥ वसिष्ठम(मै)-

¹ Read अष्टादशारिकरिक्कुम्भविभङ्गसिहाः.

² Read वभूवुरतिसौयपराश्च.

³ Read नृपवरस्त्रिपुरीश आसीत्याश्वे च मण्डलपतीन् स चकार बन्धून्. Metre: *Vasantatilakā*.

⁴ This *visarga* is superfluous. Read वह्निक्षपिता-.

⁵ Read द्विष्टरिपुप्रवीरप्रियाननाम्भोरुहपावर्णेन्दुः. Metre: *Upajāti*.

⁶ Metre of this and the next verse: *Vasantatilakā*.

⁷ Read सन्न.

⁸ Metre: *Anushtubh*.

⁹ Read पृथ्वीदेव-.

¹⁰ Read वाञ्छिता-.

¹¹ Read श्रीफलः.

¹² Metre: *Sārdūlavikrīḍita*.

¹³ Read सेवाभूता.

¹⁴ Metre: *Vasantatilakā*.

¹⁵ Metre of verses 11-25: *Anushtubh*.

¹⁶ Read घात्रो प्रसासि नयसम्पदा as in l. 18 of No. 86, above.

¹⁷ Read महीपालो.

¹⁸ Read विसालोज्ज्वलपौरुषः.

¹⁹ Read अभूच्छुतिनदीसिन्धुः.

- 21 त्रावरुणकौडिन्यप्रवरत्रये ॥ (1) आलवायनगोत्राय¹ श्रीमद्गोपालस(श)र्मणे ॥१५॥ प्रक्षाल्य
चव(र)ण(णां)-
22 भोजद्वयं सागत्तमंडल² ॥ ददौ संजा(का)त्ति(न्ति)समये गोठदागा(ग्रा)मसंज्ञक[म्]³ ॥१६॥ संख⁴
भद्रासनं [च्छ]⁵-
23 त्रं गजास्व(श्च)वरवाहनम् (म्) । भूमिदानस्य चिह्नानि फलं स्वर्गः पुरंदर ॥१७॥ व(व)-
24 हृभिर्व्व(र्व्व)सुधा भुक्ता राजसि(भि): सगरादिभि: । यस्य यस्य यदा भूमिस्तस्य तस्य तदा
25 फलम् ॥१८॥ भूमि यः प्रतिगृह्णा(ह्णा)ति यस्तु(स्तु)भूमिं प्रयच्छति । उभौ तौ पुण्यकर्म्म-
26 णौ नियतौ स्वर्गगामिनौ ॥१९॥ पूर्वदत्तां द्विजातिभ्या(भ्यो) यत्नाद्रक्ष पुरंदर । म-
27 हीं महीभृतां श्रेष्ठ(ष्ठ) दानाच्छ्रेयो हि पालनम् ॥२०॥ स्वदत्तां परदत्तां वा प(यो) हरेत
28 वसुंधरां(राम्) । स विष्टायां कृमिभूत्वा पितृभिः सह मज्जति ॥२१॥ तडागाना(नां) सहस्र(त्रे)-
ण वा-
29 य(ज)पेयस(श)तेन [च] । गवां का(को)टिप्रदानेन भूमिहर्ता न सु(सु)ध्यति ॥२२॥ प(प)-
ष्टिर्व्वर्षसहस्रा-
30 णि⁶ स्वर्ग(र्गो)वसति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ॥२३॥
31 इष्टं दत्तं हुतं चैव यत्किंचिद्धम्म(र्म्म)संचितम् । [अ]र्द्धांगुलेन [सी]माया ह णन⁷ प्र-
32 णस्य(श्य)ति ॥२४॥ यथा[प्सु] पतितं(तः) स(श)क तैलवि(वि)दुर्व्विषर्षति । एवं भूमिकृतं
दानं
33 सस्ये सस्ये प्ररोहति ॥२५॥ वा[स्त]व्यवंस(श)कुमुदप्रविकासचंद्रः श्रीमानभू-
34 दिह हि कीर्त्तिधरो मनीषी [1*] ग्रामो जडेर इति [य*]स्य सुता(तो)ऽस्य विदा(द्वा)न(न्)
श्रीवत्स-
35 राज इति ताम्रमिदं लिलेख⁸ ॥२६॥ चादोकेनोत्कीर्ण⁹ । संवत्(त्) १००० भाद द¹⁰ सुदि¹¹
36 गुडौ(रो) ॥

Seal

1 राजश्री¹²म-

2 तृथ्वीदेव[1*]

TRANSLATION

Success! Om, Adoration to Brahman!

(For a translation of verses 1-10, see above, pp. 428-29.)

(Verse 11) From him was born Pṛithvīdēva (II) as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

¹ Perhaps the intended reading is आलवायनगोत्राय. See above, p. 479.

² The correct reading may be सामन्तमण्डले.

³ Hiralal suggested the reading गोठया-. The correct reading would be गोठदासंज्ञकं ग्रामम्, but it would not suit the metre.

⁴ Read संखो.

⁵ Read छत्रं.

⁶ Read षष्टि वर्षसहस्राणि.

⁷ Read हरणेन.

⁸ Metre: *Vasantatilakā*.

⁹ Read चाद्राकेनोत्कीर्णम्, on the authority of the reading in l. 35 of the Amōdā plates of Pṛithvīdēva II, dated K. 905 (No. 94, below).

¹⁰ Read भाद्रपद-.

¹¹ The figure denoting the *tithi* has been omitted.

¹² This *akshara* is reverse in form.

GHOTIA PLATES OF PRITHVIDEVA II: (KALACHURI) YEAR 1000 (?) (900)

Seal



(From a photograph).

i.

2 4 6 8 10 12 14 16 18

2 4 6 8 10 12 14 16 18

ii.

20 22 24 26 28 30 32 34 36

20 22 24 26 28 30 32 34 36

(V. 12) This son of him (*i.e.*, of Ratnadēva II), the king Pṛithvidēva (II) of great and resplendent valour, rules the earth with great political wisdom.

(V. 13) There was a holy Brāhmaṇa named Hari, the ocean of the rivers, namely, the Vēdas. From him was born (*a son*) named Rihila who was like a wish-fulfilling tree to suppliants.

(V. 14) From him was born (*a son*) named Gōpāla, an ornament of the orb of the earth, who, being occupied with the study of the Vēdas, Smṛitis (*and*) Purāṇas, was like Druhiṇa (Brahmā).

(V. 15-16) On the occasion of a Saṅkrānti, (*the king*) donated a village named Gōṭhadā in the Sāmanta-maṇḍala¹ to the illustrious Gōpālaśarman of the Ālavāyana² gōtra with the three *pravara*s Vasishṭha, Maitrāvaruṇa and Kauṇḍinya, after having washed the pair of his lotus-like feet.

(*Here follow nine benedictive and imprecatory verses.*)

(V. 26) There lived here the wise and illustrious Kīrtidhara who was the moon which made the night-lotuses of the Vāstavya family bloom, and who owned the village named Jaḍēra. His learned son Vatsarāja wrote (*on these plates of*) copper.

Engraved by Chāndārka.³ (*In*) the year 1000 (?) (900) on Thursday, the —⁴ (*lunar*) day of the bright (*fortnight*) of Bhādrapada.

Seal

The King, the illustrious Pṛithvidēva.

No. 93; PLATE LXXVI

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (VIKRAMA) YEAR 1207.

THIS inscription is incised on a slab of polished black stone which is said to have been discovered within the fort of Ratanpur⁵ and is now deposited in the Central Museum, Nagpur. The inscription was referred to by Sir Alexander Cunningham's Assistant, Mr. Beglar in the *Archaeological Survey of India Reports*, Vol. VII (1873-74), p. 215. It has been edited before, first by Dr. Rajendralal Mitra in the *Journal of the Asiatic Society of Bengal*, Vol. XXXII, pp. 277-87, and again by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 45 ff. The record is edited here from the original stone.

"The inscription consists of 24 lines. The writing originally covered a space of about 2' 5½" broad by 1' 1" high; at present, a portion of the proper left side, all the way down, and the lower right corner of the stone are broken away, so that altogether about ninety *aksharas* are missing.⁶ The stone evidently was less injured when Dr. Rajendralal's rubbing was taken. The final *aksharas*, again, in ll. 10, 14, 17 and 19 of Dr. Kielhorn's transcript have been broken away since estampages were supplied to him. Except for one or two *aksharas*, here and there, which are slightly damaged, and a crack which cuts across ll. 14-24, the extant portion of the record is well-preserved. The size of the letters is about .4". The characters are Nāgarī. The medial *h* appears in some cases as a curve turned

¹ See above, page 482, note 2.

² *Loc. cit.*, n. 1.

³ *Loc. cit.*, n. 9.

⁴ The figure of the *titibi* has not been engraved.

⁵ The record may have been put up originally at Sāmbā where the temple of Śiva, mentioned in it, was erected. Later on, it seems to have been removed to the fort at Ratanpur where it was found by Cunningham's Assistant, Beglar. See his *A. S. I. R.*, Vol. VII, p. 215.

⁶ *Ep. Ind.*, Vol. I, p. 45.

downwards and added to the middle of the vertical stroke; see, e.g., -*vidyud-*, l. 18; medial diphthongs are expressed by *prishthamātrās* in many cases; *k* shows two forms, one in combination with the vowel *ri* and consonants and the other in other cases, see *keṭi* and *kāla-kramēṇ-*, l. 8; *ṇ* has developed a dot, see -*śaśāṇka-*, l. 6; the left limb of *dh* is seen developed in a few cases, but the earlier form is predominant; see *nidhi-*, l. 5, -*vudha-*, l. 11, etc. The sign of the *avagraha* occurs in ll. 5, 9, 11, 13, 16 and 21 and that of the *jihvāmūliya* in l. 17. The language is Sanskrit and except for the introductory obeisance and the date at the end, the record is metrically composed throughout. The verses are all numbered and total 30. They were composed by **Dēvagaṇa**, the son of Ratnasimha. The record was written by **Kumārāpāla**¹ and incised by **Sāmpula**. As regards orthography, we may notice that *v* is written for *b* everywhere and the dental *s* for the palatal *ś* in some places; see, e.g., -*pravōdhana-*, l. 2, *suṇḍā-*, l. 2, *Sach-īva*, l. 10; the dental *n* wrongly takes the place of *anusvāra* in -*karṇṇ-āvatansah*, l. 4 and of the palatal *ṇ* in *chancharikah*, l. 11, *kin=ch=*, l. 13, -*chakran=cha-*, l. 23; finally, *m* has not been changed to *anusvāra* in *dhavalam=vilōkya*, l. 12 and -*idam=vidagdho-*, l. 20, in violation of Pāṇini's rule (VIII, 3, 23).

The inscription refers itself to the reign of **Prithvidēva**, who, as we shall see below, was the second prince of that name in the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the erection of a temple of Śiva at the village **Sāmbā** by one **Dēvagaṇa**.

After the customary obeisance to Śiva, the inscription has two verses in praise of Śiva and Gaṇapati. It then states that in the race of the moon was born **Jājalladēva (I)**. His son, whose name is lost,² is described as the submarine fire to the ocean of the invincible army of the **Chēdi king**. He is also said to have destroyed, like Rāhu devouring the full moon, the brave warriors of the proud **Chōḍagaṇga**.³ This last-named prince is evidently the well-known Gaṇga king **Anantavarman** who was called **Chōḍagaṇga**, because he was the son of a Gaṇga king by a Chōla princess. The son of **Jājalladēva** whose victory over **Chōḍagaṇga** is spoken of here is, therefore, **Ratnadēva II**. This victory of **Ratnadēva II**, though not referred to in his own records, is mentioned with pride in several records of his successors.⁴ His defeat of **Chēdi** forces, however, is not alluded to elsewhere. The contemporary **Chēdi king** was probably **Gayākarṇa** who, we know, was ruling in K. 902.⁵ The present inscription next mentions **Prithvidēva (II)**, the son of **Ratnadēva II**, during whose reign it was set up.

After this introductory account of the Kalachuri dynasty, the record devotes as many as fifteen verses to the glorification of **Dēvagaṇa** who erected the afore-mentioned temple of Śiva, his ancestors, wives and children. His great-grandfather **Gōvinda** of the **Vāstavya** family had come down to **Tummāṇa** from the **Chēdi** country. He had two sons, **Māmē** and **Rāghava**. The former had, from his wife **Rambhā**, a son named **Ratnasimha** who was the father of **Dēvagaṇa**. We are next told that **Dēvagaṇa** had two wives **Prabhā** and **Jāmhō**, two sons **Jagatsimha** and **Rāyarasimha** and a daughter **Bhōpā**. Next are mentioned **Vālhū** and **Dēvadāsa**, whose relation to

¹ His name appears in v. 27 as *Kumārāpāla* due to the exigencies of the metre.

² The name *śrī-Ratnadēva* was clear when Rajendralal's rubbing were taken. See below, text, p. 486, n. 6.

³ Kielhorn understood this personal name in the sense of **Chōḍa** and **Gaṇga** champions (*Ep. Ind.*, Vol. I, pp. 46 and 49). Though he corrected himself later on, the mistake has been repeated by Hiralal in his *Inscriptions in C. P. and Berar* (second ed., p. 117).

⁴ See Nos. 97, 100 and 101.

⁵ See the Tēwar stone inscription of **Gayākarṇa**, No. 58, above.

Dēvagaṇa is, however, not clear. The temple of Śiva under the name of Bilvapāṇi, which Dēvagaṇa erected at Sāmbā, is described in verses 23-24. As stated before, it was Dēvagaṇa himself who composed this *prāśasti*.

The date of the inscription, which is expressed in decimal figures only, was read as Saṁvat 1207 by Mr. Beglar¹ and Dr. Rajendralal Mitra² and as Saṁvat 1247 by Dr. Kielhorn. As remarked by Dr. Kielhorn, the figures are scratched on the stone, rather than properly engraved. The date must, of course, be referred to the Vikrama Saṁvat. As this is the only Kalachuri inscription of the time from Chhattisgarh which is dated in this era, it seems probable that the figures were substituted in later times in the place of the original date in the Kalachuri era.³ Reading the present date as 1247, Kielhorn at first referred the inscription to the reign of Prithvidēva III whom he supposed to be the successor of Ratnadēva III, but later on he corrected himself.⁴ As we have seen, Prithvidēva of the present inscription was the son of Ratnadēva II who won a victory over Anantavarman-Chōḍagaṇga. This Ratnadēva is, therefore, identical with the homonymous prince mentioned in the Mallār inscription,⁵ who also is credited with the same achievement. The Mallār inscription gives the (Kalachuri) year 919 (1167-68 A.C.) as a date for Ratnadēva II's grandson and Prithvidēva II's son and successor, Jājalladēva II. The date of the present inscription, which was put up in the previous reign, cannot, therefore, in any case be carried beyond 1167-68 A.C. Consequently, Kielhorn's reading of the date, viz., (Vikrama) Saṁvat 1247 (1189-90 A.C.) is impossible. The first, second and fourth figures of the date are clearly 1, 2 and 7 respectively. As Prithvidēva II's date cannot be carried beyond K. 919 or V. 1225, it is clear that the third figure of the date which is indistinct must be either 0 or 1. It is certainly not the latter. We have, therefore, to take the date to be 1207 (1149-50 A.C.) as read by Beglar and Rajendralal. It remains to add that the Pēṇḍrābandh plates,⁶ dated K. 965, show that Ratnadēva III was followed not by Prithvidēva III, but by Pratāpamalla.

Sāmbā, where the temple of Śiva was erected, still remains unidentified.

TEXT⁷

- 1 सिद्धिः⁸ । ओं नमः शिवाय ॥ भोगीन्द्रो नयनश्रुतिः कथमसौ द्रष्टुं क्षमो नौ भवेदेषा चन्द्रकला-
[पि शैवदशमासाद्य नो⁹]-८७¹⁰ । --- ८८-८-८८८---८---८८ [ए*]-
2 वं शैलसुताप्रबो(बो)धनपरो रुद्रो रते पातु वः¹¹ ॥१॥ सत्सिन्दूरविशालपांशुपटलाभ्यक्तैककुम्भस्थल-
सु(शु)ण्डाताण्डवमण्डिताखिलनभोदिङ्गमण्डपा[डम्ब(म्ब)] [रः।*] --- ८८-८-८८८---
८-¹²

¹ See C. A. S. I. R., Vol. VII, p. 215.

² J. A. S. B., Vol. XXXII, pp. 277 ff.

³ As Kielhorn has observed, the first *akṣhara* of the word *saṁvat* which precedes the figures of the date appears to have been put in the place of the figure 9. The next two *akṣharas* also seem to be scratched in the place of two ciphers. If the original date was K. 900 it would correspond to V. 1207. The latter seems to have been substituted for it when the Kalachuri era ceased to be current in Chhattisgarh.

⁴ Ep. Ind., Vol. VIII, Appendix I, p. 17, n. 1.

⁵ No. 97, below.

⁶ No. 101, below.

⁷ From the original stone.

⁸ Expressed by a symbol.

⁹ The letters in this bracket are partially damaged, their lower portions only being still extant.

¹⁰ The missing *akṣharas* may be conjecturally restored as ज्ञास्यति.

¹¹ Metre of this and the next verse: *Śārdūlavikrīḍita*.

¹² The last *akṣhara* of this line was probably भू.

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (VIKRAMA) YEAR 1207

[illegible]

- निखिलं गोपाङ्गनावीक्षितः । कालिन्दीहृदकालनेमिदलनप्रारम्भवीतादरस्तीरे ताम्यति वारिराशि-
तनया —¹
- 13 त्तोपि जातभ्रमः² ॥१४॥ पीयूषद्रवसान्द्रवि(वि)न्दुवसतिर्यस्यास्य वाक्चन्द्रिका विद्वच्चक्रचकोरच-
ञ्चुपुटकैरापीयमानानिशम् । किन्वा(ञ्चा)य(यं) करपञ्जरोऽखिलमिलन्नानादिगन्तार्थिनां भूयो-
ऽभीष्टफलप्रदानचतुर[*] स्वाधी[न] —³
- 14 लपद्रुमः ॥१५॥ चन्द्रिकेव शिशिरांशुमालिनो मञ्जरीव सुरमेदिनीरुहः । कान्तिनिर्जितसुराङ्गना-
गणा तस्य साधुचरिता वधूः⁴ प्रभा ॥१६॥ जा[म्हो]नाम्नी द्वितीयास्य विलासवसतिः प्रिया ।
अमितप्रेमवा(वा)हुल्या ५ —⁵
- 15 यं प्राणमन्दिरम्⁶ ॥१७॥ लावण्याप्रतिमल्लतामदभरा मौलीदुना क्रोधतो दग्धस्यापि मनोभवस्य
भुवने विद्येव सञ्जीवनी । सत्सौभाग्यगुणैकगर्ववसतिः प्राणाधिका प्रेयसी यां निम्माय सरोजभूः
प्रमुदि —⁷
- 16 प्राप्तः परां निर्वृतिम्⁸ ॥१८॥ अबो(बो)धध्वान्तसन्तानकवि(रि)कुम्भविदारणः । जगत्सिंहोऽस्य
तनयः सि(सि)हवद्भुवि राजते⁹ ॥१९॥ तारकारिरसौ शैलसुतासूनुरयं पुनः । सुतो रायरसिंहो-
ऽस्य व(व)न्धुवर्गस्य तारकः ॥२०[॥*]
- 17 भोपास्य दुहिता साध्वी कलिकालविचेष्टितैः । अस्पृष्टा स्वर्द्धनीवेयं भुवनत्रयपावनी ॥२१॥
बालूश्रीदेवदासाख्यौ व(व)द्वसख्यौ परस्परम् । जगदुद्योतकौ¹⁰ भातः पु प¹¹वन्ताविवाम्ब(म्ब)रे ॥
२२॥ वातोद्भूति[वि]¹²—
- 18 लोलतूलतरलं नृणामिदं जीवितं लक्ष्मीं धोरघनान्तरालविलसद्विद्युद्विलासोपमाम् । मत्त्वैतद्दुरितौ-
घदारुदहनप्रोद्गमदावानले श्रद्धामुद्धतधर्मवु(बु)द्धिरकरोच्छ्रेयःपथे सा(शा)श्वते¹³ ॥२३॥ चक्रे
देव[ग*]¹⁴—
- 19 णो धाम वि(वि)त्वपाणिपिनाकिनः । सांवा(वा)ग्रामे तुषाराद्रिसि(शि)खराभोगभासुरम्¹⁵ ॥२४॥
नानाभूपालभुक्तक्षितिजघनघनाश्लेषतोषादिवादी दिग्वाभामाकामपीडातरलतनुगुरुश्लेषलिप्सं सम[न्ता]-
[त्*]
- 20 कामीवेदम्बिदग्धो¹⁶ विरचितपरमप्रेमहासं त्वरावत्स्वर्वाभाणां समक्षं गगनपरिसरश्चीमुखं¹⁷ चुम्ब-
(म्ब)तीव¹⁸ ॥२५॥ निःशेषागमशुद्धबो(बो)धविभवः काव्येषु यो भ[व्य]धीः सत्तर्काम्बु(म्बु)-
धिपारगो भृगु[सु][तो*]

¹ The missing *akshara* is evidently य, as conjectured by Kielhorn.

² Metre of this and the next verse: *Sārdūlavikrīḍita*.

³ The missing syllable is clearly क.

⁴ Metre: *Rathōddhatā*.

⁵ Restore द्विती— The first *akshara*, which is now completely lost, was partially visible in Kielhorn's estampages.

⁶ Metre: *Anuṣṭubh*.

⁷ The missing syllable is evidently तः.

⁸ Metre: *Sārdūlavikrīḍita*.

⁹ Metre of this and the next verses: *Anuṣṭubh*.

¹⁰ Read जगदुद्योतकौ.

¹¹ Read पुण्य—

¹² This *akshara* is damaged, only the medial *i* being still visible.

¹³ Metre: *Sārdūlavikrīḍita*.

¹⁴ This *akshara*, which was partly visible in Kielhorn's time, has been completely broken away.

¹⁵ Metre: *Anuṣṭubh*.

¹⁶ Read कामीवेदं विदग्धो.

¹⁷ Kielhorn read गगनपरिसर[ः] श्रीमुखं, but there is no trace of a *visarga* after र. Besides, it is unnecessary to supply it. See translation, p. 490, below.

¹⁸ Metre: *Sragdharā*.

- 21 [यो] दण्डनीतो मतः । च्छन्दोजलकृतिशब्द(ब्द)मन्मथकलाशास्त्राब्ज(ब्ज)चण्डद्युतिश्चक्रे देव-
गणः प्रशस्तिममलां श्रीरत्नसिंहात्मजः¹ ॥२६॥ यः काव्यकैरविकाशनशीतर[श्मि]रुहामवु(वु)-
द्विनिलयोऽ[व]²-
- 22 [नि*]पालसूनुः । विद्याविलासवसतिविवमलां प्रशस्तिं श्रीमानिमां कुमरपालवु(वु)धो लिलेख³ ॥२७॥
प्रशस्तिरियमुत्कीर्णा रुचिराक्षरपंक्तिभिः । धीमता सूत्रधारेण सांपुलेन मनोरमा⁴ ॥२८॥*
- 23 ५५ [देव]गणावेतो रूपकारशिरोमणी । चक्रतुर्घटनान्धाम्नो वि(वि)त्वपाणिपिनाकिनः ॥२९॥
चन्द्राक्षौ किरणावलीवलयितं यावद्विधत्ताञ्जगद्दिङ्मातङ्गघटोपवृ(वृ)ंहितधराचक्रन्च(ञ्च) कू-
- 24 - ७५⁵ । नक्षत्रप्रकरोरुहारलतिकाञ्जलङ्कारसारं नभस्त्वत्कीर्तिर्मदनारिमन्दिरमिषात्तावच्चिरं नन्दतु⁶
॥३०॥ सम्बत्⁷ [१२०७] [१*]

TRANSLATION

Success ! Ōm ! Adoration to Siva !

(Verse 1) May Rudra protect you !—(he), who at [the time of] sexual enjoyment is engrossed in persuading (thus) the daughter of the mountain (i.e., Gauri)—‘How can the lord of serpents who uses his eyes as ears be able to see us ? And [how can] this crescent moon also which is in the state of infancy [know of it] ?’ !

(V. 2) May the leader of the Gaṇas (i.e., Gaṇapati) grant you prosperity !—(he) the surface of whose unique frontal globes is smeared with large masses of the powder of excellent vermilion ; who, with the violent dance of his trunk, adorns the [extensive] pavilion of all the regions of the sky (and) who is engaged in the sport of uprooting multitudes of trees !

(V. 3) [Glorious] is the white-rayed god (i.e., the Moon) who covers the circles of the regions with the multitude of his rays flowing with streams of nectar ; who has the beauty of a large mirror for the army of the king Madana as he marches forth for the conquest of the three worlds ; who is the jewelled ear-ornament of heavenly damsels and whose loveliness completely removes haughtiness from the hearts, resembling mountain caves, of mature women.

(V. 4) In his race was (born) the king Jājalladēva (I), a unique jewel-ornament of the world, who conquered the regions of the three worlds by the pride of his round massive arms, (and) attained the position of the lord of the host of gods the favourite husband of his wife, the earth, surrounded with the girdle of the [seven] oceans.

(V. 5) From him there was born a son [the illustrious king Ratnadēva (II)] who was the fierce submarine fire to the matchless ocean of the arrayed hard-to-be-subdued hosts of the Chēdi king ; who was Rāhu in seizing and swallowing the large lunar orb of the mighty warriors of Chōḍagaṅga, haughty with self-conceit ; and the marvels of whose great valour had no end on the orb of the earth.

(V. 6) There was born on the earth his son, the illustrious king Pṛithvidēva (II), the source of increasing fame, white like the spreading lustre of the full moon ; the

¹ Metre: *Sārdūlavikrīḍita*.

² This *akṣhara* was clear in Rajendralal's stampage. He supplied नि at the beginning of the next line.

³ Metre: *Vasantatilakā*.

⁴ Metre of this and the next verse: *Anuṣṭubh*.

⁵ The missing *akṣharas* were probably -मौपरि.

⁶ Metre: *Sārdūlavikrīḍita*.

⁷ For the reading of this word and the figures of the following dates, see above, p. 485, n. 3.

rising sun of extremely fierce valour; [the ocean] of excellent royal [duty]; a wish-fulfilling jewel to hosts of panegyrists, come from (*various*) quarters.

(V. 7) In the reign¹ of this very prince, which follows the path of (*good*) policy, and causes joy to the people, which is unattended by contact with troubles—

(V. 8) In the course of time the learned Gōvinda [the moon of the Vāstavya race] came to the country of Tummāṇa from the Chēdi maṇḍala.

(V. 9) He had an elder son named Māmē, an ocean of the affection of the people, an ornament to a royal assembly and the sun to the day-lotuses which were learned men; who, an ornament of the earth, was, as it were, a pearl-necklace to adorn [his own spotless] family (*and*) was well-known on the earth as a unique bee in the matchless lotuses which were the feet of (Śiva) the destroyer of Tripura.

(V. 10) His younger brother was the illustrious Rāghava, an ocean of excellences; being cultured, he, an ornament of the expanse of the world, shone like the sun.

(V. 11) Radiant is the son of the illustrious Māmē, the illustrious Ratnasīṃha, the poet; the creeper of whose spreading, brilliant and continuous fame, shining like the *kunda* flowers and the moon and covering the (*whole*) world, has clung to the pavilion of the quarters; who routed hosts of haughty disputants (*and was*) the pleasure-resort of Fortune, and the home of integrity, righteous conduct, discrimination and religious merit.

(V. 12) He had a virtuous wife named Rambhā who was always honoured by relatives and who was (*to him*) as Sachi is to Indra, as (Gaurī) the daughter of the mountain is to Sambhu, (*and*) as (Lakshmi) the daughter of the milky ocean is to (Vishṇu) who wields a discus in his hand.

(V. 13) From these two there was born here a son (*named*) Dēvagaṇa, whose fame is proclaimed in the three worlds; who has crushed the excessive conceit of hosts of learned opponents; (*and*) who is a bee on the beautiful lotuses which are the feet of (Śiva) the lord of Chaṇḍī, and [an ocean of] learning.

(V. 14) Seeing this whole world on all sides filled (*and*) whitenend by his fame shining like a mass of the foam of the sea, even (Kṛishṇa), [the beloved] (of Lakshmi) the daughter of the ocean, watched by the wives of cow-herds, gets confused and stands distressed by the shore, losing his interest in the work of the destruction of Kālanēmi in the deep waters of the Kālindī.

(V. 15) His words are always eagerly listened to by multitudes of learned men, being the receptacle of abundant drops of the nectar-liquid-like moon-light which is drunk by the round beaks of Chakōra birds. Moreover, this cage-like hand of his, clever in conferring again and again their desired objects on all suppliants crowding together from various regions, has the wish-fulfilling tree under its control.

(V. 16) As the moon-light is to (*the moon*) that wears a garland of cool rays, as a cluster of blossoms is to the celestial tree, even so to him is his virtuous wife Prabhā, who by her beauty has surpassed a crowd of heavenly damsels.

(V. 17) His second beloved wife is Jāmbō, a home of gracefulness, who, owing to the intensity of unbounded fame, was a second abode of (*his*) life.

(V. 18) Full of pride owing to the matchlessness of her beauty, being, as it were, the science of reviving on earth the mind-born (*god of love*), though (*he was*) burnt by the moon-crested god (Śiva) in rage, (*and*) the home of the unique pride of the excellence of virtuous beauty, she was dearer (*to him*) than his life; after creating whom, the lotus-born (Brahmā), being pleased, felt exceedingly happy.

¹ This verse states the time when the temple mentioned in verse 24 was built.

(V. 19) His son **Jagatsimha** shines like a lion on earth,—(he) who dispels the expanding darkness of ignorance as a lion breaks open the frontal globes of elephants.

(V. 20) That son of the daughter of the mountain (*i.e.*, **Kārttikēya**) is an enemy of **Tāraka**;¹ but this son of his, **Rāyarasimha**,² is the saviour (*tāraka*) of the whole multitude of (*his*) kinsmen.

(V. 21) His virtuous daughter **Bhōpā**, untouched by the (*evil*) actions of the Kali age, is, like the celestial river, purifying the three worlds.

(V. 22) **Vālhū** and the illustrious **Dēvadāsa**, united in mutual friendship, are shining, illumining the world like the sun and the moon.

(V. 23) Realizing that this human life is unsteady like a tuft of grass which trembles when shaken by the wind, and that fortune is like the play of lightning flashing in the midst of dreadful clouds, he (*i.e.*, **Dēvagaṇa**), becoming exceedingly pious, put his faith in the eternal path of bliss which destroys the mass of sins, even as a mighty wild fire burns wood.

(V. 24) At the village **Sāmbā**, **Dēvagaṇa** constructed a temple of Śiva **Bilvapaṇi**, resplendent like the extensive peaks of the snow-mountain (*Himālaya*).

(V. 25) Being, as it were, pleased at first with the close embrace of the hips of the earth³ enjoyed by several kings, and being (*next*) desirous of clasping closely the bodies of women, *viṣ.*, the quarters all round,⁴ trembling with the pangs of love, this temple, putting on a smile of intense love, like a clever lover, kisses the face of Beauty of the surrounding regions of the sky⁵ in the presence of heavenly damsels.

(V. 26) **Dēvagaṇa**, the son of the illustrious **Ratnasimha**,—whose wealth of learning is rendered faultless by (*his knowledge of*) all traditional precepts; who has an excellent talent for poetry; who has reached the further shore of the ocean of good reasoning; who is regarded as the son of **Bhṛigu** (*i.e.*, **Sukra**) in politics; (*and*) who is the sun to the lotuses, namely, the sciences of metrics, rhetoric (*and*) grammar, of love and of the arts,—has composed this faultless eulogy.

(V. 27) The illustrious learned **Kumārapāla**,⁶ the son of [**Avani**]pāla, a home of the play of learning and the repository of a powerful intellect, who is the cool-rayed (*moon*) in making the night-lotus of poetry bloom, has written this faultless eulogy.

(V. 28) This pleasing eulogy has been engraved in beautiful rows of letters by the intelligent artisan **Sāmpula**.

(V. 29) and **Dēvagaṇa**, the crest-jewels of sculptors, have constructed (*this*) temple of Śiva (*named*) **Bilvapaṇi**.

(V. 30) As long as the moon and the sun encircle the world with the lines of (*their*) rays, as long as the orb of the earth supported by troops of the elephants of the quarters [rests on the tortoise], as long as the sky bears the excellent ornament of the long pearl-strings (*viṣ.*) the constellations of stars,—so long may thy fame prosper in the guise of (*this*) temple of (*Śiva*) the enemy of the god of love!

The year [1207].

¹ There is a play on the word *tāraka* which means (1) a demon of that name killed by **Kārttikēya** and (2) a saviour.

² Such names are generally found in Kannada records. This name would mean 'a lion to the kings.'

³ For, the foundation of the temple is laid deep in the earth.

⁴ Since the flags of the temple flutter on all sides.

⁵ For, it soars very high in the sky. For the idea in this verse, see verse 22 of No. 97, below. See also p. 318, n. 2.

⁶ See above, p. 484, n. 1.

No. 94; PLATE LXXVII

AMODA PLATES (SECOND SET) OF PRITHVIDEVA II: (KALACHURI) YEAR 905

THIS set of two copper-plates was found together with another (called the First Set) issued by the same king¹ and two others² at Amōdā, 40 miles south by east of Bilaspur, in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. This inscription, like that on the first set, has been edited with lithographs, but without a translation, by Rai Bahadur Hiralal in the *Indian Historical Quarterly*, Vol. I, pp. 405 ff. It is edited here from the original plates which are deposited in the Central Museum, Nagpur.

The plates are inscribed on one side only. They are much bigger in size than those of the First Set, measuring from 15.3" to 15.6" broad and 8.8" high. They are about .1" in thickness. Their ends are slightly raised for the protection of the writing. A small piece at the lower proper left corner of the first plate has been broken away and lost, which has resulted in the mutilation of one *akshara* at the end of line 18. Again, some *aksharas* in the lower proper right corner of the second plate have been slightly damaged by verdigris. Otherwise, the plates are in a state of good preservation. The damaged letters can be easily supplied from the First Set which has a large portion in common with the present record. The plates were held together by a ring passing through a hole, .5" in diameter, at the top of each. The ring has a circular seal, 2.8" in diameter, closely resembling that of the First Set in device and legend. The weight of the two plates is 255 *tolas* and that of the ring and the seal, 15 *tolas*.

The characters are Nāgarī. The letters are deeply incised and somewhat better formed than those of the First Set. Their average size is .4", except in the last seven lines on the first plate where it is reduced to .3". As shown below, the present charter was written only about five years after that of K. 900 and the writer of both was the same. Consequently, we see the same palaeographical and orthographical peculiarities here as in the latter charter. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the record is in verse throughout. It contains 28 verses, all of which are numbered. Of these, the first eleven, which give the genealogy of the donor, are copied *verbatim* from the earlier grant. The next four, which mention the donees, their *gōtra* and the village granted to them, are, of course, different. Then come twelve benedictive and imprecatory verses, of which four are found in the earlier record. The last verse, which gives particulars about the writer, is, again, identical in both the records.

The inscription is one of Prithvīdēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Prithvīdēva II, of the village Buḍubudū in the Madhya-maṇḍala to the three Brāhmaṇa brothers Silaṇa, Pīthana and Lakāṇa, the sons of Dēvaśarman who was himself the son of Mihirasvāmin of the Chandrātrēya *gōtra*, with the three *pravaras* Chandra, Attri and Spāvana.³ From the other Amōdā plates we have seen that Silaṇa was the eldest of the three brothers and was the sole recipient of the grant recorded in it. The present grant was made on the *akshaya-*

¹ No. 91, above.

² *Viz.*, the Amōdā plates of Prithvīdēva I, K. 831 (No. 76) and the Amōdā plates of Jājalladēva II, K. 91[9] (No. 99).

³ This is probably a mistake for *Pāvana* (fire). See above, p. 475, n. 1.

tritiyā tithi.¹ The record was written by Vatsarāja, the son of Kirtidhara, the owner of the village Jaḍēra. He was the writer of the First Set of the Amōdā plates also. The charter was engraved by Chāndārka.

The inscription is dated on Tuesday, the 6th day of the bright fortnight of Āśvina in the year 905 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. According to Kielhorn's final view, the Kalachuri era began on Āśvina śu. di. 1 (the 5th September) in 248 A.C. The date of the present grant should, therefore, fall in 1152 A.C. if the year 905 was current, and in 1153 A.C. if it was expired. But in 1152 A.C. the afore-mentioned *tithi* ended 7 h. 30 m. after mean sunrise on Saturday (the 6th September) and in 1153 A.C. it ended 7 h. after mean sunrise on Friday (the 25th September). In neither case was the *tithi* connected with a Tuesday. The date would, therefore, have to be taken as irregular. On the other hand, if we suppose that the Kalachuri year began in some month later than Āśvina (say in Kārttika), the details of the date work out regularly; for the 6th *tithi* of the bright fortnight of Āśvina in 1154 A.C., corresponding to the expired Kalachuri year 905, commenced 1 h. 15 m. after mean sunrise on Tuesday (the 14th September). It is true that on this day also the *tithi* was not current at sunrise, but since it practically filled the whole of that day and was probably current at the time of the gift, it may have been coupled with that week-day. Tuesday, the 14th September, 1154 A.C. is, therefore, the date of the present record. Like the date of the Jabalpur plates of Jayasīma² it clearly shows that the Kalachuri year must have commenced in some month later than Āśvina. The preceding *akṣaya-tritiyā* or *Vaiśākha-śukla-tritiyā*, on which the grant was made, fell on Saturday, the 17th April 1154 A.C.³ The plates were thus actually issued nearly five months after the grant was made.

Of the geographical names occurring in this inscription, Madhya-maṇḍala and Jaḍēra have already been identified.⁴ The donated village Buḍubudū was, like Avalā, probably situated in the vicinity of Amōdā, but it cannot be traced now. R.B. Hiralal identified it with Burbur in the former Lāphā Zamindari, 2 miles south-west of Pāli in the Bilaspur *tahsil*, but it is situated too far from Amōdā.

TEXT⁵

First Plate

- 1 सिद्धिः⁶ [१*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्ये(ज्यो)तिस्त-
- 2 स्मै सद्ब्रह्मणे⁷ नमः⁸ ॥१॥ यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा(षा) पुरुषः पुराणः । अथास्य पुत्रो

¹ Hiralal calls it *rājy-akṣaya-tritiyā*, but the first word is a misreading for *rājū* meaning 'by the king'. See below, p. 494, n. 3.

² Above, No. 63.

³ Hiralal's statement that it fell on Saturday, the 17th March 1154 A. C. (*I. H. Q.*, Vol. I, p. 407) is obviously a mistake.

⁴ See above, pp. 425 and 475.

⁵ From the original plates.

⁶ Expressed by a symbol.

⁷ Read सद्ब्रह्मणे.

⁸ Metre: *Anuṣṭubh*.

- 3 मनुरादिराजस्तदन्वय(ये)ऽभूद्भुवि कार्तवीर्यः(र्यः)¹ ॥२॥ तद्वंशप्रभवा [न]रेन्द्रपतयः स्याताः क्षितौ
हैह—
4 या[स्ते]पा(पा)मन्वयभूषणं रिपुमनोविन्य[स्त]तापानलः । धर्म्मध्यानधनानुसंचितयशाः सस्वत्स—
तां² सौख्य—
5 कृत्प्रेयान(न्) सर्व्वगुणान्वितः समभवत्क्षीमानसौ³ कोक्कलः⁴ ॥३॥ अष्टादसा(शा)रिकरिकुंभवि—
6 भंगसिंहाः पुत्रा बभूवुरतिसौ(शौ)र्यपराश्च तस्य । त[त्रा]ग्रजो नृपवरत्निपुरीश⁵ आसीत्पा—
7 स्वै(स्वै) च मंडलपतीन् स चकार वं(वं)धून्⁶ ॥४॥ तेषा(पा)मनूजस्य कलिगराजः प्व(प्र)तापवद्वि—
क्षपितारि—
8 राजः । जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननांभोरुहपार्व्वणं(णै)दुः⁷ ॥५॥ तस्मादपि प्रततनिर्मल—
9 कीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः । यस्य प्रतापतरणावुदिते रजन्यां जातानि
10 पंकजवनानि विकासभांजि⁸ ॥६॥ तेनाथ चंद्रवदनोऽजनि रत्नराजो विश्रो(श्वो)पकारक—
11 रुणा[ज्जि]⁹तपुण्यभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीतं यशसि(स्त्रि)भुवने विनिहत्य
स(श)[त्रु]न्
12 ॥७॥ नोनल्लाख्या थि(प्रि)या तस्य शूरस्येव हि शूरता । तयोः सुतो नृपश्रेष्ठ(ष्ठः) पृथ्वीदेवो
बभूव ह¹⁰ ॥८॥
13 पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवां[छि]ताथ(थं)फलदः कल्पदु(दु)मः श्री—
14 फलः । सर्व्वेषामुचितोऽर्चने मु(सु)मनसां तीक्ष्णद्विषत्कंटकः पस्य(श्य)त्कान्ततरांगनांगमदनो जा—
जल्लदेवो नृ—
15 पः¹¹ ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाह(ह)तसम[स्त]नराधिपश्रीः । सर्व्वक्षि—
तीश्वरसि(शि)रोवि—
16 हिती(तां)हि(हिं)सि(से)वः सेवालू(भू)तां निधिरसौ भुवि रत्नदेवः¹² ॥१०॥ पृथ्वीदेवस्ततो
जातः पोतः कंठीरवादिव । [सि]ह—
17 संहननो योऽरिकरिपू(यू)थमपोथयत(त्)¹³ ॥११॥ चदात्रयस्य¹⁴ गोते(त्रे)भूच्चन्द्रात्रिस्वावनै—
स्त्रिभिः¹⁵ । प्रवरैः प्रव—
18 रो विप्रो मिहिरस्वामिसज्जया¹⁶ ॥१२॥ व(त)स्याभू[द्दे]वप(श)र्म्मति तनयो नयवित(त्त)मः ।
पुत्रौ तस्यापि वि[ख्या]¹⁷—

¹ Metre: *Upajāti*.

² Read शस्वत्सतां.

³ Read समभवच्छीमानसौ.

⁴ Metre: *Sārdūlavikrīḍita*.

⁵ Hiralal read -स्त्रिपुरीश, but the first member of the conjunct is clearly *t*, not *s*.

⁶ Metre: *Vasantatilakā*.

⁷ Metre: *Upajāti*.

⁸ Metre of this and the next verse: *Vasantatilakā*.

⁹ The subscript *j* is not completely incised.

¹⁰ Metre: *Anuṣṭubh*.

¹¹ Metre: *Sārdūlavikrīḍita*.

¹² Metre: *Vasantatilakā*.

¹³ Metre of verses 11—27: *Anuṣṭubh*.

¹⁴ Read चंद्रात्रेयस्य.

¹⁵ Read -भूत्रिभिश्चन्द्रात्रिपावनैः to suit the metre. स्वावन is clearly a mistake for पावन. See above, p. 475, n. 1.

¹⁶ Read -संज्ञया.

¹⁷ Only the left member of *kb* is partly visible as the corner of the plate is broken here.

Second Plate

- 19 तावुभौ भी(सी)लणपीथनौ ॥१३॥ लघीयाल्ल[क]¹णो नाम यथा रामस्य ल[क्ष्म]णः । धर्म्मा-
त्माना(नो) म-
- 20 हात्मानः सर्व्वे देवदि(द्वि)जपि(प्रि)या[*] ॥१४॥ तेभ्यो बुडुबुडू² नाम ग्रामोयं मध्यमंडले ।
राज्ञाक्षय³-
- 21 तृतीयायां ताम्रशासनसात्कृतः ॥१५॥ संखे⁴ भद्रासनं छत्रं⁵ गजा[श्व]वरवाहनम् । भूमि-
- 22 दानस्य चिह्नानि फलं स्वर्गः पुरन्दर ॥१६॥ व(व)हुभि(र्व्व)सुधा भुक्ता राजभिः सगरा-
दिभिः । यस्य
- 23 यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥१७॥ भूमि यः प्रतिगृह्णा(ह्ना)ति य[स्तु] भूमिं प्रयच्छति ।
उ[भौ]
- 24 तौ पुण्यकर्म्मणौ नियतौ स्वर्गगामिनौ ॥१८॥ पू[र्व्व]दत्तां द्विजातिभ्यो यत्नाह(द्र)क्ष पुरंदर । महीं
- 25 महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनम् ॥१९॥ स्वदत्तां परदत्तां वा यो हरेत् वसुंधराम(म्) ।
स विष्ठा-
- 26 यां कृमिर्भूत्वा पि[तृ]भिः सह मज्जति ॥२०॥ तडागानां सह[स्रे]ण वायपेयसतन⁶ च । गवां को-
- 27 टिप्रदान(ने)न भूमिहर्त्ता न [सु]ध्यति⁷ ॥२१॥ प[ष्टि] (ष्टि) व्वं(व)पंसहस्राणि स्वर्गं वसति
भूमिदः । आच्छे-
- 28 ता चानुमन्ता च तान्येव नरके वसेत् ॥२२॥ इष्टं(ष्टं) दत्तं हुतं चैव यत्किंचिद्धर्मसंचितम्(म्) ।
[अ]द्धां[र्द्धां]-
- 29 गुलेन सीमाया हरणेन प्रणस्य(श्य)ति ॥२३॥ यथाप्सु पतितं स(श)क तैलवि(वि)दुर्विसर्प-
ति । एवं
- 30 भूमि[कृ]तं दानं सस्ये सस्ये [प्र]रोहति ॥२४॥ हन्ति जातानुयातांश्च⁸ भूम्यर्थे योजनृतं वदेत् । स व(व)-
- 31 द्धो वारुणः पासै(शै)सि(स्ति)र्यग्योन्यां तु जायते ॥२५॥ द्विजाश्च नावमन्तव्यास्त्रै(स्त्रै)लोक्य-
मि(स्थि)तिहेतवः । देव-
- 32 वत्पूजनीयाश्च दानमानार्चनानादिभिः ॥२६॥ सर्व्वेषा(पा)मेव दानानामेकजन्मानुकं(गं) फलम् ।
हाट -
- 33 कक्षितिगौरीणां सप्तजन्मानुकं(गं) फलम् ॥२७॥ वास्तव्यवंस(श)कुमुदप्रविका[स]चंद्रः श्रीमानभू-
- 34 दिह [हि] कीर्त्तिधरो मनीषी । ग्रामो जडेर इति यस्य सुतोऽस्य विद्वान् श्रीवत्सराज इ-
- 35 ति ताम्र⁹मि[दं लि]लेख¹⁰ ॥२८॥ चांदाकनो(णो)त्कीर्णमिद[म] (म्) ॥ मं(सं)वत(त्) १०५
आ[स्वि](श्विन) सुदि ६ भौमे ॥

Seal

1 राजश्रीमत्पृ-

2 ध्वीदेवः [i*]

¹ This *akshara* is not completely incised. Read -स्लेकणो. The name is given as *Lathapū* in the first set of the Amōdā plates.

² Perhaps बुडुबुडू is intended here.

³ Hiralal reads राज्या-, but he does not seem to have noticed the curve representing the subscript *ā* below *j*.

⁴ Read शंखो.

⁵ Read छत्रं.

⁶ Read वाजपेयसतेन.

⁷ Read शुध्यति.

⁸ Read जातानजातांश्च.

⁹ Read ताम्र-.

¹⁰ Metre: *Vasantatilakā*.

AMODA PLATES (SECOND SET) OF PRITHVIDEVA II: (KALACHŪRI) YEAR 905

Seal



(From a photograph).

२ ४ ६ ८ १० १२ १४ १६ १८

22.

२० २२ २४ २६ २८ ३० ३२ ३४
 २० २२ २४ २६ २८ ३० ३२ ३४
 २० २२ २४ २६ २८ ३० ३२ ३४

TRANSLATION

Success! Ōm! Adoration to Brahman!

[For a translation of verses 1-10, see above, pp. 428-29.]

(Verse 11) From him was born **Prithvidēva** (II) as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.

(V. 12) In the *gōtra* of Chandrātrēya, with the three *pravaras* Chandra, Atri and Spāvana¹, there was an excellent Brāhmaṇa bearing the name Mihirasvāmin.

(V. 13) He had a son named Dēvaśarman, most proficient in policy. He too had two well-known sons **Silāṇa** and **Pīthana**.

(V. 14) (*Their*) younger (*brother*) was **Lakaṇa** as Lakshmaṇa was of Rāma. All of them were religious-minded and high-souled, and were fond of gods and Brāhmaṇas.

(V. 15) To them this village **Buḍubuḍū** in the **Madhya-maṇḍala** recorded in (*this*) copper-charter (*was granted*) by the king on the *akshaya-tritīyā*.

(*Here follow twelve benedictive and imprecatory verses.*)

(V. 28) There lived here the wise and illustrious **Kīrtidhara**, the moon which made the night-lotuses of the **Vāstavya** family bloom, (*and*) who owned the village named **Jadēra**. His learned son, known as the illustrious **Vatsarāja**, wrote (*on these plates of*) copper.

(Line 36) Engraved by **Chāndārka**. (*In*) the year 905, on Tuesday, the sixth (*lunar*) day of the bright (*fortnight*) of **Āśvina**.

Seal

The King, the illustrious **Prithvidēva**.

No. 95; (No PLATE)

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: KALACHURI YEAR 910

THIS inscription was first brought to notice by Sir A. Cunningham who gave a transcript of its date accompanied by a photozincograph of the corresponding portion of the record in his *Archæological Survey of India Reports*, Vol. XVII (1881-82), p. 76 and pl. xx. The record was subsequently noticed very briefly by Rai Bahadur Hiralal with the remark that 'it is fragmentary and is almost wholly effaced'.² It is edited here for the first time from the original stone which is now deposited in the Central Museum, Nagpur.³

The inscription is incised on a slab of black stone which is said to have been found at Ratanpur in the Bilaspur District of Madhya Pradesh. It is fragmentary. The extant portion, which covers a space 2' 1" broad and 1' 6½" high, contains twenty-eight lines. About three lines containing two verses and a portion of the third have been broken away from the top, but nothing has been lost from the sides and the bottom of the stone. The inscription has, however, been almost completely obliterated on the middle of the surface of the stone, only about half a dozen *aksharas* on either side being still legible in lines 3-23. The preserved portion shows that the present record had many verses in common with three other inscriptions,⁴ but as these latter also are fragmentary, they do not afford much help in the restoration of the lost *aksharas*.

¹ Rather, *Pāvana* (fire). See above, p. 477, n. 8.

² I. C. P. B. (first ed.), p. 121; (second ed.), p. 134.

³ Its estampages are not sufficiently good for plating.

⁴ *Vij.*, Nos. 84, 85 and 87, above.

The characters are Nāgarī, and the language Sanskrit. The record originally contained thirty verses, all of which except the last two were numbered, and some portion in prose in lines 24-27. The orthography does not present anything calling for special notice.

The inscription refers itself to the reign of the king **Prithvidēva (II)** of the **Kalachuri Dynasty of Ratanpur**. The object of it seems to be to record in one place all the religious and charitable works which **Vallabharāja**, a feudatory chieftain of the Kalachuri kings **Ratnadēva II** and **Prithvidēva II**, did from time to time. It is dated in the year 910 (expressed in decimal figures only) which is expressly referred to the **Kalachuri era**. The date corresponds, for the *expired* year 910, to 1158-59 A.C. It does not admit of verification in the absence of the necessary details.

The first two verses, which, to judge from the **Akaltarā** inscription of the same chieftain,¹ were probably in praise of **Śiva** and the moon are completely lost. The third verse describes the **Kalachuri family**. The next five verses, of which four are common to the **Akaltarā** inscription, eulogize **Ratnarāja (I)**, **Prithvidēva (I)**, **Jājalladēva (I)**, **Lāchchhalladēvī**, the queen of **Jājalladēva (I)**, and **Ratnadēva (II)**. Verse 9 seems to have described **Prithvidēva II**,² but it is almost completely effaced. It was followed by a description of **Vallabharāja's** ancestors as in the **Akaltarā** inscription, but only the name of **Harigaṇa** the father of **Vallabharāja** can be read in the preserved portion. The eulogy of **Vallabharāja** seems to have commenced in verse 13 and to have contained *inter alia* a description of the town he founded and the tank he excavated. The name of **Dēvapāṇi**, who composed the *prastāvi*, occurs in line 23. Then comes an enumeration, in prose, of the religious and charitable works of **Vallabharāja**. He made a lake to the east of **Ratnapura**, using the range of hills near the village **Khāḍā** as a dam. He dug another small tank, raised a grove of three hundred mango trees at the foot of the hill near the village **Saḍaviḍa**, and excavated a large lake **Ratnēsvara-sāgara**, named evidently after his earlier suzerain **Ratnadēva II**. On the outskirts of **Vikarṇapura** he made a tank, raised a garden containing many temples and monasteries, erected a temple of **Rēvanta** and dug a very deep well near a hill called **Dēvapārvata**. Another tank was excavated in a village, the name of which appears to be **Rāṭhēvaisamā**. To the east of the town called **Bhaudā**, on the way to **Hasivadha**, he excavated a tank, full of water-lilies. Finally, we are told that the work was done at the instance of **Vallabharāja's** pious wife **Svētalladēvī**.³

As for the geographical names occurring in the present inscription, **Ratnapura** has already been identified with **Ratanpur**. The village **Khāḍā**, near which a lake was formed, taking advantage of the position of the neighbouring hills, is probably identical with **Karrā**, about a mile and a half to the east of **Ratanpur**, near which there is still the extensive **Khārung Tank**. **Vikarṇapura** was probably the old name of **Kōṭgaḍh**, 1½ miles north of **Akaltarā**. **Hasivadha** may be **Hasod** in the **Jānjgir tahsil**, about 22 miles east of **Sheōrinārāyaṇ**. The hills **Bijjala** and **Dēvapārvata** cannot be definitely located. The former may, however, be connected with **Baijalpur**, a village in the **Jānjgir tahsil**. The remaining places I am unable to identify.

¹ No. 84, above.

² It occurs near the end of the **Raipur Museum** stone inscription (No. 85, l. 22, above)

³ The first *akṣara* is slightly damaged. Her name may have been *Svitalladēvī*.

TEXT¹

- 1 [तन्मध्ये*]² गुण[भूषणः] कलचुरि[र्घा]मान्व[यो] भूतवान् । तत्प्रोद्गमयशस्सुधाघवलित-
त्रैलो[क्ष्य]देवालय जाता यत्र सहस्रनेत्रमहि[माधारा धरित्रीभुजः]³ ॥३॥ तस्मादेतत्कलचुरि-
कुलक्षीरवे रत्नराजो राज*]⁴—⁵
- 2 न्यानां सुचरितगृहं सत्यधर्मावतारः । जातः प्रातःस्मरणपदवी[राजमार्गो मनीषी] मांघातेव प्रथित-
महिमा [माननीयो नृपाणाम्]⁶ ॥४॥ [जातस्तस्मात्कलिकमलिनीकुंज*]⁷रः ख्यातकीर्ति[ः]
सत्यत्यागप्र—
- 3 [थित*]महिमा नीतिमानकर्त्तृजाः । [साक्षाद्धर्मः सुचरितलता][लम्ब(म्ब)नप्रौढशास्त्री
पृथ्वी*]⁸[देवः पृथु]रिव जगन्मान[नीयो नरेन्द्रः] ॥५॥ तस्मादजायतभुजापरिघप्रचण्ड-
शौर्यानिप्रशमि*]⁹तारिमहावनश्रीः । जाज—
- 4 ललदेवनृपतिः शरदि[न्दुकुन्दनीहारहार][कुमुदोज्ज्वलगौरकीर्तिः]¹⁰ ॥६॥ एतत्पाणिगृहीता ल*]¹¹क्ष्मी-
वदिह [पुरुषोत्तमस्यासीत् । या वसुधासापत्यं चक्रे लाञ्छल्लदेवीति ॥७॥*]¹² [जातः] संगर-
शी(सी)मसं—
- 5 चरदरिक्षोणीन्द्रवृन्दारक ———— ८८—८—८८८—८—८—८— । [मित्रस्थानसमुद्रशीतकिरणः
सौजन्यविश्रामभूभूँपालव्रजमौलिलालितपदः श्री¹³]रत्नदेवस्ततः¹⁴ ॥८॥
- 6 इदानीमस्यायं प्रथितपृथुकीर्तिः प्रियसुतः कृतार्थं नानार्थैः सपदि¹⁵* ८८—८८८—८—
————— ८८८८८८—८८८८—, ८— ————— ८८८८८८—[उ]दयते¹⁶ ॥९॥ तस्य पू-
7 [र्व]जराजानामभू[न्नीतिविदां कुले ।]*¹⁷ ८८८८८८—८, ८८८८८८—८८¹⁸ ॥१०॥ ——— ८८
—८—८८८८—८—८—, ——— ८८—८—८८८८—८— [करः । जा]नक्याः सदनं मु-
8 दो मदहरः स्वस्वामिविद्वेषिणां¹⁹*] ——— ८८—८—८८८८—८—८—८—²⁰ ॥११॥ ८८८८
८८—८—८—८—, ८८८८८८८—८—८—८— [।*] [हरिहरपदसेवापदि*]²¹—
नीराजहंसो ह—
- 9 रिगण इति नाम्ना तस्य [सूनुर्बभूव²² ॥१२॥*]—८—८८८८—८८—८—, —८—८८८८
—८८—८—८— । [सर्व्वार्थसंपदि सतीव गृहेषु भर्त्तुर्लक्ष्मीरिवास्य वनिता*]²³ [विनता व*]²⁴—
भूव²⁵ ॥१३॥ तस्या—

¹ From the original stone and inked estampages.

² See ll. 2—3 of the Akaltarā stone inscriptions of (No. 84, above).

³ Metre: *Śārdūlavikrīḍita*.

⁴ Metre of this and the next verse: *Mandākrāntā*.

⁵ See the Akaltarā stone inscription, l. 4.

⁶ *Ibid.*, l. 5.

⁷ Metre: *Vasantatilakā*.

⁸ See the Akaltarā stone inscription, ll. 5-6. Metre: *Āryā*.

⁹ See l. 3 of the Kugdā inscription (No. 87, above).

¹⁰ Metre: *Śārdūlavikrīḍita*.

¹¹ See l. 22 of the Raipur Museum stone inscription (No. 85, above).

¹² Metre: *Śikharīṇī*.

¹³ See l. 4. of the Raipur Museum inscription.

¹⁴ Metre: *Anuṣṭubh*.

¹⁵ See l. 5 of the Raipur Museum inscription.

¹⁶ Metre: *Śārdūlavikrīḍita*.

¹⁷ See l. 5 of the Kugdā inscription.

¹⁸ Metre: *Mālinī*.

¹⁹ See l. 6 of the Kugdā inscription.

²⁰ See l. 7 of the Raipur Museum inscription.

²¹ Metre of this and the following verse: *Vasantatilakā*.

- 10 मरातिकुलकैरवका[ननश्रीलुष्टाक*]¹— ०००—००—०—। —०—०००—००—०—, —०—००० [वल्लभराजनामा*²] ॥१४॥ [तुरङ्गाणां वाहे व(व)हुविधविधिक्षा*³]परिचये
- 11 चिकित्सायामुच्चैर्गुण[गणपरिज्ञानविषये । अदृष्ट्वा दृष्टान्तं सुसदृशमनाकर्ष्यं च कलौ कविब्रातो यस्य स्तुतिविषयतामौनमभजत्⁴ ॥१५॥ यः कृत्वा करिव(व)न्धकौतुक*]रसश्रद्धालुर्व्वीत—
- 12 ले निर्मार्तंगमल्ल[ण्डविन्ध्यविपिनं पत्या पतिं दन्तिनाम् । गौडेन्द्रं मधवत्सदृशमपूयकृव्वन्नपि प्रत्यहं वीरो वैरिपुरं व्यधत्त करिणां व(व)न्धाय विन्ध्यस्थलीम्⁵ ॥१६॥*] [पत्यौ पश्यति*]⁶ [पृष्ठतोपि पुरतः]
- 13 प्रत्यर्थिपृथ्वीपतौ स[वःकृत्तमदेभकुम्भविगलन्मुक्ताफलैः*⁷]— ०—। —०—००—०—०००— —०—०—, —[भूषयति स्म सङ्गरमहारङ्गस्य मध्ये सुधीः⁸ ॥१७॥*] स्यातः काव्यमुखे—
- 14 न दुर्दमव(व)लिध्वंसाय [दूरं गतो लोकेऽश्वेन सुनन्दितः सुमनसा*⁹] —०—०—०—। —०—००—०—०००— —०—०—, [लक्ष्म्यो यस्य लसन्ति*¹⁰] विक्रमप[दं] प्राप्येव दोर्व्वि—
- 15 क्रमः ॥१८॥ स्नातेव क्षीरसिन्धौ [स्फटिकगिरिसि(शि)लानिर्मितेव प्रकामं शुद्धश्री*¹¹]— ०—०००००० —०—०—०—। —०—०—००००० [पुनः] प्रेक्षणीयेव स(श)-द्वत्स्वच्छन्दे—
- 16 न भ्रमन्त्यां दिशि दिशि[जगती राजते यस्य कीर्त्तौ¹² ॥१९॥ [जलादीन्याहर्तुं कलयति*]¹³ ०—०००—, ०—०—०—०००००—००—०—। ०—०—०—०००००—कल्पविटपी जग—
- 17 त्यस्मिन्त्यस्मिन्वितर[ति वसून्वयितवते¹⁴ ॥२०॥*] —०—००—०—०००— —०—०—, —०—००—०—०००— —०—०—। —०—०० जीर्णशीर्णमवगत्य—
- 18 कान्तवु(वु)ध्या(द्वधा) पुनः प्रा[यो] —००—०—०००— —०—०—¹⁵ ॥२१॥ ००० ०—०—०, ००००० ०—००० । ००००००—०, ०००००० ०—००¹⁶ ॥२२॥ —सा दिवि हट्ट(हाट)केशव—
- 19 रपुरी [ह्याता हि लोके] [पुनर्मर्त्यं वल्लभराजनिर्मितमिदं*¹⁷]—०—०—०—। —०—००— ०—००००— —०—०—, —०—००—०—०००— —०—०—¹⁸ ॥२३॥ कृत्वा मा—

¹ See l. 7 of the Raipur Museum inscription.

² See line 7 of the Kugdā inscription.

³ See l. 11 of the Akaltarā inscription of Ratnadēva II (No. 84, above), where this verse is almost completely preserved.

⁴ Metre: *Śikharīṇī*.

⁵ For this verse, see l. 12 of the Akaltarā inscription. Metre of this and the next two verses: *Śārdūlavikrīḍita*.

⁶ See l. 9 of the Kugdā inscription.

⁷ See l. 10 of the Raipur Museum inscription.

⁸ See l. 10 of the Kugdā inscription.

⁹ See *ibid.*, l. 11.

¹⁰ See l. 11 of the Kugdā inscription.

¹¹ See l. 12 of the Raipur Museum inscription.

¹² Metre: *Sragdharā*.

¹³ See l. 13 of the Raipur Museum inscription.

¹⁴ Metre: *Śikharīṇī*.

¹⁵ Metre: *Śārdūlavikrīḍita*.

¹⁶ Metre: *Anuṣṭubh*. This verse may be identical with कृष्णं यशोदेव *etc.*, v. 16 of the Raipur Museum inscription.

¹⁷ See l. 16 of the Raipur Museum inscription.

¹⁸ Metre: *Śārdūlavikrīḍita*.

- 20 नससलिल[कीडा]मुत्थाय तीरविश्रान्तः । ऐरावत इव *]¹ ॥२४॥*]
दधदखिलक्षणभङ्गं हतसामान्यं प्रमाणरमणीयम् । सौगतमत*]²मिव लोके वल्लभसाग-
- 21 रसरो भाति³ ॥२५॥ ---००-०-०००---०---०, ---००-०-०००
---०---०-|---००-०-०००---० रत्नश्रियः शृंगारप्रियसद्य
22 -० दयितामा -०---०-⁵॥२६॥*]---०---००००००---०---०---, ---
[मालाभिरामं त्रिनयनशिरसि त्र्यध्वगा यावदास्ते ।*]⁶ त्रैलोक्ये त्र्यम्ब(म्ब)कस्य त्रिपुरजयय-
23 शो गीयते यावदेव ---०---००००००---०---०---⁷॥२७॥*]---०-
०००-००-०---, ---०-०००-०० [केतनानाम् । श्री*]⁸देवपाणिरमिताममृतांबु(बु)-
धा-
- 24 रासाराभिराम[जननीमकरोत्प्रशस्तिम्⁹॥२८॥*] वल्लभराजेन सर्व-
धर्मविधिजेन येषु स्थानेषु कीर्तनानि कृतानि [तान्यत्र] प्रका[श्यन्ते] यथा । रत्नपुरात्पूर्वं
खाडाग्रामसमीपपर्वतं
25 वं(वं)घटित्वा सरोवरं निर्मितं माम्रशतमा[रामो*]द्यानं पूर्वोत्तरं सडविडग्राम-
पर्वततले [परमसदयेन ?] सर्वजनमनोहराम्ब(म्ब)शतत्रयोपेता तडा[गि]का कृता तथा
रत्नेश्वरसाग-
- 26 . . . का देवकुलमंडपसमेतं विकर्णपुरवा(वा)हात्यां विपुलजलपूर्णं श(स)रोवरं सप्राकारानेक-
प्रासादमण्डोपेतमारामोद्यानं च तथा रेवन्तमूर्ति देवकुलं तथा देवपर्वततले सुगम्भीरा वापिका
कारिता [।*] राठेवैसमाग्रामे तडा-
- 27 तटे भौडापत्तनात्पूर्वं हसिधमाम्गं विज्जलनामपर्वततटे [सर]सी¹⁰ वारिजं दृष्ट्वा
सर्वसत्वो(त्वो)पकारिका [।*] निर्मिता सर्वधर्माणां सर्वस्वमिव भूतले ॥२९॥*] श्री -¹¹
वल्लभराजस्य पत्नी धर्मयुता सती ना-
- 28 म्ना [श्वे]तल्लदेवीति क[र्त्यासी]का(त्का)मतस्य¹² वै ॥¹³३०॥*] ❧ ॥ कलचुरिसंवत्सरे ९१०
राजश्रीमत्पृथ्वीदेवविजयराज्ये ॥ मङ्गलमस्तु जगतः ॥ ॥

TRANSLATION

(The first two verses are completely lost.)

(Verse 3) Among them was a lineage named Kalachuri adorned with excellences, in which were born [kings] possessed of the greatness of Indra, who, with the plaster of their immense fame, whitened the temples of the three worlds.

(V. 4) [From the milk-ocean of that Kalachuri family was born Ratnarāja(I)] the home of the good actions of royal personages, an incarnation of the law of truth, [a royal road] among the paths of morning remembrance,¹⁴ a wise man of well-known great-

¹ See l. 17 of the Raipur Museum inscription.

² Metre: *Āryā*.

³ This verse is completely preserved in the Akaltarā inscription.

⁴ Metre: *Āryā*.

⁵ Metre: *Sārdūlavikrīḍita*.

⁶ See l. 24 of the Raipur Museum inscription.

⁷ Metre: *Sragdhāra*.

⁸ See l. 25 of the Raipur Museum inscription.

⁹ Metre: *Vasantatilakā*.

¹⁰ Here begins a verse. Metre: *Anuṣṭubh*.

¹¹ Read श्रीमद्वल्लभराजस्य.

¹² Perhaps कामतदच was intended.

¹³ Metre: *Anuṣṭubh*.

¹⁴ See above, p. 434, n. 1.

ness, like Māndhātā, (*and*) [an object of veneration to princes].

(V. 5) [From him was born the king] **Prithvidēva (I)**, [who was to the Kali age what an elephant is to a lotus-plant], who was possessed of well-known fame and of renowned greatness through veracity and liberality (*and*) who was virtuous in conduct and resembled the sun in lustre, [being (*himself*) piety incarnate and a grown-up tree supporting the creepers of good deeds, and like Prithu] an object of veneration to the world.

(V. 6) From him was born the king **Jājalladēva (I)**, [who, by the mighty valour of his bolt-like arms, destroyed] the fortune of his enemies, even as fire destroys a large forest, (*and*) who was possessed of glory, brilliant and white like the autumnal moon, a *kunda* (*flower*), snow, a pearl-necklace, (*and*) a night-lotus.

(V. 7) [He had (*a wife*) named **Lāchchhalladēvi** whose hand he grasped (*in marriage*)] as Purushōttama (Vishṇu) had Lakshmi. [She became a co-wife of the Earth.]

(V. 8) There was born from him the illustrious **Ratnadēva (II)** . . . a multitude of hostile kings moving on the border of the battle-field; . . . [who was the moon to the ocean of friendly persons; who was the resting place of courteous conduct, and whose feet were caressed by the heads of a crowd of princes.]

(V. 9) Now there rises this beloved son¹ of him, whose extensive fame is well-known, . . . immediately . . . him who is happy with various things.

(V. 10) In the family of the kings, his ancestors, [who were versed in politics]² . . .

(V. 11) . . . the home of joy of Jānakī, the humbler of the pride of those who hated his lord . . .

(V. 12) . . . His son was **Harigaṇa** by name, a swan to the lotus-plant which was the service of the feet of Hari and Hara . . .

(V. 13) . . . He had a modest wife, who was like the goddess of fortune (*and*) like Sati in her husband's home in the midst of prosperity in all matters.

(For a translation of verses 14-20, see that of vv. 9-15, p. 449.)

(V. 21) Having realized on reflection that [the world] is decayed and rotten . . . (*he*) . . .

(V. 22) (*This verse is completely lost.*)

(V. 23) [Beautiful] is that well-known city of the lord of gold (*i.e.*, of Kubēra) in heaven. Having, however, seen this city established by Vallabharāja . . .

(V. 24) Like Airāvata which is resting on the bank, having sported in the water of the Mānasa (*lake*) . . .

(For a translation of v. 25, see that of v. 24 on p. 436.)

(V. 26) . . . the favourite abode of love of the beauty of jewels . . . obtained . . . dear to . . .

(V. 27) [May this work endure] as long as the Gaṅgā rests like a chaplet on the head of Śiva (*and*) as long as the glory of Śiva, on account of his victory over Tripura is sung in the three worlds . . . !

(V. 28) The illustrious **Dēvapāṇi** has composed this large *praśasti* (eulogy) which is beautiful with the spray of the water of nectar . . .

(Line 24) Here are stated the places in which **Vallabharāja**, who is conversant with

¹ *I. e.*, Prithvidēva II.

² Verses 10 and 11 seem to have eulogised Dēvarāja and Rāghava, the grandfather and father, respectively, of Harigaṇa.

all religious precepts, has done charitable works:—He has made a lake to the east of Ratnapura by constructing (a dam in the space between) hills near the village Khādā; (he has) raised an orchard containing a hundred mango trees . . . and extremely kind-hearted as he is, he has made a small tank at the foot of the hill (near) the village Saḍaviḍa which lies to the north-east and is provided with (an orchard of) three hundred mango trees attractive to the minds of all people, (and) also the tank Ratnēśvarasāgara; he has caused to be made on the outskirts of Vikarṇapura a tank filled with abundant water and provided with the maṇḍapa of a temple, a pleasure-grove containing several temples and monasteries together with enclosing walls, a temple containing an image of Rēvanta, (and) also a very deep well at the foot of Dēvapārvata. In the village Rāthēvaisamā (?) he has made a small tank, and near the hill Vijjala on the way to Hasivadhā to the east of the town Bhaudā he has constructed—

(Verse 29) (another) tank covered with water lilies, which, being beneficial to all creatures, is, as it were, the essence of all religions on the earth.

(V. 30) The pious wife of the illustrious Vallabharāja, Śvētalladēvī by name, did this of her own accord.

(Line 28) In the Kalachuri year 910, during the victorious reign of the king, the illustrious Prithvidēva (II).

May the world be happy!

No. 96; PLATE LXXVIII

RATANPUR STONE INSCRIPTION OF PRITHVIDEVA II: (KALACHURI) YEAR 915

This inscription was brought to notice as early as 1825 by Sir Richard Jenkins who published a short account¹ of it in the *Asiatic Researches*, Vol. XV, pp. 504-5. It has since been referred to twice by Dr. Kielhorn in the *Epigraphia Indica*² and has also been briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in C.P. and Berar*.³ It is edited here from the original stone which is now preserved in the Central Museum, Nagpur.⁴

According to a manuscript history of Ratanpur, the stone bearing this inscription was discovered within the Bādal Mahāl⁵ of the fort at Ratanpur, 16 miles north of Bilaspur in the Bilaspur District of Madhya Pradesh. More than 75 years ago one Reva Ram Kayastha of Ratanpur prepared a transcript of the inscription for the Chief Commissioner

¹ Jenkins' account of this record was based on the report of his Śāstri Vinayakrao Anandrao Aurangabadkar who examined this and some other records at Sirpur, Raipur and Ratanpur. The manuscript of his report written in Mōḍī characters is still preserved in the India Office Library. A photographic copy of it was kindly supplied to me by the Librarian, Dr. H. N. Randle. As shown below, the report is incorrect in several places.

² Vol. I, p. 33 and Vol. V, Appendix, p. 60, n. 1.

³ Second ed., pp. 127 ff. This is also probably the inscription mentioned by Cunningham's Assistant, Beglar in *C.A. S. I. R.*, Vol. VII, p. 214, though he says that it is dated in 979; for his description of it fits the present record. 'The centre of the slab which is a large one', says he, 'is worn quite smooth; it opens with an invocation to Śiva.'

⁴ This inscription was edited for the first time by me in *Ep. Ind.*, Vol. XXVI, pp. 255 ff.

⁵ Jenkins also says that the stone was 'within the fort of Ratanpur, near the Bādal Mahāl,' *Asiatic Researches*, Vol. XV, p. 505. Beglar, however, was told by some people at Bilaspur that the slab originally came from Dhangaon (*i.e.*, Dhanpur, a village in the former Peṇḍrā Zamindārī in the Bilaspur District, which contains several ruins). If the object of the inscription was to record the gift of a village in honour of Śiva under the name Sōmanātha installed at Kumārākōṭa (see vv. 36-39), the inscription may have been originally put up at that place and later on removed to Ratanpur.

of the Central Provinces, which is now included in the aforementioned MS. history of Ratanpur.¹ The stone was then apparently in a state of good preservation, for Reva Ram's transcript has no lacunæ. It has since then suffered in a most deplorable manner especially in the middle of lines 5-35, where from 3 to 39 *aksharas* have been lost in each line. Lines 13 and 14 have been completely effaced except for a few *aksharas* at one end. In the extant portion also, several letters here and there have become partly or wholly illegible. Unfortunately Reva Ram's transcript affords little aid in such places as it is full of inaccuracies, judging from the extant portions of the record.² A patient examination of the original has enabled me to prepare the subjoined transcript from which it would be possible to form a general idea of the whole record.

The inscribed portion measures 2' 9½" broad and 1' 9½" high and contains 36 lines. The characters are Nāgarī. The average size of the letters is .4". The medial diphthongs are shown by *prishṭhamātrās*; *ṇ* is still without a dot; see, e.g., *-bhṛīṅga-*, 1.2; the rare *jh* occurs in *-jhāṇikṛitaiḥ*, 1.24 and *-jhaṇikāra-*, 1.27; the upper loop of *th* is not open; see *-pratyaṛthi-prithvīpatau*, 1.20; in its subscript form the letter is still laid on its side; see *pānthā-*, 1.24; finally, *dh* has not yet developed a horn on the left; see *dhārādharēṇa*, 1.2. The language is Sanskrit. Except for *ōṃ namaḥ Śivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 45 verses, all of which seem to have been numbered. The orthography does not call for any notice except that the consonant following *r* is generally reduplicated and *v* is throughout used for *b*.

The inscription is one of **Brahmadēva**, a feudatory prince of **Prithvidēva II**, of the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the religious and charitable works of Brahmadēva at several places. It is dated in the year 915 (expressed in decimal figures only) of an unspecified era. This date must, of course, be referred to the Kalachuri era. The year, if expired, would correspond to 1163-64 A.C. This is the last known date³ for Prithvidēva, for the next certain Kalachuri date 919 belongs to the reign of his successor Jājalladēva II.

The inscription opens with the customary obeisance to Śiva, which is followed by three verses invoking the blessings of the deity. The next verse describes Śēsha, the lord of serpents. Verses 5-8 eulogise the **Talahāri-maṇḍala** which is called an ornament of the earth. Then begins a description of the family of Brahmadēva who put up the present record. His father **Prithvīpāla** is eulogised in verses 8 and 9 as a very valiant and famous personage. His son **Brahmadēva** was the foremost of the feudatories (*maṇḍalik-āgrāṇī*) evidently of the contemporary Kalachuri king of Ratanpur (v. 11). The next nine verses (12-20)

¹ *Drug District Gazetteer* (1909), p. 47. This is referred to below as the Ratanpur MS.

² Jenkins' account of the contents of this inscription, which was based on the report of Aurangabadkar, is equally incorrect; for according to him 'the present inscription contains a list of nine Rājās in the order of succession from father to son, including the one by whose order the inscription was engraved.' Aurangabadkar's MS. mentions five of these, viz., Prithvīpāla, Brahmadēva, Rudradēva, Prithvidēva and Śrīdēva. The extant portion shows the names Prithvīpāla, Brahmadēva and Prithvidēva only. The other names seem to be due to misreading; for they do not occur in the manuscript history of Ratanpur also. Further, Jenkins speaks of Prithvidēva as a fortunate prince who in his old age resigned his kingdom called Kōsaladēśa to his son. This is evidently an incorrect interpretation of verse 21 of the present inscription. What the verse really means is that Prithvidēva, who is identical with the Kalachuri king Prithvidēva II of Ratanpur, called Brahmadēva to his capital, and entrusting the government of the kingdom to him, led a life free from care.

³ Hiralal read the date of the Amōdā plates of Jājalladēva II (below, No. 99) as 912, but his reading of the third figure of it is probably incorrect in view of the date of the present inscription which belongs to the reign of his father Prithvidēva II. See below, p. 529.

describe his valour, handsome form, learning and charity. The only point of historical interest mentioned in the extant portion is that he obtained a victory over **Jaṭeśvara** who is evidently identical with the homonymous son of Anantavarman Chōḍagaṅga. We are next told that **Prithvidēva**, the lord of **Kōsala**, called him from the **Talahāri-maṇḍala**, and entrusting the government of his country to him, obtained peace of mind. This **Prithvidēva** is evidently the second prince of that name in the Kalachuri dynasty of Ratanpur. The next eighteen verses (22-39) describe the benefactions of **Brahmadēva**. He constructed a temple of **Dhūrjati** (Śiva) at **Mallāla** and excavated a tank, evidently at the same place. The religious merit of the former he assigned to his lord, **Prithvidēva**. Besides these, he built ten shrines of **Tryambaka** (Śiva) and dug two lotus-ponds at some place, the name of which is lost. At **Varēlāpura** he constructed a grand temple of **Śrīkaṇṭha** and at **Ratnapura** he built nine shrines of **Pārvatī**. At the latter place he excavated also a large step-well and two tanks, one on the north and the other on the south of the city. Several other religious and charitable works of **Brahmadēva** are next mentioned, viz., a tank at the village **Gōṭhālī**, a temple of **Dhūrjati** at **Nārāyaṇapura**, tanks at **Bamhañī**, **Charauya** and **Tējallapura**, a temple of Śiva at **Kumarākōṭa** and a mango-grove as well as a charitable feeding house evidently at the same place. Verse 39 records that he donated the village **Lōṇākara** to the god **Sōmanātha** who is probably identical with the deity installed in the temple at **Kumarākōṭa**.

The next two verses (40-41) are devoted to the description of **Anantapāla** of the **Gauḍa** lineage, who was a keeper of records, and his son **Tribhuvanapāla** who composed the present *prāśasti*. Then are mentioned the scribe **Kumārāpāla**¹ and the engravers **Dhanapati** and **Īśvara** (vv. 43-44). The *prāśasti* closes with a verse expressing the hope that the *kīrti* (evidently the temple of **Sōmanātha** at which the present *prāśasti* was originally put up) may last for ever.

As for the localities mentioned in the present inscription, **Mallāla** is evidently modern **Mallār**, 16 miles south-east of **Bilaspur**. **Varēlāpura** or **Barēlāpura** is **Barēlā**, 10 miles south of **Ratanpur**. **Nārāyaṇapura** and **Bamhañī** still retain their names; the former is situated on the **Mahānadi** in the **Raipur District**, while the latter is 4 miles north by east of **Akaltarā**. **Rai Bahadur Hiralal** identified **Kumarākōṭa** with **Kōṭgaḍh**,² but from some other records the old name of the latter appears to have been **Vikarṇapura**.³ **Gōṭhālī**, **Charauya** and **Tējallapura** cannot now be traced, but the last of these may have been situated not very far from **Shēorinārāyaṇ**, for it seems to have been founded by **Tējalladēva**, a **Kalachuri** prince of a collateral branch, who is mentioned in an inscription at **Shēorinārāyaṇ**.⁴ Finally, **Talahāri maṇḍala** is probably

¹ See below, p. 507, n. 14. **Kumārāpāla** belonged to the race of **Sahasrārjuna** from whom the **Kalachuris** also traced their descent. He is mentioned as the scribe in some other records also such as the **Ratanpur** stone inscription of the reign of **Prithvidēva II**, dated V. 1207, above, No. 93, and the **Mallār** stone inscription of **Jājalladēva II**, dated K. 919, below, No. 97. He had also considerable poetic talent; for he composed the **Shēorinārāyaṇ** stone inscription of the reign of **Jājalladēva II**, dated K. 919 (below, No. 99) and the **Kharōḍ** stone inscription of **Ratnadēva III**, dated K. 933 (below, No. 100).

² I. C. P. B. (second ed.), p. 127. The name of the place is not *Kōṭapattana* as stated by **Hiralal** but *Kumarākōṭapattana*.

³ A stone inscription, which was originally found at **Kōṭgaḍh** and is now at **Akaltarā** (above, No. 84), records the construction of a tank and a temple of **Rēvanta** by **Vallabharāja**, another feudatory of **Ratnadēva II** and **Prithvidēva II**. Another stone inscription of the same feudatory found at **Ratanpur** (above, No. 95), while enumerating the benefactions of **Vallabharāja**, mentions the same tank and temple of **Rēvanta** as situated at **Vikarṇapura**. This shows that **Vikarṇapura** was the ancient name of **Kōṭgaḍh**. Is **Kumarākōṭa** identical with **Dhangaon**? See above, p. 501, n. 5.

⁴ Below, No. 98.

identical with the ancient *Taraṇaśaka bhukṣi* mentioned in the Mallār plates of Mahā-Sivagupta.¹ It is highly glorified in the present inscription probably because Mallār and other places, where Brahmadēva constructed his religious and charitable works, were included in it. It seems thus to have comprised the southern portions of the Bilaspur and Jānjgir *tahsils* and the northern portion of the Raipur District.

TEXT²

- 1 [सिद्धिः³] [१*] [ओं न]मः शिवाय ॥ यश्चामी[करकु*]म्भसन्निभकुचद्वंद्वस्य रत्युत्सवक्रीडानेहसि
शैलराजदुहितुर्व्वक्त्रारविन्दस्य च । निःपर्यायिदिदृक्षयेव भगवान्धत्ते स्म नेत्रत्रयं स श्रेयांसि
समातनोतु भवतामद्वैदुचूडा-
- 2 [मणिः*]⁴ ॥१॥ य[त्क]ण्ठो भूति--⁵[ध*]वलपरिसरः कज्जलेन्दीवरालीभृङ्गश्रेणीन्द्रनीलो-
पलगवलतमःस्तोमलक्ष्मीविडम्बी(म्बी) । भाति प्रालेयभूमृत्कटकट इव श्यामलेनां(वु)भारै-
व्याप्तो धाराधरेण प्रभवतु ।⁶
- 3 [भ]वतां स श्रिये नीलकण्ठः⁷ ॥२॥ व्र(व्र)ह्मेन्द्रोपे[द्र]चंद्रद्युमणिकुलगिरिक्षमासमुद्रादिरूपैल्लोकं
संक्रान्तवि(वि)म्बं(म्बं) नखमुकुरतले यत्पदाब्जां(ब्जां)गुलीनाम् । दृष्ट्वा शैलेन्द्रपुत्री परिणयसमये
विस्मयं प्राप लज्जानम्रीभूतान-
- 4 नैदुः स हरतु दुरितं पावर्त्ततीवल्लभो वः ॥३॥ यत्क्रोडे जठरंकोटरकुटीविश्रान्तविश्वश्चिरं लक्ष्मी-
पाणिसरोजलालितपदो निद्राति नारायणः । किञ्चानेकफणामणिव्यतिकरं रत्नाकरत्वं दधावम्भो-
- 5 धिर्व्विदधातु शम्भं जगतां शेषः स भोगीश्वरः⁸ ॥४॥ उत्फुल्लां(वु)रुहै[ः] सरोभिरभितो गुञ्ज-
द्विरेफैर्व्वृतं--⁹ पवनोल्लसत्कदलिकारोचिष्णुभिर्भूषितम् । उद्यानैः कलकण्ठकृजितभरव्याकु-
ष्टपुष्पायुधैर-
- 6 स्ति श्रीतलहारिमण्डलमिदं विश्वम्भराभूषणम् ॥५॥ उन्मीलन्नवनी[लनीरज] ७-----७-----७
-----७७-७-७७७-¹⁰ वाचालदिङ्मण्डले । सङ्गीतध्वनिपूर्णक[र्ण]कुहरैरध्यापकैः
कौतुकादन्तेवा-
- 7 सिगणस्य यत्र पठतो नावद्यमाकर्ण्यते ॥६॥ इह फणिपति-----७-----७-----, ७७७ ७७७-----
७-----७-----¹¹ । भ्रमति यशसि शुभ्रे यस्य विश्वक्चकोराः शशधरकरवु(वु)द्वयाद्यापि धाव-
- 8 न्ति सोत्काः¹² ॥७॥ यद्वाटके झटिति धूमततिः स्पृशन्ती व्योमाङ्गणे ७७७-७७-७----- ।
-----७-७७७-७७-७-----व्यालोकिता जलदजालधिया ध्वनद्भिः¹³ ॥८॥ पृथ्वीपालस्ततो-
भूत्करतलक-

¹ *Ep. Ind.*, Vol. XXIII, p. 120.

² From the original stone and ink impressions.

³ Expressed by a symbol.

⁴ Metre: *Sārdūlavikrīḍita*.

⁵ The missing *akṣaras* may have been चर्चा.

⁶ The vertical dash here is superfluous.

⁷ Metre of this and the next verse: *Sragdharā*.

⁸ Metre of this and the next two verses: *Sārdūlavikrīḍita*.

⁹ The Ratanpur MS. reads—गुञ्जद्विरेफावलिराम्रादेः पवनोल्लस- which makes no good sense. Perhaps the original reading was साम्राद्यो-

¹⁰ The Ratanpur MS. furnishes here the fairly good reading—वनश्राव्यं(स्पन्दन्)मरन्दस्पृहाभ्राम्यद्भूमिधुव्रता-
लिविततां(विरुतै)वाचालदिङ्मण्डले.

¹¹ The missing *akṣaras* can be supplied with the help of the Ratanpur MS. as राकानावकपूरपूरप्रचुररज-
तरेतःश्रीरहारादिकाभे.

¹² Metre: *Mālinī*.

¹³ Metre: *Vasantatilokā*.

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[illegible]

- 9 लितकूर[खड्गा]हतानां संग्रामे कन्धराभ्यो रिपुधरणिभुजा[मुत्पत] - ७ - - - १ - - - - ७ - - -
 ७ ७ ७ ७ ७ ७ - - - ७ - - - ७ - - - , - - - ज्योतिः क्षणार्द्धं नयति निजतनुं पात्र[तां] भीरुतायाः^१ ॥९॥
 यस्यासिपा-
- 10 तदलितारिक[री]न्द्रकुम्भपीठोच्छलद्विमलमौक्तिक[शुभ्र]हारा । ^२ - - - ७ - ७ ७ ७ - ७ ७ - ७
 - - - - ७ - ७ ७ ७ - ७ ७ - ७ - ॥१०॥ [क्रीडामन्दिर]मिन्दुगौरयशसां सौ(शौ)र्यस्य विश्रामभूः
 सूनुर्मण्ड-
- 11 लिकाग्रणीः समजनि श्रीव्र(त्र)ह्यदेवस्ततः । नि[स्त्रिं]शाहतवीर[वैरि]वनिता^३ - - - ७ - - - ७ - ,
 - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - - ७ - ^४ ॥११॥ [संग्रामे] हतवीरवैरिनिवहैर्वीभवद्भि-
 द्रुतं कुर्वणा युधि संकथां पथि मु-
- 12 [हृ]र्वाकौकसां [सङ्ग]ताः । नाकालध्वनतोभिरामरमणा - - ७ - - ७ - , - - - ७ ७ - ७ - ७ ७ ७
 - - - ७ - - - ७ - [॥१२॥*] - - - ७ ७ - ७ - ७ लिमदः [श्रीम]क्षुसिहोच्युतः प्रोच्चच्चक्रधरो
 द्विजातिदयितो
- 13 भोगिप्रकाण्डस्थितिः । उन्मील[न्नव] - ७ - ७ ७ ७ - - - ७ - - ७ - , - - - ७ ७ - ७ - ७ ७ ७
 - - - ७ - - - ७ - [॥१३॥*] - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ - , - - - ७ ७ - ७ -
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- 14 - - - ७ - - ७ - । - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ - , - - - ७ ७ - ७ - ७ ७ ७
 - - - ७ - - ७ - [॥१४॥*] - - - ७ ७ - ७ - रजटल[श्यामांशुका] कान्तिमत्सान्द्र-
 स्फारपयोधरा न-
- 15 वरता येन प्रिया स्वीकृता । रागात्कोशमपास्य - ७ ७ ७ - - - ७ - - ७ - , - - - ७ ७ - ७ - ७ ७
 ७ - - - ७ - - ७ - [॥१५॥*] - - [खड्गलताभिधा]ततडिति [क्रु]ध्यद्विपन्मण्डलीकण्डोद्गच्छ-
 दसक्प्रवाहनिवहैर्दुःसं-
- 16 चरे स[ङ्ग]रे । येनाक्रम्य ज[दे]श्वरो^५ रिपुनृप[ः] [कू]र ७ - - - ७ - , - - - ७ ७ - ७ - ७ ७ ७
 - - - ७ - - ७ - [॥१६॥*] - - - ७ ७ - ७ - ७ [रितमः]स्तोमे सहस्रद्युतिः प्रद्युम्नः प्रमदाजने
 [सु]रगुरुः सम्यगिरां निर्णये ॥ (१)
- 17 विख्या[तो व(व)]लिवैरिव(व)न्धनविधौ कृष्णो न कृष्णद्युतिः , - - - ७ ७ - ७ - ७ ७ ७ - - -
 ७ - - ७ - ^६ ॥१७॥ - - ७ - ७ ७ ७ - ७ ७ - दधानः स[त्त्व]प्रियो धनरसप्रकराभिरामः । ल-
 व्धो(व्धो)न्नतिः प्रभुतयाऽखिलवाहि-
- 18 नीनां रत्नाकरोयमपि नाश्रयदो जडानाम्^७ ॥१८॥ ये लीला ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ - ,
 - - - ७ ७ - ७ - ७ ७ ७ - - - ७ - - ७ - । ये रामोद्धतसेतुवं(वं)धरुचिरा यस्य प्रचेतः-
 पुरीनारीनाभिनिपीतसिन्धुपय-
- 19 सः कीर्त्या धरान्ताः श्रिताः^८ ॥१९॥ यद्रूपालोकनोत्कागत[वरललनावक्त्रपंकेश्हाणां^९] - - - -

^१ Metre: *Sragdharā*.

^२ The missing *akṣaras* in the third *pāda* can be restored with the help of the Ratanpur MS. as कीर्तिर्भुवो गगनमण्डलमाविहर्तुं, but the following *akṣaras* are uncertain. Metre: *Vasantatilakā*.

^३ The Ratanpur MS. reads the following *akṣaras* as सीमन्तचन्द्राम्बुदः which may be correct, but the reading of the fourth *pāda* cannot be restored.

^४ Metre of verses 11-17: *Śārdūlavikrīḍita*.

^५ The historically important name is missing in the Ratanpur MS. which reads instead युवाश्वद्रिपुनृपान्.

^६ The Ratanpur MS. reads श्यामा यस्य च कर्णिका खरतरा सूते यशो निर्मलम्. This may be adopted, but कर्णिक in the sense of an arrow is neuter. Perhaps श्यामा यस्य कृपाणिका is the correct reading.

^७ Metre: *Vasantatilakā*.

^८ Metre: *Śārdūlavikrīḍita*.

^९ The *akṣaras* in the brackets are supplied from the Ratanpur MS. They have left faint traces on the slab.

- ८ — [द्रविणवितरणे याचकानां निकाये । भिक्षा]दानाय चास्मद्भुवनमयमितीवामरौघैः प्रणुत्तो रक्षायै हाट—
- 20 काद्रेस्तटभुवनमनिशं भास्करो वं(वं)भ्रमीति¹ ॥२०॥ आनीते तलहारिमण्डलवराच्छ्रीकोशल—
[स्वा][मिना*][पृथ्वी]देव² नरेवरेण परमप्रेम्णा गुणानां निधौ हस्तन्यस्तकृपाणपा[त]निहतप्रत्यर्थि—
पृथ्वीपतौ यस्मिन् राजयधुरं
- 21 समप्यं परमा लब्धा(ब्धा) मनोनिर्वृतिः³ ॥२१॥ वातान्दोलित — ८ — स(श)तदलप्रालेयवि(वि)—
दूपमां लक्ष्मीं — ८ ८ — ८ — विलसितप्रायाञ्चलावस्थितिम् । [खद्योतोन्मि]षितानुकारमवनीच[के]
नृणां यौव[नं] — — ⁴[पा]ज्जितभूरिभूति—
- 22 रभजद्यो धर्ममेवादृतः ॥२२॥ कुर्वाणाभिर्ज्जंग ८ ८ ८ — — ८ सप्ताश्विसप्ते[ः] खेदस्वेदं
पवनविचलद्वैजयन्तीभिराभिः । तेनो — — ⁵प्रचुरकुमुदामोदिदिवचक्रवाले मल्लालेऽस्मिन् लवलधवलं
धूर्जटेऽमि चक्रे⁶ ॥२३॥ उ—
- 23 त्फुल्लपङ्कजकदम्ब(म्ब)विराजमानं पौराङ्गनास्तनतटीदलितोर्मिमालम् । — — ⁷सरोवरमकारि
८ — ८ नीरखेलन्मरालकुलसङ्कुलितं [समन्तात्]⁸ ॥२४॥ प्रासादस्या[स्य] च[न्द्रा]शुकुन्दसुन्दर—
रोचिषः । पृथ्वीदेवनरेन्द्राय पुण्यं
- 24 पुण्यात्मने ददौ⁹ ॥२५॥ दश भवनवराणि त्र्यम्ब(म्ब)क[स्ये]दुरोचिर्विकचकुमुदकुन्दस्फाटिकाद्रि—
८ — — ¹⁰ । [अरचयदलधूनि प्रौढदोदण्डलीला] ८ ८ ८ ८ ८ ८ — — ८ — — ¹¹ ॥२६॥ अत्रैव
पयसि— ८, ८ ८ [सु*]स्वरज्ञांशुतैः । पान्यश्रुतिप—
- 25 थाल्लादि चारु पुष्करिणीद्वयम्¹² ॥२७॥ तेनोदारमकारि तत्र पवनोद्वेल्लत्पताकाकुलं श्रीकण्ठस्य
[सुधांशुधामधवलं] श्रीमद्वरेलापुरे । यत्रावासमवाप्य चाप्यतितरां तत्याज देवश्चिरप्रा — — ८ ८ — ¹³
वि(वि)कापरिवृढः कैलासवासस्पृहाम्¹⁴ ॥२८॥
- 26 प्रालेयशैलदुहितुः कुमुदेदुकुन्दनीहारहारलवलीधवलानि तेन । सर्वोत्तमानि [पवनप्रचलत्पताकान्यभ्रं—
लि]हानि नव रत्नपुरे कृतानि¹⁵ ॥२९॥ क्रीड[न्नगर]पुरन्धीपीनस्तनजनितवीचिविक्षोभाम् ।
विपुलतरा[मि]ह वापीञ्च[का] ररुचिरां
- 27 विचित्रसोपानाम्¹⁶ ॥३०॥ व्याकोचां(वु)जपुञ्जगुञ्जदलिनीक्षंकारवाचालितं खेलद्भूरिमराल—
संकुलतटं तेनोत्तरस्यां दिशि । श्रीमद्रत्नपुरस्य दक्षिणदिशि प्रोद्गमकामाङ्गना — — — ८ ८ — ८ — ¹⁷
रुचिरं चक्रे तडागद्वयम्¹⁸ ॥३१॥ [गो]ठालीना—

¹ Metre: *Sragdharā*.

² This royal name also is missing in the MS. It is faintly seen on the original stone.

³ Metre of this and the next verse: *Śārdūlavikrīḍita*.

⁴ Restore शौयो—.

⁵ The missing *akṣaras* may have been त्कुल.

⁶ Metre: *Mandākrāntā*.

⁷ Restore रम्यं.

⁸ Metre: *Vasantatilakā*.

⁹ Metre: *Anuṣṭubh*.

¹⁰ The missing *akṣaras* were perhaps —प्रभाणि.

¹¹ Metre: *Mālinī*.

¹² Metre: *Anuṣṭubh*.

¹³ The damaged *akṣaras* may be conjecturally restored as —लेयाद्रिसुतां—.

¹⁴ Metre: *Śārdūlavikrīḍita*.

¹⁵ Metre: *Vasantatilakā*.

¹⁶ Metre: *Āryā*.

¹⁷ The missing *akṣaras* can be restored with the help of the Ratanpur MS. as स्नानप्रस्तुतितां(व)र स.

¹⁸ Metre: *Śārdūlavikrīḍita*.

- 28 म[नि ग्रा]मे चकार सर[सी] शुभाम् । अनिमे[व]दृशां वृन्दैर्दिवमध्यासितामिव¹ ॥३२॥ सुधांशु-
धवलं [तत्र धूर्जटेर्धाम] निर्मितम् । नारायणपुरे तेन पताकोल्लिखिताम्ब(म्ब)रम् ॥३३॥
अकारि [सरसी]—७, ७७७७ विराजिता । भारतीव कथा तेन व(व)म्हणीग्राम—
- 29 स[न्निधौ] ॥३४॥ चरौयनाम्नि विस्तीर्णं ग्रामे रम्यं सरोवरं(रम्) । चकार तेजल्लपुरे ७७७७ ७
राजितम्² ॥३५॥ निर्मितं मन्दिरं रम्यं कुमारकोटपत्तने । तेनैवान्य³ यशोराशि[प्रकाशं
पार्व्वती]पतेः ॥३६॥ तेनैवाम्बवर्ण⁴ कृतं घनत—
- 30 रच्छायांनिरस्ता[तप] पाणिप्राप्यफलोत्करैर्मधुरसैः पान्थव्रजं प्रीणयत् । कूज[त्कोकिल]काकली-
व्यतिकरप्रारम्भमान[स्मर]प्रौढाज्ञाविदलन्मनस्वितरुणीमानग्रहग्रन्थिकम्⁵ ॥३७॥ आकण्ठं विवि-
धान्नपाननिवहैर्भुक्त्वा मनोवा—
- 31 [च्छि]तं राशी — ७ ७ — ७ यस्य सततं सत्रे (त्वे) महासत्रि (त्वि) णः । इत्थं कार्पटिकव्रजेन रभसा — —
[भव]न्धारितो दिक्चक्रं मुखरोकरोति व(व)हलः कोलाहलः प्रत्यहम् ॥३८॥ देवाय सोमनाभाय
७७७७ ७ [पु*]ष्यवान् । असौ लोणाक[र] — —⁶ स—
- 32 र्व्वादायैः स — — ७⁷ ॥३९॥ निर्व्यूढः कविपटुतौ धुरि सतां व(व)द्वास्पदः सन्ततं — —⁸धिगम-
प्रसादितमतिः सा — ७⁹वादे सुधीः । आसीद्विस्तृतकीर्तिरक्षपटलप्राप्तप्रतिष्ठः श्रि[यां] लीलागार-
७ — ७¹⁰ पालविबु(बु)धो गौडान्ववा—
- 33 योद्भुवः¹¹ ॥४०॥ विधुरिव दुग्धपयोधेः प्रसाधिताशः कलानिर्घन्धितराम् । अभव[त्त्रिभुवनपालः]
पालितसकलद्विजस्तनुजः¹² ॥४१॥ घनरसवतीं गभीरां स्वच्छतरां कविविचाररमणीयाम् ।
सरसीमिव प्रशस्ति त्रिभुवनपालो व्यघाद्विबु(बु)धः ॥
- 34 ॥४२॥ हारावलीमिव सुवृत्तगुणां गुणाढ्यां कान्त्यान्वितां घनरसप्रकरां प्रशस्तिम् । — — ७ —
७ ७¹³ [कलारचितप्रकर्षः] कौतूहलात्कुमारपाल¹⁴बु(बु)धो लिलेख¹⁵ ॥४३॥ घनपतिनाम्ना कृतिना
शिल्पिवरेणेश्वरेण च मनोज्ञा । उत्कीर्णां प्रचुररसा प्र—
- 35 शस्तिरियमक्षरै रुचिरैः¹⁶ ॥४४॥ यावन्मण्डलमम्ब(म्ब)रेम्ब(म्ब)रमणेश्चण्डीशचूडामणिश्चन्द्रः
सांद्रकरोत्करेण [कुरुते] — — ७ — — कलाम् । यावद्वक्षसि चा[स्ति] पद्मसदना कौमोदकीलक्ष्मणस्ता-
वत्कीर्तिरियञ्चकास्तु विशदा विश्वम्भरामण्डले¹⁷ ॥४५॥
- 36 सम्बत्¹⁸ ९१५ [॥*]

¹ Metre of verses 32—36: *Anushtubh*.

² The Ratanpur MS. reads here शिवधाम विराजितम् which may be correct.

³ Read —न्यद्यशो—.

⁴ Read —वाग्धवर्ण.

⁵ Metre of this and the next verse: *Sārdūlavikrīḍita*.

⁶ Restore ग्राम.

⁷ It is easy to conjecture that the missing syllables were —मन्वितम्. Metre: *Anushtubh*.

⁸ The first two of the missing *akṣaras* here appear like वेदा—. Read वेदार्था—.

⁹ The missing letters may be ह्रिप. The sign of the middle *i* of हि is clear.

¹⁰ The first three *akṣaras* of the name are damaged, but from Aurangabadkar's mention of Anantapāla as the father of Tribhuvanapāla the *akṣaras* can be restored as —मनन्त—.

¹¹ Metre: *Sārdūlavikrīḍita*.

¹² Metre of this and the next verse: *Āryā*.

¹³ The missing *akṣaras* can be restored with the help of the Ratanpur MS. as विद्याविनोदन. Traces of the last two of these can be seen on the stone.

¹⁴ Elsewhere this name appears as कुमारपाल.

¹⁵ Metre: *Vasantatilakā*.

¹⁶ Metre: *Āryā*.

¹⁷ Metre: *Sārdūlavikrīḍita*.

¹⁸ Read संवत्.

TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May the divine half-moon-crested (Siva) increase your welfare!—(he) who has three eyes as if because of his desire to see simultaneously, at the time of playful amorous enjoyment, the pair of gold-pitcher-like breasts and the lotus-like face of (Pārvaṭī) the daughter of the lord of mountains!

(V. 2) May that Nīlakaṇṭha (*i.e.*, Siva) grant your fortune!—(he) whose throat with a white surrounding on account of [the smearing of] ashes, imitating the beauty of collyrium, a row of blue lotuses, a line of bees, a sapphire, wild buffaloes and a mass of darkness, appears like the slope of a ridge of the snow-mountain covered with a cloud, dark with the surcharge of water!

(V. 3) May that lover of Pārvaṭī remove your sin!—seeing in the nails of whose lotus-like feet as in the surface of a mirror the reflection of the universe in the forms of Brahmā, Indra, Viṣṇu, the moon, the jewel of heaven (*i.e.*, the sun), the principal mountains, the earth, the oceans and others, (Pārvaṭī) the daughter of the lord of mountains was struck with wonder, her moon-like face being bent down in bashfulness!

(V. 4) May that lord of serpents Śeṣha grant the happiness of the worlds!—(he) on whose lap there sleeps for a long time Nārāyaṇa, in the unique cavity of whose belly as in a cottage there rests the universe and whose feet are caressed by the lotus-like hands of Lakṣmī; and on account of the precious stones in whose numerous hoods the ocean came to be the store of jewels!

(V. 5) This famous province (*maṇḍala*) of **Talahāri** is the ornament of the earth—which is surrounded on all sides by tanks with full-blown lotuses and humming bees and is adorned with gardens which appear beautiful with plantain trees shining [in the groves of mangoes and other trees] and to which the god of love is attracted by the excessive warbling of cuckoos;

(V. 6) Where the regions are noisy [with the humming of bees hovering on] blooming, fresh, blue lotuses [in the desire for honey]; where the teachers, the cavities of whose ears are, in admiration, filled with the musical sound, do not mark the faulty (*pronunciation*) of the crowds of pupils reciting (*their texts*).

(V. 7) Here while its fair fame, resembling the lord of serpents, [the moon, camphor-powder, silver, milk, pearl-necklace and others] is roaming in all directions, the chakōra birds even now eagerly fly (*after it*), mistaking it for the rays of the moon.

(V. 8) In the sacrificial enclosures in it, the line of smoke, as it speedily touches the expanse of the sky, . . . is looked at by the peacocks which scream in joy, mistaking it for a multitude of clouds.

(V. 9) Then there was born **Prithvipāla**. From the necks of the hostile princes struck by him with the sharp sword grasped in his hand . . . for half a moment subjects himself to apprehension.

(V. 10) [Whose fame of bright lustre resembling lightning] and wearing a white necklace of spotless pearls scattered from the large frontal globes of the best elephants of his enemies, cleft by the strokes of his sword . . . has gone from the earth to the region of the sky in order to divert itself.

(V. 11) From him was born the illustrious **Brahmadēva**, the foremost of feudatories, the play-house of fame white like the moon (*and*) the resting place of valour,—(he) who is to the parting line of hair of the wives of hostile warriors struck by his sword what a cloud is to the moon!¹

¹ *I. e.*, as the moon hidden behind a cloud is not visible, so the parting line of hair of those ladies is not seen, they being too full of grief to attend to their toilet.

(V. 12) [The heavenly damsels] gathering together again and again on the path of the gods (*i.e.*, in the sky) and conversing with crowds of hostile warriors killed on the battlefield as they speedily became gods rumbling out of season.

(V. 13) like the man-lion, he was the best of men; like Achyuta (Vishṇu) wielding his uplifted discus, he leads a victorious army; like Vishṇu who is fond of the bird (Garuḍa) and reclines on the best of serpents, he is fond of the Brāhmaṇas and lives in the company of the best of¹ Nāga princes.

(V. 14) (*This verse is completely effaced.*)

(V. 15) Who accepted a beloved clad in a black garment who had lovely, compact and large breasts, and who just then fell in love with him Taking off the sheath of (*his sword*)

(V. 16) In the fight, in which the strokes of his creeper-like sword appeared like (*flashes of*) lightning and in which it was difficult to move about on account of multitudes of streams of blood gushing forth from the necks of crowds of wrathful foes, he having attacked the hostile king Jaṭeśvara. . . .

(V. 17) He is to his enemies as the sun is to a mass of darkness; he is Pradyumna to women (*and*) the preceptor of gods (*i.e.*, Bṛihaspati) in the right judgment of speech; being well-known for imprisoning (*his*) mighty (foe),² he resembles Kṛishṇa (*who in his Dwarf incarnation imprisoned Bālī*), (*but unlike Kṛishṇa*) he is not dark-complexioned.³

(V. 18) Though like the ocean he is dear to all creatures, appears charming with his great vitality (*as the ocean does with its abundant store of water*), has attained a supreme position by his command of all armies (*as the ocean has by its lordship over all rivers*), and is a receptacle of precious things (*as the ocean is a treasure of jewels*), he does not (*unlike the ocean which gives shelter to water*) give refuge to dullards.

(V. 19) The regions at the extremity of the earth which appear beautiful with the magnificent bridge of Rāma (*and*) those, the water of the ocean in which is absorbed by the navels of the women in the city of Varuṇa, have been resorted to by his fame.⁴

(V. 20) 'This [Brahmadēva who is the sun to] the lotuses which are the faces of the excellent ladies who come out of eagerness to see his handsome form [may come] to our world to give away wealth to suppliants in charity.'—Being as it were urged by gods through such apprehension⁵ the sun moves continuously round the regions on the slopes of the golden mountain (Mēru).

(V. 21) Consigning the yoke of the government to him who, being a treasure of merits, had been brought over with great favour from the Talahāri-maṇḍala and who killed hostile kings with the strokes of the sword grasped in his hand, the king Prithvī-dēva (II), the lord of the famous Kōsala country, obtained great mental happiness.

(V. 22) [Seeing that] on the orb of the earth is like dew-drops on (*the*

¹ There is a play on the words *chakra* meaning (i) a discus and (2) an army, *dvijātī* meaning (i) the bird Garuḍa and (ii) a Brāhmaṇa, and *bhōgin* meaning (i) a serpent and (ii) a Nāga prince or an officer in charge of a *bhōga* or *bhukti* (sub-division).

² This may refer to the imprisonment of Jaṭeśvara.

³ There is contradiction here, since the prince Brahmadēva is said to be Kṛishṇa and still not to have the complexion of Kṛishṇa, but the contradiction is only apparent as the intended meaning is that he was not infamous. The figure is *Virōdbābhāsa*.

⁴ The regions in all the four directions were described in this verse. The first hemistich which described the northern and eastern regions is almost completely lost. The description in the second hemistich refers to the southern and western regions.

⁵ The idea in this verse occurs also in verses 7 and 17 of the Mallār stone inscription, below, No. 97.

petal of) a lotus shaken by wind, that wealth is unsteady resembling mostly the flashes [of lightning] and that man's youth imitates (*in fickleness*) the shining of the fire-fly, he who had acquired abundant wealth [by valour] exerted himself for piety.

(V. 23) In this¹ **Mallāla**, which renders the circle of regions fragrant with abundant [full-blown] lotuses, he constructed a temple of Dhūrjati (Śiva) white like *lavala* flowers and (*distinguished*) by these banners set in motion by wind, which remove the perspiration, caused by fatigue, of the horses of the sun.

(V. 24) [And he constructed] a tank, which appears beautiful with clusters of full-blown lotuses, the rows of the waves of which are broken by the protruding breasts of town-ladies and which is crowded on all sides with multitudes of swans sporting in water

(V. 25) The religious merit of this temple, the splendour of which is beautiful like that of the moon's rays and *kunda* flowers, he assigned to the king **Prithvīdēva** (II) of pious nature.

(V. 26) He constructed ten large and beautiful temples of Tryambaka (Śiva), [bright] like moon-light, full-blown night-lotuses, *kunda* flowers and the mountain of crystals (*i.e.*, Kailāsa).

(V. 27) At this very place he [made] two beautiful lotus-pools which delighted the ears of travellers with the sweet humming [of bees]

(V. 28) He erected at the famous **Varēlāpura**, a temple of Śrīkaṇṭha (Śiva) white like the lustre of the moon, and covered with flags fluttering in the wind; having received habitation in which, the god (Śiva), the lord of Ambikā, has given up completely his longing for living on Kailāsa

(V. 29) By him there were built at **Ratnapura** nine cloud-kissing excellent temples of Pārvatī, the daughter of the Himālaya, (*which are*) white like night-lotuses, the moon, *kunda* flowers, snow, pearl-necklaces and *lavali* (*flowers*) (*and*) the flags of which flutter in the wind.

(V. 30) He made here a large and beautiful well, with wonderful steps, the waves of which were stirred by the plump breasts of town-ladies sporting (*in its water*).

(V. 31) In the northern and southern directions of **Ratnapura** he made two beautiful tanks which are rendered noisy by the buzzing of the swarms of bees humming on clusters of full-blown lotuses and the banks of which are crowded with numerous swans sporting (*in their water*) and [in which garments slip down from the bodies of] extremely libidinous women.

(V. 32) At the village named **Gōṭhālī** he made a pleasant tank which is occupied by crowds of fishes as heaven is by gods.²

(V. 33) He constructed at **Nārāyaṇapura** a temple of Dhūrjati (Śiva), white like the moon, which with its flags scrapes the sky.

(V. 34) He made a tank near the village **Bamhaṇī**, which, like the story of the *Bhārata*³, is

¹ The wording of verse 23 may be taken to signify that the inscription originally came from Mallāla, but notice a similar wording in v. 30.

² There is a play on the expression *animēśha-dṛṣṭ* (*lit.*, having unwinking eyes). It signifies (i) fishes and (ii) gods.

³ The verse apparently contained an expression which, by means of *double entendre*, described both the tank and the story of the *Mahābhārata*.

(V. 35) He made a large and lovely lake at the village called **Charauya** and [a beautiful temple of Śiva] at **Tējallapura**.

(V. 36) At the town of **Kumarākōṭa** he made another lovely temple of (Śiva) the husband of Parvatī, resplendent like the mass of his own fame.

(V. 37) He himself planted a grove of mango trees which, with their very dense shade, removes the heat (*of the sun*) and with its multitude of fruits reached by the hand, pleases travellers, and where the knot of stubborn reserve of proud young ladies gives way at the imperious command of the god of love, which is begun (*to be communicated*) by the mingling sweet notes of the warbling cuckoos.

(V. 38) Having partaken, to their hearts' content, of the various kinds of foods and drinks as desired in the charitable feeding house of the great sacrificer, such loud cries of pilgrims daily make the circle of regions resound (*viz.,*)

(V. 39) To the god Sōmanātha the pious one granted this [village] **Lōṇākara** together with all taxes

(V. 40) There was the learned [**Ananta**]pāla of extensive fame, born in the **Gauḍa** lineage, who mastered the paths of poets, who always secured a place at the head of good people, whose thoughts were rendered pure by his knowledge [of the contents of the Vēdas], who was clever in [literary] discussions, who attained renown in the department of records (*and*) was the play-house of fortune.

(V. 41) [From him] was born **Tribhuvanapāla** who gives shelter to all Brāhmaṇas and who, being a treasure of arts, has (*all*) his desires completely fulfilled, even as from the milky ocean is produced the moon which, being the repository of digits, exceedingly adorns all quarters and maintains all (*chakōra*) birds.¹

(V. 42) The learned **Tribhuvanapāla** has composed this *praśasti* (eulogy) resembling a lake,—which is full of flavour (*as a lake has abundant water*), is profound (*as a lake is deep*) and clear, and is pleasing to the thoughts of poets.

(V. 43) The wise **Kumārāpāla** who has attained excellence in learning and fine arts, has with eagerness written this *praśasti* resembling a necklace of pearls,—which has the merit of (*being composed in*) good metres (*as the necklace has that of having well-rounded pearls*), which is rich in merits (*as the necklace is in threads*), which (*like the necklace*) appears brilliant and is full of deep sentiments (*as the necklace is possessed of great charm*).²

(V. 44) This pleasant *praśasti*, abounding in sentiments, is incised in beautiful letters by the skilful and best sculptors named **Dhanapati** and **Īśvara**.

(V. 45) As long as the moon, the gem of the sky and the crest-jewel of (Śiva) the lord of Chaṇḍī, makes the orb (*of the earth*) white with its dense rays, as long as the lotus-dwelling (goddess of fortune) rests on the breast of the god who is distinguished by the (*mace*) **Kaumōdākī** (*i.e., of Viṣṇu*),—even so long may this bright temple³ shine on the orb of the earth!

The Year 915.

¹ There is a play on three expressions here which are intended to be construed with Tribhuvanapāla and the moon.

² The expressions in the first hemistich of this verse are, on account of *double entendre*, intended to be construed with the *praśasti* (eulogy) as well as the *bār-āvalī* (pearl-necklace).

³ The text has *kīrtti* which means 'any work of public utility, calculated to render famous the name of the constructor of it.' See *C. I. I.*, Vol. III, p. 212, n. 6. It probably refers here to the temple of Sōmanātha mentioned in verses 36 and 39.

No. 97; PLATE LXXIX

MALLAR STONE INSCRIPTION OF JAJALLADEVA II : (KALACHURI) YEAR 919

THIS inscription is on a black stone which is said to have been found at Mallār¹ a village 16 miles south-west of Bilaspur in the *tahsil* and district of Bilaspur in Madhya Pradesh. The inscription has been edited before with a translation, but without a lithograph, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. I, pp. 39 ff. It is edited here from the original stone which is preserved in the Central Museum, Nagpur.

The record consists of 28 lines. The inscribed surface measures 2' 4½" broad by 1' 6½" high. The stone is broken at the upper and lower proper right corners so that the first four *aksharas* in the first line have been lost and the first three *aksharas* in the last line have been partially damaged. Besides these, one or two *aksharas* have suffered here and there. Otherwise, the record is in a state of perfect preservation. The characters are Nāgarī. They closely resemble those of the Ratanpur stone inscription dated V. 1207² which, as shown below, was written by the same scribe. The language is Sanskrit. Except for [*ōm namah*] *Sivāya* in the beginning and the date at the end, the record is metrically composed throughout. It consists of 26 verses, all of which are numbered. The present inscription has several ideas in common with the afore-mentioned Ratanpur stone inscription. For instance, verses 3, 8, 12, 20 and 22 of the present inscription are evidently composed in imitation of verses 3, 7, 8, 23 and 25 of the Ratanpur record.³ Verse 25, again, which describes the scribe Kumārapala, occurs in the Shēorinārāyaṇ inscription⁴ of Āmaṇadēva which also belongs to the reign of Jājalladēva II. The orthography shows the usual substitution of *v* for *b* and the confusion of the dental and palatal sibilants. Besides these, we may note that *y* is written for *j* in *-yushām* in l. 7 and *mvra* for *mra* in *-jaṭ-āmvra*, l. 1; *n* is wrongly used for the *anusvāra* in *Mīmāṇsā*, l. 16 and *Rāghav-ānhri*, l. 26, and for the palatal nasal in *-bhūtin=cha*, l. 13.

The inscription refers itself to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the construction, at Mallār, of a temple of Śiva under the name of Kēdāra by a Brāhmaṇa named Sōmarāja. It is dated in the year 919 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era. The year, if expired, would correspond to 1167-68 A.C. It does not admit of verification for want of the necessary details.

After two *maṅgala-slōkas* invoking the blessings of Śiva and Gaṇapati, the inscription describes Ratnadēva as 'a fierce cloud which extinguished the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga.' This plainly refers to the victory of Ratnadēva II over Anantavarman-Chōḍagaṅga, the mighty king of Kālīṅga.⁵ We are next told that Ratnadēva (II) had a son named Prithvidēva (II),

¹ The name is variously spelt as Mallār in the Maps, Malhār in the *List of the Villages of the Bilāspur District* and as Mallāla in the present inscription. I have chosen Mallār as it approximates Mallāla.

² Above, No. 93.

³ Dr. Kielhorn, who first observed this similarity, thought that Dēvagaṇa, the author of the Ratanpur inscription, imitated the composition of his father Ratnasimha; for the Ratanpur inscription eulogizes five of the grandchildren of Ratnasimha. He therefore read the date of that inscription as (Vikrama) 1247. That the real date is (Vikrama) 1207 has already been shown; see above, p. 485. The Ratanpur inscription was therefore composed about 18 years before the present one. Consequently, Ratnasimha himself was the imitator. This can also be inferred from the wording of v. 22 of the present inscription. See below, p. 518, n. 2.

⁴ See No. 98, below. It may be noted that it is dated in the same Kalachuri year as the present inscription.

⁵ See above, p. 484.

whose son Jājalladēva (II) was ruling when the present record was put up.

The inscription next gives the **genealogy** of Sōmarāja. At the village Kumbhaṭī in **Madhya-deśa** (Middle Country) watered by the celestial river (Gaṅgā), there lived a Brāhmaṇa named Prithvīdhara of Kṛṣṇātrēya gōtra with the *pravara*s Ātrēya, Ārchanānasa and Syāvāśva.¹ His son Gaṅgādhara came, in course of time, to the country of Tummāṇa where he was honoured by Ratnadēva II with the gift of the village Kōsambī.² Gaṅgādhara's son, Sōmarāja was proficient in both the Mīmāṃsās, the Nyāya and Vaiśeṣhika systems, and refuted the doctrines of the Chārvākas, Bauddhas and Jainas. He constructed a temple of the god Kēdāra at Mallāla, at which the present inscription was evidently put up. The record was composed by Ratnasimha, the son of Māmē, who belonged to the Vāstavya family and owed his rise to the illustrious Rāghava. The latter is evidently identical with the homonymous astrologer who is mentioned as one of the donees in the Amōdā plates of Jājalladēva II.³ Both Māmē and Ratnasimha are mentioned in the Ratanpur stone inscription of the reign of Prithvīdēva II, dated V. 1207, which was composed by Ratnasimha's son Dēvagaṇa. The present record was written on the stone by the Kshatriya Kumārāpāla of the race of Sahasrārjuna, who, as already stated, is named as the scribe in several other records.⁴ It was incised by the sculptor Sāmpula.⁵

Of the **geographical** names mentioned here, **Madhya-dēśa** roughly corresponds to the present Uttar Pradesh. **Kumbhaṭī** cannot be identified. **Tummāṇa** has already been shown to be identical with Tumān, 16 miles north-east of Ratanpur. **Mallāla** is clearly Mallār in Bilaspur *tahsil*, where the stone is said to have been found. There is no village in the Bilaspur District exactly corresponding to Kōsambī or Kōsambī, but if *Kōsambī* of the text is a mistake for *Kosandhi*,⁶ the village would be represented by Kōsamdhī, 8 miles from Mallār.⁷

TEXT⁸

- 1 [सिद्धिः ।]⁹ [ओं नमः*]¹⁰[शि]वाय ॥ मूर्द्धन्यस्तजटाम्ब्र¹¹पल्लवचयो भालस्थलीमल्लिकाता-
र्त्तपेक्षणहृव्यवाहविसरज्ज्वालाप्रदीपद्युतिः । सम्पूर्णः सुरसिन्धुतुङ्गलहरीवारिप्रवाहैरसौ शम्भु-
2 [मं]ङ्गलकुम्भविभ्रमददम्बि(म्बि)भ्रत्सदा पातु वः¹² ॥१॥ ऊर्ध्वीकृतः सुरसरित्सलिलावगाहा-
दुदण्डचण्डतरचारुक्रो विभाति¹³ । ब्र(ब्र)ह्माण्डमण्डलमहोत्पलनाललीलाम्बि(म्बि)भ्रत्स वो ग-
णप-

¹ The text gives *Ārchanāna* as the name of the second *pravara* and *Syāvāśva* as that of the third, but these are clearly mistakes for *Ārchanānasa* and *Syāvāśva* respectively. See below, text p. 514, n. 11.

² The text actually reads *Kōsambī*, but as already pointed out, *v* is used in it everywhere for *b*.

³ Below, No. 99, ll. 23-4.

⁴ See above, p. 503, n. 1.

⁵ Sāmpula was the sculptor of the Ratanpur stone inscription (No. 93, above) also.

⁶ Such a mistake is not unlikely, though it must be admitted that in the present inscription *dh* is clearly distinguished from *v* by the absence of a horizontal stroke at the top, except in *dhā* which is differentiated from *vā* by a horizontal stroke joining its two verticals.

⁷ I. C. P. B. (second ed.), p. 124.

⁸ From the original stone.

⁹ Expressed by a symbol.

¹⁰ The *aksharas* in the brackets are broken away, only the *visarga* after *ma* being partly extant.

¹¹ Dr. Kielhorn read *jat-āmb(b)u-pallava*, but the *aksharas* are clearly as transcribed above. Read जटाम्बपल्लव-. See below, translation, p. 515, n. 12.

¹² Metre: *Sārdūlavikrīḍita*.

¹³ Read विभाते as suggested by Kielhorn. The change has not been made in the original.

- 3 तेरवतादजस्रम्¹ ॥२॥ देवः पीयूषधारानिकरपरिगलद्वि (द्वि)न्दुसन्दोहकीर्णव्योमाशाचक्रवालो म-
दननृपचमूदप्यणः कैरवाणाम् । व(व)न्धुः सिन्धुप्रसूतिः स जयति भु-
4 वनानन्दसम्भारकन्दो लोलाक्षीमानमुद्राविघटनपटुतामावहन्² शुभ्रभानुः³ ॥३॥ तद्वंशे नृपचोड-
गङ्गविसरत्प्रौढप्रतापानलज्वालासन्ततिशान्तिचण्डजल-
5 दः श्रीरत्नदेवोऽभवत् । भूपालोऽखिलवैरिवीरवसुधाऽभीशोरुदोर्वल्लरीदर्पकद्रुमदाहदावदहनः श्री-
मन्दिरं सुन्दरः⁴ ॥४॥ पृथ्वीदेवस्ततोऽभूद्व (द्व)लवदरिधरा-
6 नाथनागेन्द्रताक्षो⁵ नम्नाणां मौलिरत्नद्युतिभरविलसन्मल्लिकामाल्यभारैः । पूज्यांहिद्वंद्वपद्मो नि-
जभुजविजयश्रीमहाकेलेशैलः पुत्रः सत्क्षेत्रकीर्ति-
7 व्रततितरुलामण्डलाभोगभर्ता⁶ ॥५॥ तस्मान्चेदिकुलावलम्ब (म्ब)नयु (जु)पामग्रेसरो भूभुजां दो-
हृण्डद्वयदर्पण्डितरिपुज्जर्जलदेवोऽभवत् । तुम्माणाधिपतिर्निजामल-
8 कुलप्रद्योतदीपोपमः सत्क्षेत्रकनिधिः प्रतापतरणिः सौ (सौ)र्याज्जितश्रीनृपः⁷ ॥६॥ मन्ये यद्दान-
शंकाजनितभयवशाद्वल्लभो निम्नगानां दुग्धाब्धि (ब्धि)र्भीमगर्भस्फु-
9 रदुरुसलिले रत्नराशिम्व (म्ब)भार । बाहान्मातृण्डदेवस्त्रिदशपरिवृढः [स्व]र्नदीतोयदुग्गे स्वर्गे दा-
नाम्बु (म्बु)धारोद्भुरमधुपवधूमालमैरावणञ्च⁸ ॥७॥ राज्ये महीभुजस्तस्य
10 नयवत्मानुसारिणि । क्षीणोपसर्गसंसर्गप्रजानन्दविधायिनि⁹ ॥८॥ आसीच्छ्रीमध्यदेशे विततसुर-
नदीवारिपूरोम्मिमालाऽलङ्कारे हारभूते निखिलजनपदो-
11 हामभूमण्डलस्य । ग्रामो रम्योरुभूमिर्द्विजवरवसतिः कुम्भटीनामधेयो यत्नात्स्वर्गकखण्डप्रतिनिधि-
रमलो निर्म्मितो यो विधात्रा¹⁰ ॥९॥ आत्रेयस्तावदा-
12 यस्तदनु च विदितोप्या (प्या)च्चनानो द्वितीयः सस्यावास¹¹स्तृतीयः प्रवर इह शुभैस्तद्विजो
भूषितोऽभूत् । कृष्णात्रेयस्य गोत्रे प्रणतवसुमतीपालमालो-
13 त्तमाङ्गत्वङ्गद्रत्नाङ्कुरश्रीखचितपदयुगस्तत्र पृथ्वीधराख्यः ॥१०॥ यः प्रज्ञैकविशाललोचनपुटन्धत्ते
तृतीयं सदा सद्भूतिन्व (ञ्च) तनोति यो निजतनौ दुर्वारमारा-
14 पहः । दुर्गाश्लेषकरोरिवादिनिवहे पुत्रस्ततोऽभूदसौ वि (वि)भाणो द्विजराजसुन्दरपदं मौली स
गङ्गाधरः¹² ॥११॥ ततः कालक्रमेणासौ देशं तुम्माणमागतः । गुणग्रामार्ज्ज-
15 तप्रौढलक्ष्मीर्द्विजशिरोमणिः¹³ ॥१२॥ प्रक्षाल्य चरणाम्भोजे रत्नदेवो महीपतिः । कोसंबी (बी)ग्रा-
ममेतस्मा उदकीकृत्य दत्तवान् ॥ १३॥ श्रीगङ्गाधरतः सुतोऽजनि जगद्वैद्यकपादो-
16 नुजः प्रौढानन्दकरः कलङ्कुरहितः स्फायत्कलानां निधिः । वि (वि)भाणो द्विजराजतां हतजडश्लेषो-
रुभूरिप्रभो धात्रीमण्डलमण्डनो विधुरसौ श्रीसोमराजोऽपरः¹⁴ ॥१४॥ मीमान्सा¹⁵-

¹ Metre: *Vasantatilakā*.

² Read -मावहन्.

³ Metre: *Sragdharā*.

⁴ Metre: *Sārdūlavikrīḍita*.

⁵ Read -ताक्ष्यो. The change has not been made in the original, as supposed by Kielhorn.

⁶ Metre: *Sragdharā*.

⁷ Metre: *Sārdūlavikrīḍita*.

⁸ Metre: *Sragdharā*.

⁹ Metre: *Anuṣṭubh*.

¹⁰ Metre of this and the next verse: *Sragdharā*.

¹¹ The *Gōtrapravaranibandhakadamba* gives *Ārchanānasa* as the second and *Syāvāśva* as the third *pravara*. Our poet has understood the names of the *pravaras* as above owing to the incorrect *padu-chchbēda* of the expression—आत्रेयार्चनानसस्यावाश्वेति प्रवराः.

¹² Metre: *Sārdūlavikrīḍita*.

¹³ Metre of this and the next verse: *Anuṣṭubh*.

¹⁴ Metre of verses 14—19: *Sārdūlavikrīḍita*.

¹⁵ Read मीमांसा—

MALLAR STONE INSCRIPTION OF JAJALLADEVA II: (KALACHURI) YEAR 919

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- 17 द्वयपारगो गुरुरसौ यः काश्यपीये नये सांख्ये चाप्रतिमल्लतामदनधिस्थक्षोऽक्षपादोक्तिदृक् । यश्चा-
व्वकिविशालमानमलनो दुर्वारवौ (वौ) द्वाम्बु (म्बु) धेः पाना-
- 18 नन्दितकुम्भसम्भवमुनिर्दिग्वाससामन्तकः ॥१५॥ अश्रान्तं कृतुकुण्डमण्डलचलद्धूमावलीध्यामलव्यो-
माशावल्यं विलोक्य विलसन्नीलाम्बु (म्बु) दालीभ्रमात् । विप्रास्येरि-
- 19 तवेदराशिविततोद्धोषोद्धुरं यद्गृहे सत्पक्षप्रसरा नटन्ति पटवो हृष्टा मुहुः केकिनः ॥१६॥ भीतो
दुग्गपदं दधाति शिखरी रुक्मस्य वारानिधेः¹ पारे कष्ट-
- 20 किपादपावृतवपुर्भूमिश्च सिंहादिभिः । यद्गानादिव तीक्ष्णदंष्ट्रवदनप्रो[द्गी]णञ्चञ्चद्विषज्वालाजा-
लकराल[भो]गपटले रत्नानि शेषोप्यधात् ॥१७॥ रूपं विश्वजयैषि-
- 21 णो रतिपते रुक्माचलाद्गौरवं गाम्भीर्यं जलधेः सहस्रकिरणादश्रान्तमोजस्विताम् । ऐश्वर्यं स्मर-
सूदनस्य परमं ग्रामं गुणानामिव ग्राहं ग्राहमसौ दिदु-
- 22 क्षुरसृजत्वघोद्धवोयं भुवि ॥१८॥ सप्ताम्भोनिधितीरवारिणि भृशं यत्कीर्तिहंसी मुहुर्भ्रान्त्वा श्रान्त-
मियं सुरालयमगान्मन्दाकिनीकांक्षि-
- 23 णी । भुक्त्वा वा (वा) लमृणालनालशकलान्युद्दामकामोत्सुका व्र (व्र) ह्याण्डोदरभाण्डवारिजभुवो
रन्तुं मरालं² ययौ ॥१९॥ वाताहतचलतूलतरलं जीवितं नृणाम् । च[ञ्च]-
- 24 लाञ्च [श्चि]यं [मत्वा] धर्मे मतिमधाद्दु (द्वु) धः³ ॥२०॥ तेन केदारदेवस्य धाम मल्लालपत्तने ।
धीमता [का]रितं रम्यं स्वयशोराशिभासुरम् ॥२१॥ उर्व्वीमालिङ्ग्य पूर्वं गुरु-
- 25 जघनघनाश्लेषलब्ध (व्य) प्रमोदामेतत्काष्ठावधूनां ध्वजभुजवलनैः श्लेषदक्षं समन्तात् । काम-
व्याश (स) क्तचेता इव विवु (वु) धपुरीसुन्दरीणां समक्षे त्यक्तव्रीडं निकामं गगनपरिसरः श्री-⁴
- 26 मुखं चुम्ब (म्ब) तीव्र⁵ ॥२२॥ काश्यपीयाक्षपादीयनयसिद्धान्तवेदिना । विपक्षवादिसिंहेन रत्नसिंहेन
धीमता⁶ ॥२३॥ श्रीराघवान्हि⁷ कमलाम्बु (म्बु) धराभिषेकलब्धो (व्यो) दयप्रततशा-
- 27 खमहीरुहेण । वास्तव्यवंशकमलाकरभानुनेयं मामेसुतेन रचिता रुचिरा प्रशस्तिः⁸ ॥२४॥ इयं
सहस्रार्जुनवंशजेन कृतूहलात्क्षत्रियपुङ्गवेन कुमारपा-
- 28 [लेन गु]णाभिरामरामेव रम्या लिखिता प्रशस्तिः⁹ ॥२५॥ अनेकशिल्पनिर्माणपयोधेः पारदृश्वना ।
उत्कीर्णा रूपकारेण सांपुलेनेयमादरात्¹⁰ ॥२६॥ सम्बत्¹¹ ९१९ [॥*]

TRANSLATION

[Success! Ōm! Salutation] to Siva!

(Verse 1) May that Sambhu always protect you!—(he) who possesses the beauty of an auspicious jar, wearing on his head a mass of matted hair as the jar has a number of mango leaves,¹² with the flames of the fire of his third eye on his broad forehead spreading around

¹ Read वारानिधिः.

² Kielhorn read *ma[dāt=sañ]yayan*, but the *aksbaras* are clearly as transcribed here.

³ Metre of this and the next verse: *Anuṣṭubh*.

⁴ Read गगनपरिसरश्चै- Compare v. 25 of No. 93, above.

⁵ Metre: *Sragdharā*.

⁶ Metre: *Anuṣṭubh*.

⁷ Read श्रीराघवांहि-.

⁸ Metre: *Vasantatilakā*.

⁹ Metre: *Upajāti*.

¹⁰ Metre: *Anuṣṭubh*.

¹¹ Read संवत्.

¹² Kielhorn, who read *jaṭ-āmbu(b)u-pallava*, translated 'wearing on his head, like water-lilies, a mass of braided hair,' but confessed that he could not quote any passage in which *ambu-pallava* is used in the sense of water-lilies (*Ep. Ind.*, Vol. I, p. 42, n. 25). As stated above, the correct reading is *jaṭ-āmvra-pallava*. It is a well-known custom in India to place mango-leaves on the mouth of an auspicious jar.

like the light of a lamp on a lamp-stand (*placed near the jar*), and covered with the streams of water of the high waves of the celestial river (Gaṅgā) (*even as the jar is filled with water*)!

(V. 2) May the large, extremely terrific (*and yet*) lovely trunk of Gaṇapati for ever protect you!—(*the trunk*) which at day-break appears splendid as it is raised after a dip in the water of the celestial river, possessing the grace of the stalk of the large lotus, namely, the circle of the universe!

(V. 3) Glorious is the white-rayed god (*i.e.*, the Moon) born, from the ocean, who fills the circles of the sky and (*earthly*) regions with a mass of drops dripping from a multitude of streams of nectar; (*who is*) the mirror of the army of the king Love, the friend of night-lotuses and the tap-root of the great joy of the world; (*and*) who possesses skill in removing the seal of haughtiness (*from the hearts*) of tremulous-eyed women.

(V. 4) In his race there was the illustrious Ratnadēva (II), a beautiful king, an abode of royal fortune, a fierce cloud to extinguish the continuously raging flames of the spreading mighty fire of the valour of the king Chōḍagaṅga,¹ a wild fire to consume the unique tree of pride (*supporting*) the creeper-like long arms of the hostile valiant lords of the earth.

(V. 5) From him was born his son Prithvidēva (II), a lord of the whole circle of the earth, who was the eagle to the serpents, namely, the mighty hostile lords of the earth; whose two lotus-like feet were adored by the submissive (*princes*) with multitudes of beautiful jasmine wreaths, namely, the mass of lustre of their crest-jewels; (*who was*) a high pleasure-mount for the goddess of victory of his own arm and a tree (*that supported*) the creeper, namely, the fame of excellent royalty.

(V. 6) From him was born the prince Jājalladēva (II), the lord of Tummāṇa, the foremost of the kings who have raised the Chēdi family; who, by the pride of his arms, has annihilated his foes, illumining, like a lamp, his spotless family; (*who was*) a unique treasure of excellent royalty (*and*) a sun of prowess; (*and*) who has acquired fortune by his valour.

(V. 7) I fancy that owing to apprehension caused by the suspicion that he might give them away (*to suppliants*),² the milky ocean, the lord of rivers, has kept his multitude of jewels in the deep water rolling in (*his*) dreadful cavities, the sun-god his horses and the lord of gods (*i.e.*, Indra) his elephant, that has a wreath of female bees delighted by the streams of his rutting juice, in the heavens rendered inaccessible by the waters of the celestial river.

(V. 8) In the reign of that king, which follows the path of good policy, is free from the infestation of troubles and gives delight to the people³—

(V. 9) There was in the glorious Madhya-dēśa ornamented by the garland of waves of the flooding water of the extensive celestial river, (*which is*) like a necklace to the whole orb of the earth crowded with countries, a village named Kumbhaṭī with charming and extensive lands, the habitation of the best of the twice-born, which the creator made, by effort, a spotless counterpart of a portion of heaven.

¹ Kielhorn translated *nripa-Chōḍagaṅga* as Chōḍa and Gaṅga princes (*Ep. Ind.*, Vol. I, p. 43), but later on corrected himself. (See *ibid.*, Vol. VIII, Appendix I, p. 17.)

² Kielhorn translated, 'I fancy that through fear, produced by the suspicion that they would have to give (*them*) to him' etc. But *dāna* means a charitable gift. The king would not have begged for these jewels, but would have wrested them from the ocean etc. in order to give them away to his suppliants. The same idea occurs in v. 17, below, and more clearly in v. 20 of No. 96, above.

³ This verse is connected in sense with verse 21. It states the time when the temple of Kēdāra was built.

(V. 10) In that (*village*) there was a twice-born named **Prithvidhara**, in the *gōtra* **Kṛishnātrēya**, adorned with the (*three*) auspicious *pravaras*, (*of which*) **Ātreya** was the first and following him the well-known **Ārchanāna** and **Sasyavāsa**,¹ the third; the pair of whose feet was covered with the lustre of the sprout-like jewels waving on the heads of the rows of kings bowing (*to him*).

(V. 11) From him was born a son, that **Gaṅgādhara**, who wore on his head the beautiful title of 'the lord of the twice-born'; who always had the unique and large third eye of knowledge; who, getting rid of the irresistible passion of love, always secured for himself excellent welfare; (*and*) who had recourse to irrefutable arguments in (*meeting*) a crowd of hostile disputants.²

(V. 12) From that place that crest-jewel of the twice-born, who had acquired great fortune by the multitude of his excellences, came to the country of **Tummāṇa** in course of time.

(V. 13) To him the king **Ratnadēva (II)** gave the village **Kōsambī** by pouring out water, after he had washed his lotus-like feet.

(V. 14) From the illustrious **Gaṅgādhara** there was born a younger son, that illustrious **Sōmarāja**, whose unique feet are adorable to the world; who causes great joy, is free from defects (*and*) is a repository of numerous arts; who holds the position of the best of the twice-born, is possessed of far-reaching and abundant splendour as he shuns the company of the dull (*and*) is an ornament of the orb of the earth; and who is (*thus*) a second moon (*which is freed from its spots; whose unique rays are an object of veneration to the world; which causes great joy, is the store of increasing digits, and has the name of 'the lord of the twice-born'; which, being united with accursed cold, spreads abundant lustre far and wide and is an ornament to the orb of the earth.*)

(V. 15) This venerable person has completely mastered the two *Mīmāṃsās*,³ is a repository of the pride of being unrivalled in the system of **Kāśyapa**⁴ and in **Sāṅkhya** and is three-eyed since he has for his (*third*) eye the doctrine of **Akshapāda**;⁵ (*he*) who has quelled the great conceit of **Chārvāka**; who is the pitcher-born sage (*Agastya*) rejoicing in drinking up the irresistible ocean of the Buddhist (*doctrine*) and is a god of death to the naked (*Jainas*).

(V. 16) At his house the delighted and dexterous peacocks dance again and again spreading their excellent plumage, when they see the circle of the regions of the sky darkened incessantly by the lines of smoke issuing from rows of sacrificial fire-pits, which they mistake for rows of clouds, and filled with the spreading loud sound of the Vedic texts recited by the mouths of **Brāhmaṇas** (*which they mistake for thunder*).

(V. 17) Being apprehensive, as it were, of his gifts, the mountain of gold makes itself inaccessible, and the ocean gets itself surrounded by thorny trees and by lions and other dreadful beasts on the shore, (*while*) even **Sēsha** has placed his jewels in the row of his hoods, terrible with the mass of flickering poison-flames emitted by his mouth with sharp fangs.

¹ See above, text, p. 314, n. 11. The *pravaras* should really be *Ātrēya*, *Ārchanāna* and *Śyāvāsa*.

² There are puns on several words in this verse, which consequently suggest the **Brāhmaṇa**'s resemblance to **Śiva** who holds the **Gaṅgā** on his head; for **Śiva** has the beautiful disc of the moon on his forehead and has always a large third eye; he has destroyed the irresistible god of love, smears his body with excellent ashes and embraces **Durgā**.

³ I.e., the *Pūrva-mīmāṃsā* and the *Uttara-mīmāṃsā*, also called *Vēdānta*.

⁴ I.e., the *Vaiśeṣika* system.

⁵ I.e., the *Nyāya* system.

(V. 18) Him that lotus-born (*Brahmā*) created, being desirous, as it were, of seeing the best collection of excellences (*in one person*), after he had severally taken, beauty from the husband of Rati (*who is*) desirous of conquering the universe, nobility from the mountain of gold, gravity from the ocean, untiring prowess from the thousand-rayed (*sun*) (*and*) supremacy from (*Śiva*) the destroyer of the god of love.

(V. 19) The female swan, namely, his fame, having again and again roamed about by the water near the shores of the seven oceans and not feeling fatigued, went to the abode of gods, longing for the heavenly Gaṅgā and having eaten there tender lotus-fibres and pieces of lotus-stalks and pining through ardent passion, she has repaired for enjoyment to the swan¹ of (*Brahmā*) the god born from the lotus in the vessel-like egg of Brahman.

(V. 20) Having realized that the life of man is unsteady like a piece of cotton, which moves when struck by the wind, and that fortune is fickle, the wise one turned his mind to religion.

(V. 21) Intelligent as he is, he caused to be constructed at the town of Mallāla a beautiful temple of the god Kēdāra resplendent like the mass of his own fame.

(V. 22) Having first clasped the earth which felt delighted at the close embrace of its heavy hips, this temple which is clever in embracing with its encircling arms of banners the women, namely, the quarters, kisses, as it were, to its heart's content, the face of Beauty of the surrounding sky without (*any*) bashfulness in the presence of the beautiful damsels of the celestial city, as if because its heart is full of love.²

(V. 23-4) This charming eulogy has been composed by the intelligent Ratna-simha, the son of Māmē, who knows the settled conclusions of the systems of Kāśyapa and Akshapāda, (*and is*) a lion to hostile disputants; who owes his rise to the lotus-like feet of the illustrious Rāghava, as a tree with far-spread branches owes its growth to showers from clouds, (*and who is*) to the Vāstavya family (*what*) the sun is to an assemblage of lotuses.

(V. 25) This eulogy, charming like a woman who appears beautiful by her good qualities, has been written out of eagerness by Kumārapāla, the best of Kshatriyas, who was born in the race of Sahasrārjuna.

(V. 26) This has been engraved with care by the sculptor Sāmpula, who has seen the farther shore of the ocean of various mechanical arts.

The year 919.

¹ Kielhorn, who read *madāt=saṁyayan* in line 23, translated, 'It has rapturously come, to enjoy itself, to the lotus-grounds of the interior of the vessel-like egg of Brahman.' This is incorrect for the correct reading is *marālaṁ yayan*. *Marāla* means 'a swan'. It refers here to the swan which is the vehicle of *Brahmā*. The poet intends to suggest that the king's fame went to the world of *Brahmā*.

² Kielhorn translated, 'The surrounding sky eagerly kisses, as if it were the face of Fortune, this (*temple*) fit to be embraced on all sides by the encircling banner-like arms of the women of the regions' (*Ep. Ind.*, Vol. I, p. 45). The scribe wrote by mistake *parisaraḥ śrīmukhaṁ* for *parisara-śrī-mukhaṁ* which seems to have misled Kielhorn. What the poet intends to convey is that the temple first embraced the earth, since it had a deep foundation, and then the quarters with its arms of banners, and finally it kisses the face of Beauty of the surrounding sky with its spire. The idea of the towering spire of a lofty building kissing the sky is common in Sanskrit literature. This verse is imitated from v. 25 of No. 93, above, in which we have the reading *gagana-parisara-śrī-mukhaṁ*.

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II: CHEDI YEAR 919

THE stone which bears this inscription is built into the plinth of the temple of Chandra-chūdēśvara which stands in close vicinity to that of Nārāyaṇa in Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadi, 38 miles south-east of Bilaspur in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The date of the inscription has been known for a long time from a photozincograph published in Sir A. Cunningham's *Archæological Survey of India Reports*, Vol. XVII, plate xx. A brief and somewhat imperfect account of it was published by Dr. D. R. Bhandarkar in the *Progress Report of the Archæological Survey of Western India* for 1903-04, pp. 52-53, which has been followed by Rai Bahadur Hiralal in his *Inscriptions in the C.P. and Berar*.¹ The inscription is edited here for the first time from the original stone which I examined *in situ* and from estampages taken under my direction.

The inscription contains 27 lines. The writing covers a space 3' 5" broad and 1' 8½" high, but nearly half the portion on the proper left in ll. 2-17 has been completely lost owing to the peeling off of the surface of the stone. The *Mahant* of Shēorinārāyaṇ possesses a sort of transcript of the inscription which was made when the stone was less damaged, but it is too full of mistakes to be of any use in the restoration of the lost portion. The letters are well-formed, carefully written and deeply incised. Their size varies from .3" to .5". In two places the *aksharas* which were at first omitted are written below the line; see *ya* in *prīṇayatō*, l. 15 and *gān* in *=bhōgān*, l. 20; and in one place a wrong *akshara* is cancelled by incising two vertical strokes on the top. The characters are Nāgarī. They closely resemble those of the Ratanpur inscription of Prithvidēva II, dated K. 915,² except that *ñ* appears here with a dot in some places (e.g., in *Kaliṅgarājō*, l. 4) and without it in others (e.g., in *-bhṛīṅg-āṇḡanā-*, l. 23). The language is Sanskrit. Except for the obeisance to Śiva in the first line and the date and the customary pious wish for the well-being of the world in the last, the record is metrically composed throughout. It contains 45 verses, all of which are numbered. The orthography shows the usual peculiarities of the use of *v* for *b* and the confusion of the dental *s* and the palatal *ś*. In *śrēyānsi* l. 1, the *anusvāra* is wrongly changed to *n*, and in *pancha* l. 3 and *Virinch-ānana*-l. 26, *nch* wrongly takes the place of *ñch*.

The *prafasti* was composed as well as written by Kumārapāla, who describes himself as an excellent Kshatriya and a descendant of Sahasrārjuna. He figures as scribe in some other inscriptions³ also. The engraver was Chhītuka by name.

The present record is dated in the Chēdi year 919 (expressed in decimal figures only). The date does not admit of verification for want of the necessary details, but the year, if expired, would correspond to 1167-68 A.C.

The inscription belongs to the reign of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The immediate object of it seems to be to record the donation of the village Chiñchēli by Āmaṇadēva, a descendant of a collateral branch of the Kalachuri dynasty, for the purpose of defraying the expenses of incense, lights and other materials for the worship of the god Chandrachūḍa and the erection of a temple of Durgā in front of the shrine (of

¹ Second ed., p. 122.

² Above, No. 96.

³ *Viz.*, The Ratanpur stone inscription of Prithvidēva II, V. 1207 (above, No. 93), the Ratanpur stone inscription of Prithvidēva II, K. 915 (above, No. 96) and the Kharōd stone inscription of Ratnadēva III (below, No. 100).

Chandrachūḍa) by **Vikannadēva** who was an uncle of **Āmaṇadēva**. By way of introduction the inscription furnishes an account of the Kalachuri dynasty of Ratanpur.

Owing to the unfortunate loss of more than one-fourth portion, the record does not admit of a complete account of its contents. It falls into three parts. The first part which traces the genealogy of the ruling prince **Jājalladēva II** ends with verse 10; the second, which describes the members of the collateral branch, comprises verses 11-34; while the last one, which mentions the various benefactions made by the princes of that branch, comprises the remaining portion.

After two *maṅgala-slōkas* invoking the blessings of Śiva, the record has a verse in praise of the Moon, the mythical progenitor of the Kalachuri family. Next is mentioned a prince whose name is lost, but who was clearly **Kōkalla I**, as he is said to have had eighteen sons. **Kaliṅgarāja** is next named, but his relation to the sons of **Kōkalla** is not clearly specified in the preserved portion. Verse 6, which is partly mutilated, mentions **Ratnarāja (I)** and **Prithvidēva (I)**. Then comes a reference in the next verse to the victory over **Chōḍagaṅga**, the lord of elephants, which was won at that very place (*ih-aiva*), i.e., in the neighbourhood of **Shēorinārāyaṇ**, by a prince whose name is lost, but who from other records is known to be **Ratnadēva II**. His son **Prithvidēva II** and the latter's son **Jājalladēva II** are next mentioned, but their description in the extant portion is merely conventional.

After this introductory account of the ruling family, the inscription turns to a collateral branch of it. We are told that **Prithvidēva I** had a younger brother named **Sarvadēva**, who obtained as a share of patrimony the property at **Sōṇṭhiva** where he established himself. The name of his son, whose eulogy is partly preserved, is lost, but as will be shown below, it was probably **Āmaṇadēva (I)**¹. Then came his son **Rājadēva** who, again, had four sons **Tējalladēva**, **Ulhaṇadēva**, **Gōpāla** and **Vikannadēva**. One of these, whose name is unfortunately lost,² is next glorified as very brave and handsome. His wife is then described, but her name also is lost. We are next told that this prince, who was devoted to Śiva, realizing the transitoriness of life turned his mind to meritorious works. Verse 23, which follows, seems to speak of a temple where the enshrined deity (probably Śiva, to whom the prince was devoted) resided joyfully on obtaining a new abode. The reference here is probably to the temple of **Chandrachūḍēśvara**, to which the stone bearing this inscription is affixed. We have next the description of a fierce battle with the lord of **Chēdi** who, to judge from his partially preserved name in l. 16, was **Jayasimhadēva** of Tripurī. In this fight the afore-described son of **Rājadēva** routed the army of the lord of **Chēdi**. Seeing that his army was wholly exterminated, the latter advanced in person, being highly enraged like a serpent trodden under foot. From the subsequent description it appears that the son of **Rājadēva** lost his life in the fight. His three queens followed him as *Satis*.

The third section of the inscription, which begins with verse 35, records the benefactions of the princes of this collateral branch. In the town of **Sōṇṭhiva**, **Sarvadēva** erected a lofty temple of **Sambhu**, excavated a large tank and raised a garden. In the village of **Paṇḍaratalāi**, **Āmaṇadēva (I)** established a charitable feeding house, planted an orchard and dug a tank. In the village of **Pathariā**, **Rājadēva** built a temple of **Purabhid**

¹D. R. Bhandarkar and following him, Hiralal make **Rājadēva** the son of **Sarvadēva**, not noticing the loss of nearly one verse at the end of l. 9 which must have described a successor of **Sarvadēva**. In recording the charitable works of the family, the name of **Āmaṇadēva I** is inserted between those of **Sarvadēva** and **Rājadēva**.

² His name was probably **Ulhaṇadēva**. See below, p. 526.

(Siva), raised a mango-grove and excavated a tank. Further, a queen named **Rāmbhallā** excavated a beautiful tank and grew a mango-grove in the village **Pajāñī**. We next learn that **Ulhaṇadēva**¹ had a son named **Āmaṇadēva** (II) whom the king **Jājalladēva** (II) loved as his own distinguished son. The record seems to end here abruptly, for the next two verses refer to the writer **Kumārapāla** and the sculptor **Chhītūka**. But strange as it might seem, they are followed by four other verses recording further benefactions. It seems, therefore, that these verses (42-45) were at first omitted by oversight and were subsequently added at the end. Of them, the first records the donation of the village **Chīñchēli**, evidently by **Āmaṇadēva** (II),² the last named prince of the collateral branch here glorified, for providing materials for the worship of the god **Chandrachūḍa**. The next two verses express the donor's hope that the gift would continue for ever and would be respected by future rulers. The last verse again records the erection of the temple of **Durgā** in front of the god (**Chandrachūḍa**) by **Vikannadēva**.

If the benefactions in the third section are chronologically recorded, as they seem to be, there were apparently two princes of the name **Āmaṇadēva**. The first of them whose benefactions are recorded in verse 36 after those of **Sarvadēva** was probably the latter's successor and, therefore, identical with the prince whose name is lost at the end of l. 8. It may again be conjectured that the prince who built the temple of **Chandrachūḍa** and whose glorification in as many as 17 verses is the main theme of the present inscription was **Ulhaṇadēva**. He seems to have died fighting bravely with **Jayasimhadēva** when the latter invaded the kingdom of **Ratanpur** and as his queens followed him as *Satīs*, his son **Āmaṇadēva** (II) became an orphan. He seems, therefore, to have been treated with special affection by **Jājalladēva** II in grateful recognition of his father's self-sacrifice in his cause. It may be added that **Jayasimhadēva** was a contemporary of **Jājalladēva** II, as the former's **Jabalpur** plates are dated K. 918, i.e., just a year before the date of the present record.

Of the places named in this inscription, **Sōṇṭhiva** is modern **Sōṇṭhī** in the **Bilaspur taluk**, 11 miles north of **Akaltarā**. **Paṇḍartalāi** may be identical with one of the several villages named **Pēṇḍri** or **Paṇḍriā**; of them, the one nearest to **Shēorinārāyaṇ** is **Pēṇḍriā**, 7 miles to the north-west. **Pathariā** still retains its name and is situated 6 miles south by east of **Mungeli**. **Vanārī** is the modern **Banāri** near **Janjgir**. **Pajāñī** may be **Pāchari**, 6 miles east of **Shēorinārāyaṇ**. Finally, **Chīñchēli** may be identical with **Chichōlā** on the left bank of the **Hasdō**, about 32 miles north-east of **Shēorinārāyaṇ**.

TEXT³

- 1 सिद्धिः⁴ [1*] ओं नमः शिवाय ॥ लक्ष्मीवश्यविधायिनो भवतमःस्तोमच्छिदो दक्षिणाः सेवानम्र-
सुरेद्रमौलिविलसद्रत्नप्रभाभासुराः । लीलानिज्जितपद्मरागरुचयः पापप्र[तिद्वि]नः श्रीकण्ठस्य नखा-
शवश्चरणयोः श्रेयान्ति⁵ पुष्पन्तु वः⁶ ॥१॥ [सु]-

¹ Hiralal has wrongly stated that **Āmaṇadēva** was the son of **Gōpāladēva**. Verse 39 is explicit on the point.

² D. R. Bhandarkar and following him, Hiralal take the gift as made by **Kumārapāla**. But the latter was only a scribe. Besides, the introduction of **Āmaṇadēva**'s name almost at the end of the record would be purposeless unless we suppose that it was he who made the gift of the village **Chīñchēli** to the god **Chandrachūḍa**. As shown here, verses 42-45 were probably intended to be inserted after v. 39 which mentions **Āmaṇadēva**.

³ From the original stone.

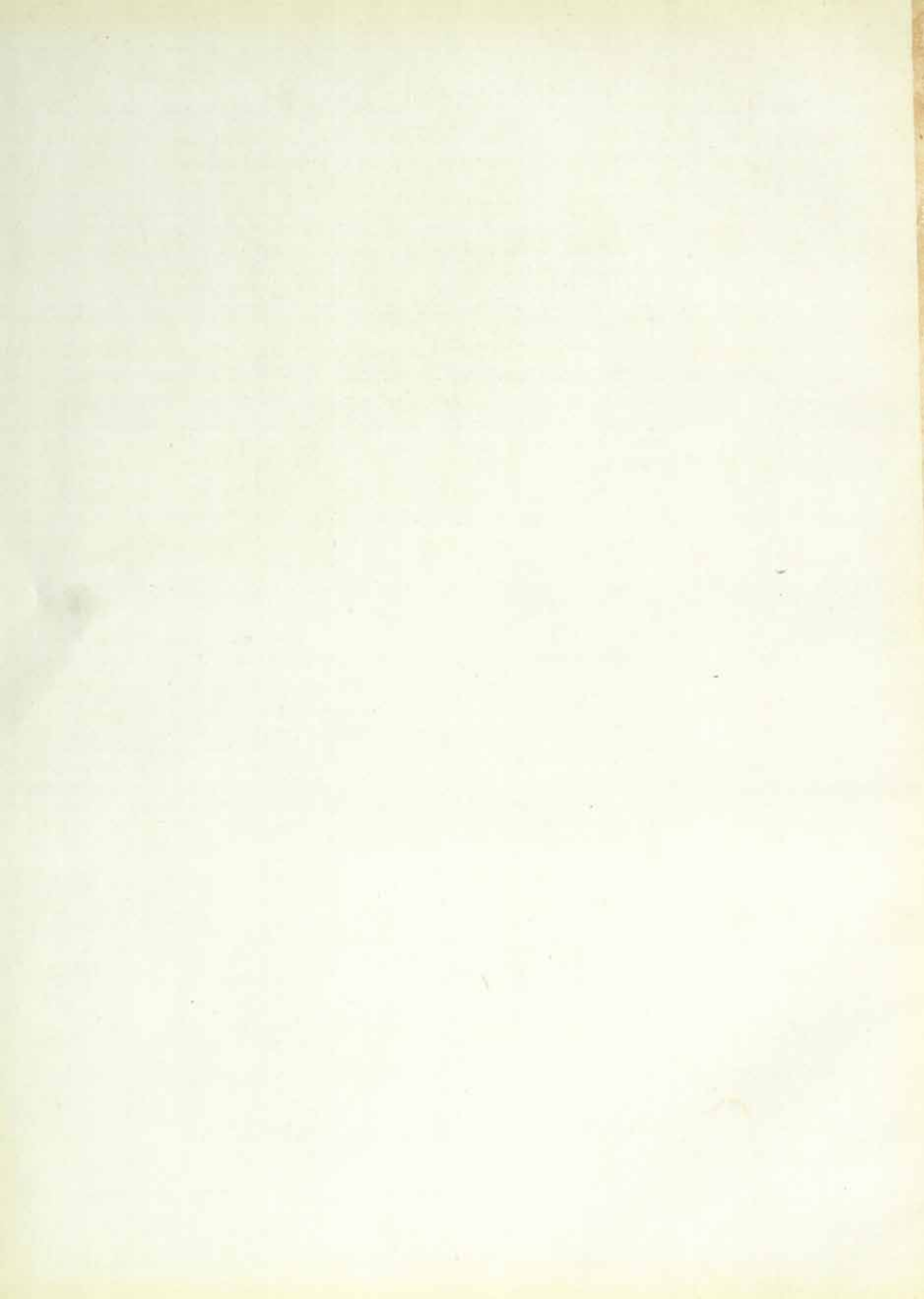
⁴ Expressed by a symbol.

⁵ Read श्रेयान्ति.

⁶ Metre of this and the next two verses: *Śārdūlavikrīḍita*.

SHEORINARAYAN STONE INSCRIPTION OF JAJALLADEVA II: CHEDI YEAR 919





- समाहृतलुध्व(व्य)चित्ताः¹ ॥३२॥ राश्यस्तिस्त्रोऽनुजग्मुस्तं भर्तृभक्तिपरायणाः । उपभोक्तु-
मिव स्वर्ग्यान्भोगान्² भर्त्रा समं दिवि³ ॥३३॥ रूपेणास्तमितं प्रयात[म*]-
21 शु(सु)भिस्त्यागस्य यातं दिशः सौ(शौ)येणाविदिता विवेकवसतिदूरे विलासैः स्थितम् । प्रव्रज्या
जगृहे गुणैर्गुणनिधौ तस्मिन्दिवं प्रस्थिते ग्रावाणोपि रुदन्ति वज्रहृदयं दीर्घं च शोकादभूत्⁴
॥३४॥ अकारि सोण्ठवपुरे शम्भोरभ्रं कपं सदः । सरोपि
22 स्फारमारामः सर्वदेवेन सुन्दरः⁵ ॥३५॥ पंडरतलाईग्रामे यूपान्कुरसत्र(त्र)मन्यपुष्टानाम् । आरामं
सरसीमपि आमणदेवश्चकार [रु]चिराब्जा(ब्जा)म्⁶ ॥३६॥ कुंदेदुद्युतिसोदरं पुरभिवः प्रासाद-
मभ्रं कपं रम्यं चूतवनन्तया पयारिआग्रामे क्वणत्कोकिलम् । विस्ती-
23 णं च सरः सरोजविपिनव्यासङ्गिभृङ्गाङ्गनासंकारैः सुखिताध्वनीननिवहं श्रीराजदेवो व्यधात्⁷
॥३७॥ वणारीनाम्नि विदधे ग्रामे रम्यं सरोवरम् । राभल्लदेवी पजणीग्रामे चूतवनन्तया⁸ ॥३८॥
आमणदेवः समभूदुल्हणदेवात्मजः क्षितौ ख्यातः ।
24 पुत्रविशेषप्रेम्णा जाजल्लतरेश्वरेण यो दृष्टः⁹ ॥३९॥ इयं सहस्राज्जुनवंशजेन कुतूहलात्काव्रिय-
पुङ्गवेन । कुमारपालेन गुणाभिरामरामेण रम्या रचिता प्रशस्तिः¹⁰ ॥४०॥ स्वक्षरैर्मोक्तिकाकारै-
स्तेनैवालेखि धीमता । छीतूकेनेयमुत्कीर्णा शिल्पवि-
25 ज्ञानशलिना¹¹ ॥४१॥ प्रददौ चंद्रचूडाय चिचेलीग्राममादरात् । नैवेद्यधूपदीपादिसर्वोपकरणाय सः
॥४२॥ वक्षः कौस्तुभलाञ्छनस्य तनया वाराणिधेः सम्मदादध्यास्ते शशिखण्डमण्डितजटाजूटस्य
यावच्छिरः । स्वः[सिन्धुमंभु]राक्ष-
26 रः श्रुतिसमुद्गारो विरिन्वा(ञ्वा)ननप्रेणीन्तावदियं चकास्तु विमला कीर्तितस्तदीया चिरम्¹² ॥४३॥
अभूवन्भूपालाः कति न निखिलदमातलभुजो न तेषाम[प्या]सीदवनिरचलापि स्थिरतरा । विमुच्य
व्यामोहं सततमिह देशाधिपतिभिर्भविष्य-
27 [द्रिः] पाल्यं स्वकृतमिव मे कीर्तनमतः¹³ ॥४४॥ देवस्याग्रे समुत्तुङ्गं दुर्गाप्रासादमुज्ज्व(ज्ज्व)लम् ।
विक्रान्तदेवेनाकारि मनोवाञ्छितसिद्धये¹⁴ ॥४५॥ छ ॥ चेदि सम्बत्¹⁵ ९१९ [॥*] मङ्गलञ्जग-
तामस्तु ॥ ❀ ॥ ❀ ॥ ❀ ॥

TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May the rays of the nails of the feet of Śrīkaṇṭha (*i.e.*, Siva) increase your well-being!—(*the rays*) which subject the goddess of fortune (*to the devotees of Siva*); which are dexterous in dispelling the mass of darkness of worldly existence; which appear

¹ Metre: *Vasantatilakā*.

² The engraver at first incised भोक्तु, but subsequently cancelled the second *akṣara* and engraved गान् below.

³ Metre: *Anuṣṭubh*.

⁴ Metre: *Sārdūlavikrīḍita*.

⁵ Metre: *Anuṣṭubh*.

⁶ Metre: *Āryā*.

⁷ Metre: *Sārdūlavikrīḍita*.

⁸ Metre: *Anuṣṭubh*.

⁹ Metre: *Āryā*.

¹⁰ Metre: *Upajāti*.

¹¹ Metre of this and the next verse: *Anuṣṭubh*.

¹² Metre: *Sārdūlavikrīḍita*.

¹³ Metre: *Sikharipī*.

¹⁴ Metre: *Anuṣṭubh*.

¹⁵ Read संवत्.

resplendent with the lustre of shining jewels in the head of the lord of gods bending down in reverence; (and) which have with ease surpassed the lustre of rubies and are hostile to sin!

(V. 2) May that (Śiva) of eight forms who is [himself] the self of highest bliss, [secure] your happiness!—(he) whose triad of eyes (*consists of*) the sun and the moon together with fire, in whose breath there is wind, in whose body there is the earth, on whose head there is water, (and) in whose ears there moves ether !

(V. 3) [There is] [the Moon] who is the elixir of an assemblage of night-lotuses, a feast to (*the gods*) who feed on nectar, who was born of the hollow of the mother-of-pearl of Atri's eye, the crest-jewel of the lord of spirits (*i.e.*, of Śiva), a jar full (*of water*) at the successful marches of the five-arrowed king (*i.e.*, the god of love) !

(V. 4) In his well-known lineage there was born [Kōkalla] who resembled Haihaya in prowess; from him were born eighteen brave sons of unmeasured prowess, who exterminated the allies of their enemies.

(V. 5) In their [family¹] there was born Kaliṅgarāja

(V. 6) There was (*born*) here the lord of the earth Ratnarāja (I) of great radiance From him there was born the king Prithvīdēva (I) who used his hands in embracing the Fortune of hostile kings (*who were*) overcome by his great valour.

(V. 7)² [Ratnarāja] (II) who at this very place vanquished Chōḍagaṅga, the lord of elephants.

(V. 8) From him was born [the king] Prithvīdēva (II) whose great prowess unfolded itself by the favour of the lord of Bhavāni (*i.e.*, of Śiva)

(V. 9) From him was born the king Jājalladēva (II) resembling the lord of radiance (*i.e.*, the sun), on account of whom the earth felt delighted as does a lotus-plant (*at the rise of the sun*); being terrified by whose valour, the enemies whose minds were full of apprehension, leaving (*their*) countries, (*resorted to*) the forest

(V. 10) which, with the roofs of the rows of mansions in it, caused obstruction in the speed of the sun's chariot.³

(V. 11) Of Prithvīdēva, the first king (*of that name*) who flourished here, there was a younger brother, the illustrious Sarvadēva, as Viṣṇu is of Indra.

(V. 12) incessantly [*defeated?*] hostile kings in battle.

(V. 13) He obtained Sōṇthivapaṭṭikā as part of his heritage. His illustrious [*descendants?*] occupied the same town containing beautiful temples.

(V. 14) [Seeing his heroic actions?] the best of warriors have their bodies uneven with bristling hair.

(V. 15) He had a son named Rājadēva, whose arm attained, in a great battle, on the cluster of lotuses which were his vanquished enemies.

(Verse 16 is completely lost.)⁴

¹ Compare e.g. verses 4 and 6 of the Amōdā plates of Prithvīdēva I.

² The lost portion must have contained a description of Jājalladēva I and the statement of his relation to Ratnadēva II.

³ This is probably a description of the capital Ratnapura.

⁴ It must have contained a description of Āmaṇadēva (I) who was probably a son of Rājadēva. It may be noted that in verses 35—36, the benefactions of Āmaṇadēva are placed immediately after those of Sarvadēva.

(V. 17) From him were (*born*) four sons—**Tējalladēva** being the first, (*then*) the illustrious **Ulhaṇadēva**,¹ **Gōpāla** and **Vikannadēva**.

(V. 18) Among them [**Ulhaṇadēva**]² (*who was*) brave in the assemblies of the brave, and had a mass of bright fame became enriched with all excellences.

(V. 19) surrounded by elephants resembling those (*stationed*) in the quarters, multitudes of best horses (*and*) warriors whose [*might of*] arms had crushed the conceit of haughty foes

(V. 20) Seeing that his handsome form gave greater delight to deer-eyed (*women*) than his own, the fish-bannered god (*of love*) lost his body as if through shame!

(V. 21) Like the goddess of fortune incarnate, like Gauri

(V. 22) Seeing that life on the earth is transitory like the red colour of a twilight, he, who concentrated his mind on the splendour of Sambhu and whose doings were solely enlivened by piety, fixed his thoughts on meritorious deeds.

(V. 23) [*Siva*] dwells here, delighted to obtain a new habitation.

(V. 24) of him possessed of great lustre, who was thus intensely pious in speech, mind and body and who exceedingly pleased suppliants with heaps of wealth

(V. 25) [*On the field of battle*] resembling an ocean which had beautiful wave-like rows of horses (*and*) mountain-like excellent elephants as huge as the elephants of the quarters and which was being filled with thousands of stream-like battalions—

(V. 26) When the illustrious **Jaya[simhadēva]**, the lord of **Chēdi**

(V. 27) [*the field of battle*] which was exceedingly dreadful with the splendour of and was a home of joy to crowds of crows, goblins, female jackals and vultures.

(V. 28) Mounted on the elephant *Mānasiddhi*, he, who wielded in his hand a dreadful bow, routed the army of the King of **Chēdi** with (*his*) arrows.

(V. 29) Slaying multitudes of excellent horses with the edge of the sword grasped in his fist together with elephants, (*making*) the ground strewn with the cut-off heads of the enemies as with the fruits of palm (*trees*) and killing a host of foot-soldiers, he made the regions (*full of*) the dancing headless trunks.

(V. 30) Seeing that his forces were thus reduced to corpses, the King of **Chēdi** himself advanced, being more enraged (*than before*), like a snake trodden under foot.

(V. 31) 'This death is difficult to avoid; it is not easy for life to depart on the battlefield, while a brave man desiring (*in his mind*) the highest bliss, is facing (*the enemy*)'—Thinking so the hero,³ adhering to the warrior's duty, commenced to do that, seeing which the crowd of heavenly damsels felt surprised.

(V. 32) Having observed his prowess which caused surprise to the three worlds, and having remarked his handsome form which defeated the god of love, the wives of gods took him to their homes from (*the field of*) battle, their minds being attracted by and becoming fond of his excellences.

(V. 33) Three queens, being solely devoted to (*him*), their husband, followed

¹ The name of this prince occurs as *Ulhaṇadēva* in this verse and as *Ulhaṇadēva* in v. 39, below.

² See above, p. 321. Verses 19—32 describe the same prince *Ulhaṇadēva*.

³ *I.e.*, *Ulhaṇadēva*.

him (as *Satis*) in order to enjoy, as it were in heaven, celestial pleasures in the company of their husband.

(V. 34) When he, the treasure of excellences, started for heaven, beauty vanished, life departed, charity left for (*distant*) regions, prowess knew no judicious habitation, playful actions stayed far away, merits became religious mendicants—even stones cried and (*even*) the heart of adamant broke through grief!

(V. 35) At **Sōṇṭhivapura** **Sarvadēva** made a cloud-scraping temple of Sambu, also an extensive tank (*and*) a grove of trees.

(V. 36) At the village of **Paṇḍaratalāi**, **Āmaṇḍēva (I)** established a charitable feeding house with offshoots of sacrificial posts, (*made*) a grove (*full*) of cuckoos (*and*) also a tank.

(V. 37) At the village of **Pathariā** the illustrious **Rājadēva** constructed a cloud-scraping temple of (Śiva), the Destroyer of Cities, akin to the splendour of *kunda* flowers and the moon, (*raised*) a beautiful grove of mango trees with warbling cuckoos, and (*excavated*) an extensive tank, which, with the humming of female bees hovering on collections of lotuses, renders multitudes of travellers happy.

(V. 38) The queen **Rāmbhallā** made a lovely lake at a village called **Vaṇārī** and a grove of mango trees at the village of **Pajāṇī**.

(V. 39) There was¹ **Āmaṇḍēva (II)**, the son of **Ulhaṇḍēva**, well-known on the earth, who was looked upon by the king **Jājalladēva (II)** with the favour (*shown*) to a distinguished son.

(V. 40) This *praśasti* (eulogy), beautiful like a woman (*who appears*) charming with her good qualities, was eagerly composed by **Kumārapāla**, a descendant of **Sahasrārjuna**, (*who is*) the best of Kshatriyas.²

(V. 41) The same intelligent (*Kumārapāla*) wrote it with pearl-like letters. **Chhītūka**, who is renowned for his knowledge of mechanical arts, has incised it.

(V. 42) He gave, with reverence, the village **Chīṇchēlī** to the (*god*) **Chandrachūḍa** (Śiva) for all materials of worship such as offerings of food, incense and lights.

(V. 43) As long as the daughter of the ocean (*i.e.*, **Lakshmī**) occupies in joy the breast of (*Vishṇu*) who is distinguished by the **Kaustubha**, the celestial river the head of (*Śiva*) whose twisted matted hair is adorned with the crescent moon, (*and*) Vedic recital in sweet accents the row of **Brahmā's** mouths,—even so long may this faultless meritorious work of his shine!

(V. 44) How many kings have there not been, who enjoyed the whole expanse of the earth? (*This*) earth, though immovable, did not remain permanently even in their possession. Hence future rulers of the country, giving up infatuation, should protect this my meritorious work as their own.

(V. 45) The resplendent (*and*) high temple of **Durgā** in front of the god (*Chandra-chūḍa*) has been constructed by **Vikannadēva** for the attainment of the desire of (*his*) mind.

The Chēdi year 919. May the world be happy!

¹ Though the past tense is used here, the inscription was probably put up by **Āmaṇḍēva II** himself. See above, p. 521.

² Verses 40 and 41 should properly come after verses 42—45. Among the latter also, verse 45 should have been written before verse 43.

No. 99; PLATE LXXXI

AMODA PLATES OF JAJALLADEVA II: (KALACHURI) YEAR 91[9]

THIS set of two copper-plates was discovered together with three others¹ while digging for the foundation of a temple in May 1924 at Amōdā, 10 miles south-east of Jānjgir, the head-quarters of a *tahsil* of the same name in the Bilaspur District of Madhya Pradesh. The record on them has been edited before with lithographs, but without a translation, by Rai Bahadur Dr. Hiralal in the *Epigraphia Indica*, Vol. XIX, pp. 209 ff. It is edited here from the original plates which are preserved in the Central Museum, Nagpur.

The plates are substantial, measuring from 12.6" to 12.9" broad and 9.8" high and weighing about 143 *tolas*. They are inscribed on one side only. Their ends were slightly raised to serve as rims for the protection of the writing. The inscription has, however, suffered considerably by corrosion, and several letters especially in the last six lines have been wholly or partially damaged. Each plate has at the top a hole, .4" in diameter, for the ring which connected it with the other plate of the set, but neither the ring nor the seal, which it may have carried, has been found. There are 37 lines in all, of which 18 are incised on the first plate and the remaining 19 on the second. The size of the letters varies from .4" to .2".

The characters are Nāgarī. Attention may be drawn to the two forms of the initial *i* in *iti*, l.9, and *iva*, l.23, those of *dh* in *dharmmah*, l.4 and *dhritēr*-, l.25 and of *r* in *kairavaib*, l.21 and *Sagar-ādi*-, l.30. The sign of *avagraha* is employed in some places to indicate the merging of *a* not only into *ē* and *ō*, but also into *ā*; see, e.g., *śad-amayē*- 'bhūā=, l.3 and *Mahādhanēnā-janī*, l.25. The language is Sanskrit. Except for *ōm namō Vrahmaṇē* in the beginning and the particulars of the date and the names of the donees at the end, the record is metrically composed throughout. There are 26 complete verses, all of which are numbered. Besides these, there is nearly a quarter of a verse which is left incomplete in line 18. The first eleven verses are copied from the earlier charters of the dynasty such as the two sets of plates of Prithvidēva II, discovered at Amōdā itself. The present inscription is very carelessly written or incised, and abounds in grammatical and orthographical mistakes. As regards orthographical peculiarities, we may notice that the sign for *v* is used to denote *b* except in the case of the perfect forms of *bhū*; see, e.g., *babhūvur*-, l.6 and *babhūva*, l.13; but contrast *nripatir-vvabhūva*, l.29; the dental *s* and the palatal *ś* have been confused; see e.g., *sirō*-, l.16 and *śasānik*-, l.20; *j* is written for *y* in *-jaśāb*, l.5 and *n* for *ṇ* in *punya*-, ll.25 and 26, *pratigrihmāti*, l.31, etc.

The inscription is one of Jājalladēva II of the Kalachuri Dynasty of Ratanpur. The object of it is to record the grant, by Jājalladēva, of the village Bundērā to two Brāhmaṇas.

The genealogy of the donor Jājalladēva II is traced from the moon down to his father Prithvidēva II as in the latter's Amōdā plates (two sets). As stated before, the verses in the genealogical portion have been copied from the earlier grants; they, therefore, furnish no additional historical information. Verse 12 which refers to Jājalladēva II is, of course, new, but the description in it is wholly conventional.

The present grant was made by way of thanksgiving after the donor had luckily escaped from a great calamity. Verse 19 states that the king Jājalladēva II was caught by the large alligator Thirū. He escaped with great difficulty, and regaining his kingdom,

¹ Viz. the Amōdā plates of Prithvidēva I, dated K. 831 (No. 76, above) and the two sets of the Amōdā plates of Prithvidēva II, dated K. 900 and 905 (Nos. 91 and 94, above).

made the present grant. Rai Bahadur Hiralal who read the name as Dhīrū¹ took the description to be figurative and saw in it a reference to the rebellion of a local aboriginal chief, in which Jājalladēva was reduced to a precarious position.² It is difficult to say how far this is correct; for there is no reference to such a rebellion in any other record of the Kalachuris of Ratanpur³ and the possibility of the king being caught by an alligator of the species locally known as Thīrū is not altogether precluded.

The donees, to whom the present grant was made, were the astrologer Rāghava and the family-priest Nāmadēva. The former was the son of a great astrologer named Dāmōdara, the son of Prithvidhara, and belonged to the [Sāva]ṛṇa *gōtra* with the five *pravaras* Vatsa, Bhārgava, Chyavana, Āpnavana and Aurva. Dāmōdara is described as the best of Sāman-singers, whose feet were worshipped by princes, and seems to be identical with the *Paṇḍita* Dāmōdara, whose stone image was discovered by Rai Bahadur Hiralal and is now placed in the Lakhaṇēśvara temple at Kharōd near Shēorinārāyaṇ. The other donee Nāmadēva was the son of Parāśara who was himself the son of Mahādhana of the Bhāradvāja *gōtra* with the three *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya. The grant was written on the plates by Dharmarāja, the son of Vatsarāja of the Vāstavya family, who owned the village Jaṇḍēra. Vatsarāja, it may be noted, was the writer of the two grants of Prithvidēva II, the father of Jājalladēva II.

The inscription is dated on Friday, the fifth *tithi* of the dark fortnight of Agraṇa. The year was denoted by three numerical figures, of which the first two are clearly 9 and 1, but the third is almost completely lost by corrosion. Rai Bahadur Hiralal thought that the bottom bend of the damaged figure indicated that it could not but be 2 or 3. Though no era is specified, there is no doubt that the date must be referred to the Kalachuri era. The fifth *tithi* of the dark fortnight of Āgrahāyaṇa or Mārgaśīrsha did not, however, fall on Friday in either K. 912 or K. 913, while the *tithi* of the same fortnight fell on Friday in the month of Śrāvaṇa in K. 912. R.B. Hiralal, therefore, conjectured that the writer must have wrongly written Agraṇa for Śrāvaṇa and took the date to be Friday, the fifth *tithi* of the dark fortnight of Śrāvaṇa in the Kalachuri year 912, the corresponding Christian date being the 14th July 1161 A. C.⁴ My examination of the original plate has convinced me that the third figure is almost completely lost, leaving no clear traces behind. It could have been neither 2 nor 3; for from the Ratanpur inscription of Brahmadēva⁵ we learn that Prithvidēva II, the father of Jājalladēva II, was ruling till K. 915. Jājalladēva II, therefore, could not have been on the throne in either K. 912 or K. 913. We have, of course, to conjecture the third figure of the date from the specification of the *tithi* and the week-day. As the first two figures are undoubtedly 9 and 1, we have to see in which of the years between K. 915 and K. 919, the fifth *tithi* of the dark fortnight of Āgrahāyaṇa⁶ fell on a Friday. As Kielhorn has shown, the months of the Kalachuri year were *pūrṇimānta*. Now, the fifth *tithi* of the dark fortnight of the *pūrṇimānta*

¹ The reading is undoubtedly *Thīrū*. See below, p. 532, n. 3.

² D. R. Bhandarkar, who has adopted Hiralal's readings *Dhīrū* and *yakṣbēṇa*, says that the grant was made apparently for freeing the king from Yaksha Dhīrū with whom he was possessed. See his *List of Inscriptions of Northern India*, p. 282, No. 2032. The correct readings are, however, *Thīrū* and *kṛichchbrēṇa* respectively. See below, p. 532, n. 4.

³ The Kharōd stone inscription of Ratnadēva III, dated K. 933 (below, No. 100), no doubt states that there was a disturbance in the Kalachuri kingdom, but that was after the death of Jājalladēva II.

⁴ *Ep. Ind.*, Vol. XIX, p. 210.

⁵ Above, No. 96.

⁶ Even supposing that *Agraṇa* is a mistake for *Śrāvaṇa*, the fifth *tithi* of the dark fortnight of that month was not civilly connected with a Friday in any year during the period from K. 916 to K. 919.

Āgrahāyana fell on a Friday only in two years during the aforementioned period, viz., in K. 916 (1164 A. C.) when it ended 2 h. 10 m. after mean sunrise, and in K. 919 (1167 A. C.) when it ended 12 h. after mean sunrise. Of these, the first is not likely for Jājalladēva II, as his father Pṛithvidēva II was ruling just in the preceding year. I, therefore, take the year of the present grant to be 919 as more probable. The corresponding Christian date is the 3rd November 1167 A. C.

There are only two place-names mentioned in this inscription. Of them, Bundērā, the donated village, is probably Bundēlā, 11 m. south-west of Amōdā, while Jaṇḍēra has already¹ been shown to be Jōndrā, 14 m. further in the same direction.

TEXT²

First Plate

- 1 सिद्धिः³ [1*] ओं नमो ब्र(ब्र)ह्मणे । निर्गुणं व्यापकं नित्यं शिवं परस(म)कारणं(णम्) ।
भाद(व)ग्राह्यं पर(रं)[ज्यो]ति-
- 2 स्तस्मै सद्ब्रह्मणा⁴ नमः⁵ । [1*] १ [11*] यदेतदग्रेसरमंव(व)रस्य ज्योतिः स पूषा पुरुषः पुराणः ।
अथास्य
- 3 पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्तवीर्यः⁶ ॥२॥ तद्वंशप्रभव(वा) नरेन्द्रपतयः ख्याता[1*]
- 4 क्षितौ हैहयास्तोषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धम्मं⁷ ध्यान⁸ घना[नु]शं(सं)चि[त*]-
- 5 ज(य)शाः शश्वत्सतां सौख्यकृत्प्रेयान्सर्वगुणान्वितः समभवच्छ्रीमान्(न)शौ(सी) कोक्कलः⁹ ॥३॥
- 6 अष्टा(ष्टा)दशारिः⁹ करिकुम्भविभङ्गसिंहाः पुत्र(त्रा) [व]भूवुरतिशौर्यपराश्च तस्य । तत्राग्रजो
नृप-
- 7 वरस्त्रिपुरीश आसीत्पाश्वे च मण्डलपतीन्स चकार व(व)न्वृत्¹⁰ ॥४॥ तेषामनूजस्य¹¹ कलि-
- 8 [ङ्ग]राजः प्रतापव[ह्नि]क्षपितारिराजः । जातोऽन्वये द्विप्त¹² रिपुप्रवीरप्रियानना[म्भो]रुहपा-
- 9 व्वंणेन्दुः¹³ ॥५॥ तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः [सुतः] कमलराज इति प्रसिद्धः[1*]
- 10 यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजवनानि विकास[भान्जि]¹⁴ ॥६॥ तेनाय चन्द्र-
- 11 वदनोऽजनिर्लतराजो विश्वोपकारकर्णार्जितपुण्यभारः । येन स्ववा(वा)हुयुगं(ग)निर्मितवि-
- 12 [क्र]मेण नीतं यशस्वि(स्त्रि)भुवने विनिहत्य शत्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव दि(हि)
शूरत(ता) [1*]
- 13 तयाः(योः) सुतो नृपश्रेष्ठः(ष्ठः) [पृ]थ्वीदेवो बभूव ह¹⁵ ॥८॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्ल-

¹ Above, p. 425.

² From the original plates.

³ Expressed by a symbol.

⁴ Read सद्ब्रह्मणे.

⁵ Metre: *Anushtubh*.

⁶ Metre: *Upajāti*.

⁷ Read धम्मध्यान-.

⁸ Metre: *Sārdūlavikrīḍita*.

⁹ This *visarga* is superfluous. Read -दशारिकरि-.

¹⁰ Metre: *Vasantatilakā*.

¹¹ The vowel of नृ is lengthened for the sake of the metre.

¹² Read द्विप्त- as in other cognate grants.

¹³ Metre: *Upajāti*.

¹⁴ Read -भान्जि. Metre of this and the next verse: *Vasantatilakā*.

¹⁵ Metre: *Anushtubh*.

AMODA PLATES OF JAJALLADEVA II: (KALACHURI) YEAR 91 [9]

2.

[illegible]

ii.

20
 22
 24
 26
 28
 30
 32
 34
 36

- 14 शूरः सज्जनवाञ्छि(छि)ता[र्थ]¹फलदः कल्पद्रुनः(मः) [श्री]फलः । सर्व्वेषामुचितोऽञ्चने सुम-
नसा(सां) तीक्ष्णद्वि-
- 15 पत्कंटकः पश्यत्कान्ततराङ्गना[ङ्गम]दनो जाजल्लदेवो नृपः² ॥१॥ तस्यात्मजः सकल-
- 16 मे(को)सलमण्डनश्रीः श्रीमान्समा[हृत]समल(स्त)नराधिप[श्री]ः । सर्व्वक्षितीश्वरसि(शि)रोविहि-
तां-
- 17 [ह्लि]पे(से)वः सेवाभूतान्निधिरसौ भुवि रत्न[देवः]³ ॥१०॥ पृथ्वीदेवस्ततो जातः पोतः कंठी-
रवादिव [1*]
- 18 सि(सि)हसंद(ह)ननो योऽरिकरियूयमपोययत(त्)⁴ ॥११॥ तस्मादजायत जगच(त्र)यगीत-⁵

Second Plate

- 19 तस्मात्त्र्यम्ब(म्ब)कपादपद्मधुपो जाजल्लदेवोऽभवद्वीरारातिनितम्बि(म्ब)नीमुखपयोज-
- 20 न्मौषधीशोदयः । लोके यस्य यशश्चयैर्द्वलिते[र] रम्यां(म्यं) शसां(शां)कोदयं म[त्वा] सप्त-
पयोधयो व-
- 21 वृद्धिरे प्रो[त्फु]ल्लितं कैरवैः⁶ ॥१२॥ यो वत्सभार्ग[व]वरच्यवनापनवनौर्व्वभूषिते गोत्रे । [सा]-
त(व)[र्ण]स्य⁷ वरिष्ठे
- 22 जातः पृथ्वीधरो विप्रः⁸ ॥१३॥ तस्मादैवज्जचूडामणिरखिलजनानंदसंदोहहे[तु]ः पुत्रो दामोदरो-
भूत्सक-
- 23 ल[गुण]निधिः पार्थिवाराधितांध्रिः ॥ (1) यः सा(शा)पाज्नुग्रहाभ्यामपर इव सदा गोभिलः
सामगाग्र्यस्ते(स्त)त्पुत्रो रा-
- 24 धवाख्यः कविकुमुदमुदे जातवान्विप्रराजः⁹ ॥१४॥ भारद्वाजां[गिरस]वा(वा)हंस्पत्यतृतीयकप्रवरे ।
भारद्वाजे
- 25 गोत्रे महा[धनो] नाम विप्रोभूत्¹⁰ ॥१५॥ महाधनेनाऽजनि पुन्य(प्य)भाजा परास(श)रः कैरव-
कुन्दकीर्त्तिः ॥ (1) धृते[र्गु]हं¹¹
- 26 यो यश[सां] निवा[स]ः सत्यास्पदं पुन्य(प्य)निधानमासीत्¹² ॥१६॥ उद[यगिरे]रिव [त]रणि-
[दुग्धा]व्वे(व्वे)श्चन्द्रमा यथा तद्व-
- 27 त् ॥ (1) पुत्रः पारास(श)रतः¹³ प्रख्यातो नामदेवाख्यः¹⁴ ॥१७॥ ताभ्यां द्विजाभ्यां नृपवैरिनारी-
सीमन्तहारी रणरङ्गम-

¹ Hiralal reads वाञ्छितार्थं-, but the second *akshara* is exactly like the च्छ in -च्छीमा- in l. 5.

² Metre: *Sārdūlavikrīḍita*.

³ Metre: *Vasantatilakā*.

⁴ Metre: *Anuṣṭubh*.

⁵ With the addition of कीर्त्तिः this would be the first *pāda* of a verse, but the verse has not been completed. Perhaps it was found to be redundant in view of the next verse.

⁶ Metre: *Sārdūlavikrīḍita*.

⁷ The first *akshara* of this name is almost completely damaged. Hiralal read तल्लेस्य, but the reading does not suit the metre. Besides, no such *gōtra* is mentioned in the *Gōtrapravarnibandha-kadamba*.

⁸ Metre: *Āryā*.

⁹ Metre: *Sragdharā*.

¹⁰ Metre: *Āryā*.

¹¹ The engraver first incised र्गु and afterwards altered it to र्गुहं.

¹² Metre: *Upajāti*.

¹³ The vowel of the first syllable of this name is lengthened for the sake of the metre.

¹⁴ Metre: *Āryā*.

- 28 ललः ॥ (1) जाजल्लदेवो [विधि]वदु(द्बु)न्देरासज्ज¹ ददौ ग्राममदीनसत्त्वः(त्त्वः)² ॥१८॥ थी-
रुमहाग्राहगृहीतमूर्तिज्जाजल्लदेवो नृप-
- 29 तिर्व्वं(व्वं)भूव ॥ [कु]च्छेण³ मुक्तः समवाप्य रा[ज्यं] ग्रामं ददौ पुन्य(प्य)दिने द्विजाभ्याम्⁴
॥१९॥ संखं⁵ भद्रासनं च्छत्रं⁶ गजाश्व-
- 30 वरवाहनम् । भूमिदानस्य चि[ह्ना]नि फल(लं) स्वर्गमनुत्तमं(मम्)⁸ ॥२०॥ व(व)हुभिर्व्वं-
सुधा भुक्ता राजभिः सगरादि-
- 31 मिः । यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं(लम्) ॥२१॥ भू[मि] यः प्रतिगृह्णा(ह्ना)ति
यस्तु भूमिं प्रयच्छति [1*]
- 32 उभौ तौ पुण्यकर्म्मणौ नियतौ स्व[र्गं]गामि[नौ] ॥२२॥ स्वदत्तां परदत्तां वा यो [ह]रेदसु-
घरां⁹ । स विष्ठा-
- 33 यां कृमिभूत्वा पितृभिः सह [म]ज्जति ॥२३॥ हप्ति(न्ति) जातातु(न)[जा]तांश्च¹⁰ भूम्य[र्धे]
योनृतं वदेत् । स व(व)द्धो
- 34 वारु[णैः] पाशैस्तिर्यग्योन्यां तु जायते ॥२४॥ द्विजाश्च [ना]वमन्तव्या[स्त्रै]लोक्यमि(स्थ)तिहेतवः
[1*]
- 35 दे[ववत्पूज]नीयाश्च दानमानाच्चर्चनादिभिः ॥२५॥ वास्त[व्यव]शकम[ला]करचित्रभानुः शत्रु-
प्रवी-
- 36 रनि[करे]धनचित्रभानुः । [श्री]व[त्सराज]तन[यः] खलु घर्म्मराजो [जं]डेरना[थ] इह ताम्र-
नि(मि)दं लिलेख¹¹ ॥
- 37 ॥२६॥ संवत्(त्) ९१[९]¹² अग्रण [वदि] ५ सुक्र¹³ । [ज्यो]तिष्पी(धी) पंडितराघवः ॥
पुरोधा ठ । नामदेवः ॥

TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of verses 1-10, see that of vv. 1-2 and 4-11, above, pp. 428-29.)

(Verse 11) From him was born **Prithvidēva (II)** as a cub is from a lion; who, having the strong body of a lion, destroyed his enemies like a troop of elephants.¹⁴

(V. 12) From him was born **Jājalladēva (II)** who was devoted to the feet of the three-eyed (*god Śiva*) as a bee is to lotuses, and who was to the faces of the wives of hostile warriors as the rise of the moon is to day-lotuses; the world being whitened by

¹ Read -संज.

² Metre: *Indravajrā*.

³ Hiralal reads धीरु, but the first *akṣhara* is clearly थी.

⁴ Hiralal reads यक्षेण. The first *akṣhara* is imperfectly incised, but as the second is clearly च्छे, the intended reading is evidently कृच्छेण. See the form of च्छ in -भवच्छीमा- in l. 5.

⁵ Metre: *Indravajrā*.

⁶ Read शंखो.

⁷ Read छत्रं.

⁸ Read स्वर्गः फलमनुत्तमम्. Metre of verses 20-25: *Anuṣṭubh*.

⁹ Read यो हरेत वसुधराम्.

¹⁰ Read हन्ति जातानजाताश्च.

¹¹ Metre: *Vasantatilakā*.

¹² The third figure of this date is, except for a short tail below, completely lost. Hiralal read it as 2, but this is impossible. It may have been 9. See above, pp. 529-30.

¹³ Read आयहायणे व दि ५ सुक्ते.

¹⁴ This is followed by an incomplete quarter of another verse meaning 'From him was born . . . [whose fame] was sung by the three worlds.' The verse has not been completed.

the mass of whose fame, the seven oceans rose and the lotuses bloomed, mistaking (*it*) for the beautiful rise of the moon.

(V. 13-4) From the Brāhmaṇa Prithivīdhara, who was born in the excellent *gōtra* of [Sāvāṇa] adorned by the *pravaras* Vatsa, the excellent Bhārgava, Chyavana, Āpnavana and Aurva, was born Dāmōdara, the store of all excellences, the crest-jewel of astrologers and the source of abundant joy to all persons, whose feet were revered by the lords of the earth; who, with his (*power to*) curse and favour, always appeared as a second Gōbhila, being the foremost among the chanters of the Sāmaveda. His son, named Rāghava, was born for the delight of poets even as the moon rises for the joy of night-lotuses.

(V. 15) In the *gōtra* of Bhāradvāja with the triad of the *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya, there was born a Brāhmaṇa named Mahādhana.

(V. 16) By Mahādhana, possessed of religious merit, was begotten Parāśara whose fame was (*bright*) like white lotuses and *kunda* flowers; who was a home of fortitude, an abode of fame, a receptacle of truth and a treasure-house of religious merit.

(V. 17) As the sun rises from the eastern mountain and the moon from the milky ocean, even so was the well-known son named Nāmadēva (*born*) from Parāśara.

(V. 18) To those two Brāhmaṇas, Jājalladēva (II) of noble nature, who deprived the wives of hostile kings of the parting line of (*their*) hair, granted with proper rites a village named Bundērā.

(V. 19) The king Jājalladēva (II) had his person caught by the huge alligator Thirū. Being released with great difficulty, he, regaining his kingdom, donated the village to the Brāhmaṇas on a holy day.

(Here follow six benedictive and imprecatory verses.)

(V. 26) Dharmarāja, the son of the illustrious Vatsarāja (*and*) the owner of (*the village*) Jaṇḍēra, who is to the Vāstavya family what the sun is to a cluster of day-lotuses and who is to the crowd of hostile warriors as fire is to fuel, verily wrote (*on these plates of*) copper here.

(Line 37) [In] the year 91[9]¹ on the fifth (lunar) day of the dark fortnight of Agraṇa (*i.e.*, Margaśīrsha), on Friday.

The astrologer Paṇḍita Rāghava; the family-priest Thakkeṣa Nāmadēva.

No. 100; PLATE LXXXII

KHAROD STONE INSCRIPTION OF RATNADEVA III: CHEDI YEAR 933

THE stone which bears this inscription is built into the wall on the left-hand side of the *maṇḍapa* of the temple of Lakṣmāṇēśvara (Lakshmaṇēśvara) at Kharōd, about 2 miles to the north of Shēorinārāyaṇ in the Jānjgir *tahsil* of the Bilaspur District in Madhya Pradesh. The inscription has been noticed several times. Its date was mentioned first by Mr. Beglar and then by Sir A. Cunningham in the *Archaeological Survey of India Reports*, Vol. VII, p. 201 and Vol. XVII, p. 43 respectively. The genealogy of the Kalachuri rulers mentioned in it was published by Dr. Kielhorn in the *Indian Antiquary*, Vol. XXII, pp. 82 ff. The contents of the record were briefly noticed by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western*

¹ The third figure of the date is almost completely damaged. It is conjectured to be 9. See above, pp 529-30.

India for 1903-4, pp. 53 ff. and his account was followed by Rai Bahadur Dr. Hiralal who identified some of the places mentioned in it in his *Inscriptions in C. P. and Berar*.¹ The record was finally edited with a lithograph, but without a translation, by Dr. N. P. Chakravarti in the *Epigraphia Indica*, Vol. XXI, pp. 159 ff. It is edited here from the original stone and from inked estampages taken under my direction.

The inscription contains 28 lines of writing, which cover a space 3' broad and 1' 6" high. The writing has suffered considerably here and there, especially towards the proper left in the first twenty lines. Besides, several letters are so much choked up with dust that they do not show quite clearly in an estampage, though they can be read with certainty on the original stone. The characters are Nāgarī. They resemble closely those of the Mallār stone inscription of K. 919 which, as shown below, was written by the same scribe. The only peculiarity which calls for notice is the sign of the *upadhmānīya* which is wrongly employed in *puḥpak-*, l.23 and *puḥpa-vāṭikā-*, l.26. The language is Sanskrit. Except for *ōṃ namah Sivāya* in the beginning and the date at the end, the record is metrically composed throughout. It contains 44 verses, all of which are numbered. One of these (v. 17), which described the reigning king, is repeated from line 13 of the earlier Shēorinārāyaṇ stone inscription,² dated K. 919, where, however, it was employed to glorify a member of a collateral branch of the ruling family, probably Ulhanadēva. As regards orthography, we may note that the sibilants are generally used in their proper places, the sign for *v* is everywhere employed to denote *b*, and *n* is written wrongly for *ṇ* in *nirmayē*, l.27.

The inscription refers itself to the reign of Ratnadēva III of the Kalachuri Dynasty of Ratanpur. The object of it is to record the benefactions of his minister Gaṅgādhara at Kharōd and other places. It is dated in the Chēdi year 933, without any specification of the month, fortnight and *tithi*. It does not, therefore, admit of verification, but the year, if expired, would correspond to 1181-82 A. C.

The record falls into two parts, the first comprising the first nineteen verses, and the second the remaining twenty-five. After the customary obeisance to Śiva and two invocatory stanzas in praise of the same deity, we get a description of the moon, the mythical ancestor of the Kalachuris. The genealogy of the ruling king Ratnadēva III is then traced from Kōkalla. Down to Jājalladēva II, it is the same as that noticed in his Amōdā plates, but there are some minor differences and references to historical events which deserve special notice. Kaliṅgarāja is here mentioned as a younger son of Kōkalla and not as a descendant, evidently remote, of that son as stated in all earlier records.³ We are again told that he became the lord of Tummāṇa by propitiating Vaṅkēśvara. Jājalladēva I is here said to have defeated Bhujabala, the lord of Suvarṇapura. This achievement of Jājalladēva is also conveyed by *double entendre* in verse 8 of the Shēorinārāyaṇ plates of Ratnadēva II.⁴ Ratnadēva II's defeat of Chōḍagaṅga, the lord of elephants and the ruler of the Kaliṅga country, is here recorded with the further detail that the conqueror captured his horses, elephants and treasure. Prithvidēva II's victory over Jaṭēśvara, the son of Chōḍagaṅga, is next mentioned in verse 18. Unfortunately this verse is partially effaced, but my reading of the preserved portion shows that Prithvidēva II not only defeated Jaṭēśvara, but even made him captive. This decisive victory of Prithvidēva II is referred to in the Ratanpur

¹ Second ed., pp. 117 ff.

² Above, No. 98.

³ See, e. g., verse 7 of the Amōdā plates of Prithvidēva I (above, No. 76) and verse 6 of the Ratanpur stone inscription of Jājalladēva I (above, No. 77). The relation is not stated explicitly in No. 82, v. 6.

⁴ Above, No. 82.

inscription of K. 915¹ also, but there the details are lost owing to the flaking away of the surface of the stone.

The present inscription carries the royal genealogy two reigns further than the preceding Amōdā plates of Jājalladēva II. We learn from verse 12 that after the death of Jājalladēva II, the kingdom was plunged into anarchy.² Then his elder brother Jagaddēva hastened from the eastern country and became king. This description shows that Jājalladēva II died suddenly while his brother was fighting in the east. The latter was, therefore, forced to return to his country to quell the disturbances consequent on the ruler's death. It seems plausible, as conjectured by Dr. Chakravarti, that Jājalladēva II who was a younger son of Prithvidēva II, was carrying on the government in the absence of his elder brother who was for a long time engaged in fighting the Eastern Gaṅgas. He does not seem to be a usurper; otherwise he would not have received the praise in verse 11 of the present record which belongs to his nephew's reign. Ratnadēva III was the son of this Jagaddēva by his wife Sōmalladēvī. That Ratnapura continued to be the royal capital is clear from verse 19.

The second part of the present inscription, which begins in verse 20, gives at the outset the pedigree of Gaṅgādhara, the chief minister of Ratnadēva III. His grandfather was Dēvadhara, a Brāhmaṇa of the Kāśyapa *gōtra*. The latter's son was Rājadēva who married Jivā. Their son was Gaṅgādhara. Verse 25 tells us that when the kingdom of Ratnadēva (III) was reduced to great straits, the treasury being empty, the elephant-force weakened and the country in the grip of a famine, it was Gaṅgādhara who by his policy restored the peace and prosperity of the country. Being pleased with his learning, character and diplomacy, Ratnadēva made him his chief minister, and overcoming all his foes by his policy, ruled his kingdom peacefully. We are next told that Gaṅgādhara had two wives Rālhā and Padmā, of whom the former gave birth to two sons Sūprada and Jijāka and the latter to Khaḍgasimha.

Verse 30 begins an enumeration of Gaṅgādhara's benefactions. He reconstructed the *maṇḍapa* of the temple of Śiva, to which the stone bearing the present inscription is affixed.³ To the south of the temple he erected a *maṭha* with well-seasoned wood for the residence of ascetics. He also built, evidently at Kharōd, a spacious and beautiful *maṇḍapa* of Śauri (Vishṇu). At Ratnapura he erected the *maṇḍapa* of Ēkavirā, which resembled a Pushpakā, on the top of a hill in the west.⁴ He built another *maṇḍapa* in honour of Purārāti (*i. e.*, of Śiva) and temples of Hara and Hēramba at Vaḍada in the forest-tract. He constructed a temple of Durgā at Durga, another of the sun at the town Pahapaka and a lofty shrine of Sambhu at Pōratha. To the north of Ratnapura he built a *maṇḍapa* for Tūntā-Gaṇapati, and had tanks and lotus-ponds excavated at the

¹ Above, No. 96.

² This event is evidently different from the calamity mentioned in verse 19 of the Amōdā plates of Jājalladēva II (above No. 99); for, the latter took place during the reign of Jājalladēva II.

³ The temple was originally built by a king, probably Īśānadēva, of the Sōmavāṃśī dynasty. His stone inscription which was fixed into the right-hand wall of the same *maṇḍapa* was plastered over and is now much mutilated. From the extant portion it appears that the object of it was to record the construction of a temple of Śiva under the name of Lakshmaṇadēva and the endowment of it with some villages including Sōṭṭhapadraka and Mēkalapāṭaka. The inscription has not yet been edited, but I have shown elsewhere that Īśānadēva was the uncle of Tivaradēva and probably flourished about 540 A. C. See *Ep. Ind.*, Vol. XXII, pp. 18 ff. and Vol. XXVI, p. 222.

⁴ This temple is still standing on the hill to the west of Ratanpur. It is now said to be dedicated to Lakshmi. There is a large and much abraded stone inscription in Prakrit, affixed to a wall of this temple. It has not yet been deciphered.

villages **Tipuruga**, **Girahulī**, **Uluvā** and **Sēṇāḍu**. Besides these, he established a charitable feeding house and raised a flower-garden at **Nārāyaṇapura**.

The *prasaṣṭi* was composed and written on the stone by **Kumārapāla**¹ of the Haihaya lineage, who was proficient in poetry, metrics, literature and diplomacy, and had a younger brother named **Jalhaṇa**. It was engraved by **Jātū**. The *Śrīśṣṭhin* **Ralhaṇa**, who was the officer in charge of religious endowments, supervised the work.

Of the place-names occurring here, **Tummāṇa** and **Ratnapura** have already been identified. **Suvarṇapura** is modern Sonpur, formerly the capital of a feudatory state of the same name in the State of Orissa. Most of the remaining places can be identified in the vicinity of Kharōd. **Vāna-Vaḍada** or **Vaḍada** of the forest may be **Baludā** in the *Jānjgir tahsil*, 30 m. north by west of Kharōd. **Durga** may be identical with the chief town of the Drug District. The town **Pahapaka** is likely to be **Putpurā**, 16 miles to the north and **Pōratha**, **Perthā** 30 miles to the north-east of Kharōd, both in the *Jānjgir tahsil*. I identify **Tipuruga** with **Tiprunga**, 10 miles south of Kharōd, in the former Katgi Zamindari, and **Sēṇāḍu** with **Sōnada**, 15 miles to the east of Kharōd in the *Jānjgir tahsil*. **Nārāyaṇapura**, which lies 20 miles to the south-west of Kharōd, in the **Baloda Bazar tahsil** of the Raipur District, has a mediaeval temple of Vishṇu. **Girahulī** may be identical with **Girōlpālī** in the *Jānjgir tahsil* and **Uluvā** with **Ulbā** in the Raipur District.

TEXT²

- 1 सिद्धिः³ [।*] ओं नमः शिवाय ॥ कल्याणानि करोतु पर्वतसुतापाणिग्रहप्रक्र[मे] देवः केलिकला-
निधिस्त्रिजगतां दक्षाध्वरध्वंसकः । यः कण्ठद्युतिवाससा जनदृशं क्षित्वै[कभंगीभूतं ?] [गौ]रीवक्त्र-
निरीक्ष[णाय]
- 2 नि⁴दधे मुग्धेदुदीपत्विषा(षः)⁵ ॥१॥ क्रियादः कल्याणं निरवधि विधातुस्त्रिजगतां समुन्मीलनी-
लोत्पलदलरुचीनां सहचरी । रुचिः कण्ठस्योच्चैरचलतनयावक्त्रकमलप्रसर्पत्सौर[भ्योदु]रमधु-
[करी]-
- 3 [प]ठतिरिव⁶ ॥२॥ जीवातुः कैरवाणाममृतरसवती⁷ सूपकारः सुराणान्ताराणां प्राणनाथः कुसु-
मशरकथाऽध्यायिनां पीठमर्दः । आदर्शो दिग्बधूनां पृथुगगनसरो[राजहंसस्त्रिलो]क्यं⁸ शृङ्गारो
[रत्न]घा[मनः] [प्र*]-
- 4 मदरुचिरभूदन्निनेत्रात्सुधांशुः⁹ ॥३॥ धरित्रीभुजो हंह्यास्तस्य वंशे व(व)भूवुर्यशः प्राप येपामुदा-
रम् । भुज्यालताव(व)द्वलंकाधिनाथः [सहस्राज्जुनो] वीर[गोष्ठीगरिष्ठः]¹⁰ ॥४॥ [श्रीको]क-
[ल्लनृपस्त]दन्वयभवस्त-
- 5 त्सूनवोऽष्टादश ह्यातास्तेषु लघुः कलिङ्गनृपतिर्व्वङ्गेश्वराराधनात् । तुम्माणाधिपतिः¹¹ सुतोऽस्य

¹ Kumārapāla figures as scribe in several other records; see above, p. 519, n. 3.

² From the original stone and inked estampages.

³ Expressed by a symbol.

⁴ The *aksara* is slightly damaged, but it is undoubtedly नि.

⁵ Metre: *Sārdūlavikrīḍita*.

⁶ Metre: *Śikharigā*.

⁷ The poet has used the feminine form of this adjective, evidently thinking that जीवातु is feminine. But the latter is masculine or neuter. Read रसयुतः.

⁸ Read -स्त्रिलोकीशृङ्गारो.

⁹ Metre: *Sragdharā*.

¹⁰ Metre: *Bhujāṅgaḥ*.

¹¹ This *visarga* seems to have been added subsequently.

Kharod Stone Inscription of Ratnadeva III: Chedi Year 933

[illegible]

- कमलः श्रीरत्नराजस्ततः पृथ्वीदेवनरेश्वरोऽभवदतः [क्षोणीश]चूडामणिः¹ ॥५॥ [जाजल्ल]देव-
नृपतिस्त-
- 6 त्सूनुरभूत्सुवर्णपुरनाथम् । भुजव(व)लमव(व)लं चक्रे निजभुजव(व)लतः समीके यः² ॥६॥
आसीत्तत्तनयो नयोचितमतिः क्षोणीशचूडामणिश्रेणीसञ्चरण[प्रवु(वु)द्व?]चरणः श्रीरत्नदेवो
नृपः³ । लोकालो-
- 7 कगिरीन्द्रकन्दरदरीविश्रान्तविद्याधरीवक्त्रेन्दुद्युतिजालमांसल⁴यशोराशिः प्रवीराग्रणीः⁵ ॥७॥ यश्चो-
डगङ्गनृपति कलिङ्गदेशाधिपं गजाधीशम् । समिति जटेश्वरजन[क] कत(न) काश्वगजोज्जितञ्च-
क्रे⁶ ॥८॥
- 8 पृथ्वीदेवनृपस्ततः समभवद्यन्मौलि[के]शोल्लसद्रत्नार्चिर्निचयेन रञ्जितमुमाभर्तुः पदाब्ज(ब्ज)-
द्वयम् । जित्वा येन जटेश्वरो नरपतिः संख्ये स्वदोर्विक्रमैः कारागारनिवासिव(व)न्दि[षु] [रिपु]
--⁷ [धरां ? प्रापितः]⁸ ॥९॥
- 9 गण्डोद्वेदिमदाम्बु(म्बु)नि[ज्जंर]करित्यागस्य तस्याद्भुतः किं वाच्यः स जगत्त्रयीमठकृतावासो
यशस्तापसः । यस्योद्वलनकीर्णभूतिकणिकाजन्मानपते⁹ शशि[क्षीराम्भो]धिहिमाद्रिकुन्द[कुमुद]-
स्वर्दाम -- [दयः]¹⁰ ॥१०॥
- 10 तस्माज्जाजल्लदेवोऽभूज्जनानां जनकोपमः । अजस्रं यद्गुणग्रामं वर्णयन्ति मही[भु]जः¹¹ ॥११॥
अथ किल [ह]तदैवाद्राजि जाजल्लदेवे कलचुरिकुलचन्द्रे व्र(व)ह्मसायुज्य¹²[माप्ते] । जगदिदम-
[पराकं] सर्वतोव्या[प्त ?] -- क[लि]क-
- 11 लितविवेकव्यस्तलोकम्ब(म्ब)भूव¹³ ॥१२॥ ज्याया[न]स्य जगद्देवस्ततः प्राग्देशतोऽञ्जसा । समेत्य
राज्याधिपतिर्व्व(व्व)भूवादभुतविक्रमः¹⁴ ॥१३॥ चौरै - ७७ -¹⁵ प्रयातम ७ - [विघ्नैर्भ]यैः
प्रस्थितं - - - ७७ - ७ - [गि]रिद-
- 12 रीकोणेऽरिभिः संस्थितम् । तस्मिन्शौर्यं¹⁶[वि]लासदानरसिके राज्यस्थिते भूप[तौ] व्या]घ्रादप्यति-
कानने¹⁷ [न] कुहते भीतिञ्जनः पर्यटन्¹⁸ ॥१४॥ लक्ष्मीरिव मुराराते रतिवत्पुष्पधन्वनः । रा[जः]
सोमल्लदेवीति [गुणार्चित ?] ७ -¹⁹
- 13 भवत्²⁰ ॥१५॥ पुत्रस्ताभ्यां त्रिदशवनितागीतकीर्तिः पृथिव्यामासीदाशाकुहर[वि]हरच्चारुकीर्ति-

¹ Metre: *Sārdūlavikrīḍita*.

² Metre: *Āryā*.

³ These *akṣaras* are quite clear.

⁴ Chakravarti reads पसि(सु)ल, but the loop on the left of the first *akṣara* shows that it is undoubtedly मां. Besides, पसुल does not give a good sense here.

⁵ Metre: *Sārdūlavikrīḍita*.

⁶ Almost every letter of this important hemistich is certain. Metre: *Āryā*.

⁷ The *akṣaras* have left some traces here, but I am unable to read them satisfactorily.

⁸ Metre: *Sārdūlavikrīḍita*.

⁹ Read - जन्मातपत्रे.

¹⁰ Metre: *Sārdūlavikrīḍita*.

¹¹ Metre: *Anuṣṭubh*.

¹² These *akṣaras* are clear in the original.

¹³ Metre: *Mālinī*.

¹⁴ Metre: *Anuṣṭubh*.

¹⁵ The missing *akṣaras* may be conjecturally restored as - रस्तमितं.

¹⁶ Read तस्मिन्शौर्यं.

¹⁷ These *akṣaras* are quite clear in the estampages.

¹⁸ Metre: *Sārdūlavikrīḍita*.

¹⁹ Restore - प्रिया.

²⁰ Metre: *Anuṣṭubh*.

- प्रतानः । त्यागै[निम्नी]कृतसुरतरुः सङ्गरोद्दामवैरि[क्षो]णीशश्री[परम]दयितो [रत्नदेवः] प्रवीरः¹
॥१६॥ [यद्रूपं विदधद्वीक्ष्य²]
- 14 [मृ]गाक्षीनयनोत्सवम् । स्वतोऽधिकं ह्रियेवासीदनङ्गो मकरध्वजः³ ॥१७॥ संस्कृतादिपदव्यास-
वैचित्र्यो चित्रदायिनी । जिह्वारङ्गाङ्गणे यस्य नरिर्नत्ति⁴ [सरस्वती] ॥१८॥ [राजधानी] धराभर्तु-
स्तस्य [रत्नपुरं पुरम्] । [पुरन्दरपुरप्रख्य]-
- 15 मभूदतिमनोहरम् ॥१९॥ छ ॥ गोत्रेऽभवत्कास्य(स्य)पनामधेये कलानिधिर्देवधरो धरायाम् ।
[यथा*] धरोद्धारविधौ धुरीणो हरिस्तथा सोपि विपद्गताना[म्]⁵ ॥२०॥ पुत्र ८-८८८-८
[व(व)भूव] तस्य श्री[राजदेव] इति [सूनृतता ?] ५-
- 16 योधिः । श[स्त्रे]षु शा[स्त्र]निवहेषु परं प्रवीणोनेनोपमानमिह कोपि न संजगाम⁶ ॥२१॥ वि-
[शुद्ध ?]संसिद्धिनिमित्त[त्त]मुत्तमं पतिव्रतानां धुरि संस्थिता प्रिया । व(व)भूव [जीवे ?]ति
विशुद्धशीला [लीला?]गृहं [सच्च]रितस्य तस्य⁷ ॥२२॥ ताम्यामजा-
- 17 यत गुणोत्करत्नसिन्धुगंङ्गाधरोऽद्भुतमतिः सुजनैकवं(वं)धुः । धन्यस्य यत्क्षणमपीह परोपकारा-
दन्यत्कदाचिदपि न व्यसनम्ब(म्ब)भूव⁸ ॥२३॥ यन्मानसं सुकृतशीलदयोप[शा]न्तिदानैश्च मौलि
८८-८८ [पूजनीयैः] । [त]स्याश्रितं प्रथममित्य[वगत्य लो]-
- 18 भतृष्णादिभिः परत एव कृतो निवासः ॥२४॥ कोशे नाशमुपागते गजव(व)ले क्षीणेऽतिरीणे जने
दुर्भिक्षोपहृति गते जनपदे दीनां दशमाश्रिते । येनोच्चैः पदमाप[दां] गतमपि श्रीरत्नदेवप्रभो
[राज्यं] म[त्र]व(व)ला ८-८ त¹⁰
- 19 पुनः सप्ताङ्गसम्पूर्णताम्¹¹ ॥२५॥ धैर्योदार्यविवेकविक्रमयशःसौशील्यशास्त्राण्यथो शौचाचारपरा-
मनन्यसदृशी चाण[क्य]विद्यामपि । [दृष्ट्वा चैव] नितान्त[तुष्ट]मनसा श्रीरत्नदेवेन यः सर्वा[चा]-
रधुरी[ण] एष विहितः प्राधान्यमात्ये¹² पदे
- 20 ॥२६॥ यस्य मंत्रेण सर्वत्र निज्जितारातिमंडलः । श्रीरत्नदेवभूपालश्चक्रे राज्यमकण्ठकम्¹³ ॥२७॥
रा[ल्हा]¹⁴पद्माभिधे [यस्य] भार्ये [भ]क्तिपरायणे । व(व)भूवतुः सदा[चार]पवित्रित-
कुलद्वये ॥२८॥ एका [सू]प्रद¹⁵जी[जा]कौ सुषुवे तनयोत्तमौ । सिहा(ह)-
- 21 विक्रममन्या च खड्गसिंहमजीजनत् ॥२९॥ आलोक्यानेन विद्युत्तितरलतरासारतारुण्यल[क्ष्मी]
लक्ष्मीम[प्येव]मेवं च[कि]तमृगदृशां प्रीतिमप्यङ्गनाना[म्] । --कामाय--पुनरिह सु-
कृतैर्दृष्टसंस्तुतवो(वो)धादेतच्चक्रे नवीनं सहजशुभम्-

¹ Metre: *Mandākrāntā*.

² The *akṣaras* in the brackets have suffered considerably, but they can be restored from l. 13 of the Shēorināriya inscription (No. 98, above) where also the verse occurs.

³ Metre of vv. 17-19: *Anuṣṭubh*.

⁴ Read नरीनत्ति.

⁵ Metre: *Upajāti*.

⁶ Metre: *Vasantatilakā*.

⁷ The *akṣaras* are almost certain.

⁸ Metre: *Varaṣṭhāvila*.

⁹ Metre of this and the next verse: *Vasantatilakā*.

¹⁰ Read -दनीयत.

¹¹ Metre of this and the next verse: *Sārdūlavikrīḍita*.

¹² The correct reading would be प्रधानामात्यपदे.

¹³ Metre of this and the next two verses: *Anuṣṭubh*.

¹⁴ The superscript letter of this *akṣara* is clearly *l* and the subscript one appears to be *h*. Chakravarti proposed to read राम्.

¹⁵ Chakravarti reads एकात्र प्रद-, but the medial *ā* of the third *akṣara* is quite clear and the consonant appears to be *s*.

- 22 तिम्मण्डपं भूतभर्तुः¹ ॥३०॥ मठः कठोरकाष्ठौघैरत्रैवाकारि धीमता । देवदक्षिणदिग्भागे निवासा-
थन्तपस्विनाम्² ॥३१॥ कारितं विस्तृतं सौरीमण्डपं³ पुण्य[कारिणा] । गङ्गाधरेण
धरणेल्ललामेवातिसुन्दरम् ॥३२॥ श्रीमद्रत्नपुरे चा-
- 23 रु प्रतीच्यां पु०पकोपमम्⁴ । अकरोदेकवीराया मण्डपं गिरिमूर्धनि ॥३३॥ मण्डपं वानवडदे⁵ पुरा-
राते[वि]निर्मितम् । [हर]हेरम्ब(म्ब)यो[श्च]क्रे तत्रैव विस(श)दालयौ ॥३४॥ देवीदुर्गागृहं
दुर्गे रवेः पह[पके ?]⁶ [पुरे] । पोरथे भवनं शम्भोर-
- 24 भ्रंक्षमचीकरत् ॥३५॥ रत्नपुरस्योदीच्यां दिशि दूटागणपतेरसौ चक्रे । मण्डपमशेषवाञ्छितफल-
दा[तु]विघ्नहन्तु[श्च]⁷ ॥३६॥ [स]रस्तिपुरग[ग्रामे] निम्ममे [विक]चावु(वु)जम् । तथा
गिरिदुर्ग[ग्रामे] स्फारां पुष्करिणीमपि⁸ ॥३७॥ चक्रा[भं]
- 25 कृतममलं सरसिजरुचिरं सदा जगत्सेव्यम् । तापापहमुरु हरिमिव उलूवाग्रामे सरश्चक्रे¹⁰ ॥३८॥
गुञ्जन्मञ्जुमधुव्रतचयचुम्बि[म्बि]तविकचपङ्क[जा]मकरोत् । पुष्करिणीम[तिम]हतां(तीं) से-
णा[डु]नाम्नि च [ग्रामे] ॥३९॥ मिष्टान्नपानसम्पन्नां स-
- 26 वंस[त्रीं] (त्रीं) व्यधादसौ । नारायणपुरे पु०प¹¹वाटिकामपि शोभनां(नाम्)¹² ॥४०॥ यावल्लीला-
वतीनां नयनसरसिजप्रान्तसंस्थो मनोभूयविर्मेनाकपक्षानि[ल]चटुलचलद्वीचिमालः पयोधिः । चं-
[द्रा]क्को¹³ यावदेतो गगनतलसमुद्यो(द्यो)तमानौ प्रभाभिस्ता-
- 27 वद्गङ्गाधरस्य प्रवरगुणनिधेः स्थैर्यतामेतु कीर्तिः¹⁴ ॥४१॥ दक्षो लक्षणनिर्घ्न(णं)ये कविकला-
सर्व[स्वविश्रा]मभूच्छन्दःसुन्दरवु(वु)द्धिरद्भुतमतिः साहित्य[चा]णक्ययोः । स्यातो हैहयवंशभूः
कविवृषा यस्यानुजो ज[ल]ह[ण]स्तेना[का]रि कुमारपालकृतिना [सेय ?]
- 28 प्रशस्तिर्मुदा¹⁴ ॥४२॥ स्वक्षरैर्मूर्तिक्ताकारैस्तेनैवालेखि कौतुकात् । [जातू]¹⁵नाम्ना समु-
त्कीर्णा शिल्पविज्ञानशालिना¹⁶ ॥४३॥ श्रेष्ठिना रत्नहणेनात्र धर्मकर्म[धिकारि]णा । कृता कला-
क[ला]पञ्जनसं[स्तु]तवु(वु)द्धिना ॥४४॥ चेदिसम्बत्¹⁷ ९३३ ॥ मङ्गलमस्तु ॥

TRANSLATION

Success! Ōm! Adoration to Siva!

(Verse 1) May the god (*Siva*), the destroyer of Daksha's sacrifice, the treasure of the sportive arts of the three worlds, grant (*your*) well-being!—(*he*) who, as he proceeded to grasp the hand of the daughter of the mountain (*i.e.*, Gaurī), used the light of the lamp which is the beautiful moon (*on his head*) for observing the face of Gaurī, after intercepting the gaze of the (*surrounding*) people with the cloth, namely, the lustre of his throat!

¹ Metre: *Sragdharā*.

² Metre of verses 31—33: *Anuṣṭubh*.

³ Read शीरेमण्डपं.

⁴ Read पुण्यकोपमम्.

⁵ Chakravarti's reading वने वडदे does not suit the metre; the vertical stroke after व is evidently a part of that *akṣara*.

⁶ Chakravarti read पह[पके ?].

⁷ Metre: *Āryā*.

⁸ This *akṣara* has a clear curve below *b* to indicate the medial *u*.

⁹ Metre: *Anuṣṭubh*.

¹⁰ Metre: of this and the next verse: *Āryā*.

¹¹ Read पुण्य-

¹² Metre: *Anuṣṭubh*.

¹³ Metre: *Sragdharā*.

¹⁴ Metre: *Sārdulavikṛīḍita*.

¹⁵ The first *akṣara* of this name appears to be जा. Chakravarti read नातू-

¹⁶ Metre of this and the next verse: *Anuṣṭubh*.

¹⁷ Read -संवत्.

(V. 2) May the excellent lustre of the throat of the Creator of the three worlds (*i.e.*, Siva) grant you endless good fortune!—(*the lustre*) which is a companion of¹ the colour of the petals of blooming blue lotuses and is similar to the row of female bees enlivened by the spreading fragrance of the lotus-like face of (Gauri) the daughter of the mountain!

(V. 3) From Atri's eye there was produced the **Moon**, whose lustre causes great joy to the ocean, (*who is*) the elixir of nectar-juice to the night-lotuses, the sauce-maker of the gods, the lover of stars, the companion of those who study cupid's work, a mirror for the damsels that are the regions, a swan in the extensive lake of the firmament and an ornament of the three worlds.

(V. 4) In his race there were born the kings (*called*) **Haihayas**, of whom **Sahasrārjuna**, the foremost in the assembly of the valiant,—whose arms bound down the lord of Lāṅkā with his creeper-like bow-string,—attained great fame.

(V. 5) In this family there was born the illustrious king **Kōkalla**. He had eighteen renowned sons. The youngest of them, the king **Kaliṅga**, (*became*) the lord of **Tummāṇa** by adoring (*the god*) **Vaṅkēśvara**. His son was **Kamala**. From him (*was born*) the illustrious **Ratnarāja (I)**. From him sprang the king **Prithvidēva (I)**, the crest-jewel of the lords of the earth.

(V. 6) His son was the king **Jājalladēva (I)**, who, by the might of his arms, deprived **Bhujabala**, the lord of **Suvarṇapura**, of his power in a hostile encounter.

(V. 7) His son was the king, the illustrious **Ratnadēva (II)**, whose mind delighted in policy, whose feet were vigilant in moving among the rows of the crest-jewels of kings; (*who was*) the foremost of great warriors, the mass of whose fame was increased by (*its contact with*) the mass of radiance of the moon-like faces of the Vidyādharis resting in the recesses of the caves of **Lōkālōka**, the lord of mountains.

(V. 8) He² in battle deprived the king **Chōḍagaṅga**, the ruler of the **Kaliṅga** country, the lord of elephants (*and*) the father of **Jaṭēśvara**, of his gold, horses and elephants.

(V. 9) From him (*was born*) **Prithvidēva (II)**, by the mass of the radiance of jewels shining in the hair of whose head, the two lotus-like feet of the lord of **Umā** were reddened. Being vanquished by him with the prowess of his arms, the king **Jaṭēśvara** was laid low on the ground . . . among the prisoners dwelling in his jail.

(V. 10) Need we praise that marvellous hermit of fame, dwelling in the monastery of the three worlds, of that king who by his charity equalled the elephants, the stream of whose rutting juice breaks through their frontal globes? Before the umbrella caused by the scattered particles of his³ ashes, the moon, the milky ocean, the **Himālaya** mountain, *kunda* (*flowers*), night-lotuses, celestial garlands . . . [pale into insignificance!]

(V. 11) From him there was born **Jājalladēva (II)**, who was to the people like (*their own*) father; (*and*) the multitude of whose merits the lords of the earth praise incessantly.

(V. 12) Thereafter, when the king **Jājalladēva (II)**, the moon to the **Kalachuri** family, attained, through accursed fate, union with Brahman, this wide world became enveloped in darkness on all sides, the people being distressed through loss of (*their*) discernment on account of the **Kali** age.

¹ *I.e.*, as dark as.

² In the original text, this is a relative clause, qualifying **Ratnadēva II** in verse 7.

³ *I.e.*, of the hermit, namely, his fame. A hermit smears his body with ashes.

(V. 13) Then his elder brother **Jagaddēva** of marvellous prowess, joining hastily from the eastern country, became the lord of the kingdom.

(V. 14) While that king, who delighted in valour, sport and charity, was governing the kingdom, the thieves . . . disappeared, obstacles (*vanished*), dangers departed, the enemies took shelter in the corners of mountain-caves, (*and*) the people roaming in dense forests had no fear even from a tiger.

(V. 15) As Lakshmi was of the enemy of Mura (*i.e.*, of Vishnu), as Rati was of the flowery-bowed (*god of love*), even so **Sōmalladēvi**, honoured for excellences, was [a dear wife] of (*that*) king.

(V. 16) From them was born a son (*named*) **Ratnadēva (III)**, a great warrior, whose fame is sung by the wives of gods, the beautiful tendrils of whose fame are sporting in the cavities of the regions on the earth; who by his charities has humbled the celestial tree, and who is extremely dear to the fortune of hostile kings impetuous in fighting.

(V. 17) Seeing that his beautiful form gave more delight to the eyes of deer-eyed ladies than his own, the crocodile-bannered (*god of love*) became bodiless, as if through shame.

(V. 18) On the stage of his tongue dances vigorously the goddess of learning, exciting wonder by the marvellous use of Sanskrit and other words.¹

(V. 19) The capital of that king was the very beautiful city of **Ratnapura**, resembling the city of Indra.

(V. 20) In the *gōtra* named Kāśyapa there was **Dēvadhara**, a treasury of arts on the earth. As Hari was foremost in the act of lifting up the earth, even so was he in (*succouring*) (*men*) sunk in adversity.

(V. 21) He had a son named the illustrious **Rājadēva**, the ocean of [pleasing speech], extremely proficient in the *Sāstras* and in (*the use of*) multitudes of weapons. None has attained here resemblance to him.

(V. 22) He, who was well-conducted, had a beloved wife named **Jivā** of virtuous character, the foremost of chaste women and the best means of attaining unblemished success.

(V. 23) From them was born **Gaṅgādhara** of wonderful intelligence, who has a multitude of excellences as the ocean has jewels, (*and who is*) the sole kinsman of the good; for blessed (*as he is*), he has never had, even for a moment, a passion other than benevolence.

(V. 24) Having come to know that his mind has already been occupied by religious merit, character, compassion, calmness, charity . . . (*and other*) adorable excellences, avarice, greed and other (*vices*) have dwelt away from him.

(V. 25) When the treasure was exhausted, the elephant force became weak, the people were scattered, the country was infested by famine and reduced to a pitiable state, he, by the might of his policy, rendered the kingdom of his lord, the illustrious **Ratnadēva (III)**—though it had been involved in great calamities—complete with its seven constituents.²

(V. 26) Having seen his courage, liberality, discernment, valour, fame, good nature, (*proficiency in*) the *Sāstras* and also his unique (*practice of*) Chāṇakya's science³ marked

¹ There is a play on the word *pada* here. It means (1) a word and (2) a step in dancing.

² The seven constituents of a State are the king, the prime minister, an ally, a treasure, a kingdom, a stronghold and an army.

³ *I.e.*, the science of politics.

as it is by pure conduct, the illustrious **Ratnadēva (III)**, with his mind extremely pleased, appointed him, who is foremost in all his actions, to the post of the Prime Minister.

(V. 27) Having vanquished multitudes of his foes everywhere by his (*i.e.*, Gaṅgādhara's) policy the illustrious king **Ratnadēva (III)** has freed the kingdom from all troublesome persons.

(V. 28) He had two wives **Rālhā** and **Padmā** wholly devoted (*to him*), who purified both their families by their virtuous conduct.

(V. 29) One (*of them*) gave birth to two excellent sons **Sūprada** and **Jijāka**, and the other brought forth **Khaḍgasimha** who was like the lion in valour.

(V. 30) Having realized that the loveliness of youth is worthless and extremely transitory like a mass (*of the flashes*) of lightning, so also fortune and also the love of ladies whose eyes resemble those of a frightened deer, he, who is by nature well-intentioned, has constructed this new *maṇḍapa* of (Śiva) the Lord of creatures, since his knowledge, which was (*previously*) dormant, has been awakened by meritorious deeds

(V. 31) At this very place, to the south of the temple, the wise one has constructed a monastery with heaps of well-seasoned wood for the habitation of ascetics.

(V. 32) An extensive *maṇḍapa* of Sauri, (*which is*), as it were, a very beautiful ornament of the earth, was caused to be built by the meritorious **Gaṅgādhara**.

(V. 33) In the famous **Ratnapura**, he built a beautiful *maṇḍapa* of Ēkavirā, resembling a Pushpaka,¹ on the top of a hill in the west.

(V. 34) (*He*) built a *maṇḍapa* of Śiva at **Vaḍada** in the forest tract. At the same place he constructed two shining temples of Hara and Hēramba.

(V. 35) He caused to be erected a temple of the goddess Durgā at **Durga** and (*another*) of the sun at the town of **Pahapaka** and a cloud-scraping temple of Sambhu at **Pōratha**.

(V. 36) In the northern direction of **Ratnapura** he constructed a *maṇḍapa* of Tūṇṭā-Gaṇapati, who grants all the desired objects and destroys obstacles.

(V. 37) He excavated a tank with blooming lotuses in the village **Tipuruga** and a large lotus-pool in the village **Girahuli**.

(V. 38) At the village **Uluṇvā** he made a large tank, (*circular*) like a wheel, clean and lovely with lotuses, which is ever resorted to by the (*living*) world and removes (*the oppression of*) heat (*and so*) resembles Hari who shines with a discuss, is blameless and charming with a lotus (*which he carries in his hand*), who is adored by the world and frees it from oppression.²

(V. 39) He excavated at the village called **Sēṇāḍu** a very large lotus-pool, the blooming lotuses in which are kissed by swarms of lovely humming bees.

(V. 40) At **Nārayaṇapura** he established a charitable feeding house for all, furnished with savoury food and drink, and also a beautiful flower-garden.

(V. 41) As long as the mind-born (*god of love*) abides in the corner of the lotus-like eyes of graceful women, as long as the ocean has wreaths of rolling waves (*caused*) by the wind (*set in motion*) by (*the flapping of*) the wings of the Maināka mountain, as long as the moon and the sun shine with their lustre in the vault of the sky—even so long may the fame of **Gaṅgādhara**, the treasure of excellent merits, endure!

¹ For a description of Pushpaka, see P. K. Acharya, *Indian Architecture*, pp. 113-114.

² There is a play on several words here, in consequence of which the tank and Hari, *i.e.*, (Vishṇu) are described in identical expressions.

(V. 42) The wise **Kumārapāla** has composed this *prafasti* with joy—(he) who is clever in interpreting marks (*on the body?*), who is the resting place of the very essence of poetic art, whose intellect shines by (*the study of*) metrics, who has a wonderful understanding of literature and politics, who is well-known as an eminent poet born in the **Haihaya** family and whose younger brother is **Jalhaṇa**.

(V. 43) He himself, eagerly, wrote it in beautiful letters resembling pearls. It was incised by (*the artisan*) named **Jātū** who is distinguished for his knowledge of sculpture.

(V. 44) It has been put up here by the *Srēṣṭhin* **Ralhaṇa** who is in charge of religious endowments and whose intelligence is praised by the people conversant with a number of arts.

The **Chēdi** year 933. May there be bliss!

NO. 101; PLATE LXXXIII

PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

THESE plates were discovered in 1934 by Pandit Lochan Prasad Pandeya, Hon. Secretary of the Mahākōśala Historical Society. They were found in the possession of Thakur Gokul Singh, Malguzar of **Pēṇḍrābandh**, a village (lat. 20° 39' N., long. 82° 57' E.) in the Balōḍā Bazar *taluk* of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription was edited by me for the first time in the *Epigraphia Indica*, Vol. XXIII, pp. 1 ff. It is edited here from the original plates and ink-impressions which I owe to the kindness of the Government Epigraphist for India.

The record is on two massive copper-plates measuring from 11½" to 12" broad and from 7½" to 8" high. They are about .1" in thickness. The first plate weighs 155 *tolas* and the second 133 *tolas*. At the centre of the top of each plate there is a hole, ½" in diameter for the ring which originally held the plates together. This ring, which is also of copper, is circular in shape and about 4" in diameter, with the central portion flattened to form a round seal 2.6" in diameter. About one-third portion of the ring was broken off when the plates first reached me. They were, therefore, not held together by it, but there is no reason to doubt that it actually belongs to them. The weight of the broken ring and the seal is 16 *tolas*. The edges of the plates have been neither fashioned thicker, nor raised into rims. Still the inscription is very well-preserved and there is no uncertainty about its reading. The plates are inscribed on the inner side only. There are thirty-five lines in all, 17 being inscribed on the first plate and the remaining 18 on the second. The average size of the letters is .3" except in the last two lines, where, for want of sufficient space, it is reduced to .2". On the seal is inscribed in the centre a crudely executed figure of Lakshmi, seated cross-legged on a lotus-seat, flanked on either side by an elephant, with a jar in his uplifted trunk to pour water on the head of the goddess. In the lower part of it there is the legend *Rāja-srīmat-Prātāpamalladēvaḥ* in a horizontal line, and below it appears a sheathed sword lying parallel to it.

The characters are Nāgarī. The letters are deeply cut, but not well-formed. The form of the initial *i* in *ishṭa*-, l. 32, shows its upper part developed as in the modern Nāgarī alphabet. The left limb of *dh* also is fully developed. In writing conjunct letters the engraver has not distinguished between *p* and *y*, and also between *l* and *n*; in some cases, again, he has incised *p* for *m*; see *tasya*, l. 6, -*Gōkarṇṇan*, l. 12 and *nirmpita*- (for *nirmmita*-), l. 9. The sign of *avagraha* in l. 2 differs from that in l. 26. A superfluous syllable is scored off by two vertical strokes at the top; see *nṛi* in l. 32. The *visarga*,

which was omitted after *khamidana* in l.14, is written immediately below the line. In two other cases the omission is indicated by a *kākapada*, the position and the form of which indicate whether the addenda are given at the top or at the bottom of the plate. A figure following the addendum indicates the line where the omitted syllable or word is to be supplied.¹ Thus *svritta* and *ga* which were omitted in ll.11 and 14 are supplied with the figures 11 and 14 respectively at the bottom of the first plate. Similarly *nē* which was omitted in the second line of the second plate is incised with the figure 2 at the top of the plate.

The language is Sanskrit. Except for *ōm Vrahmaṇē namaḥ* in the first line and the particulars of the date and the place of issue in the last, the record is metrically composed throughout. The verses, of which there are twenty-nine, are all numbered, except the last one. In the genealogical portion, only five of the verses² are taken from the old draft, the others appearing here for the first time. As regards orthography, we may note that *v* is generally written for *b* and the dental and palatal sibilants are confused, as in *Vrahmaṇē* and *Sivam* in l.1 and *āśīd=āśīma-*, l.16; and *y* is used for *j* in *Vāyapēya-*, l.31.

The inscription is one of the king **Pratāpamalla** who belonged to the **Kalachuri Dynasty of Ratanpur**. The object of it is to record the grant, by Pratāpamalla, of a certain village to a Brāhmaṇa on the occasion of a saṅkrānti. The record was written by **Pratirāja** who was born in a **Gauḍa** family and was the light (*i.e.*, the chief) of the *Srī-karaṇa* or Record Office.

The genealogy of the king down to Prithvidēva II is given here as in the latter's Amōdā plates,³ with the omission, obviously inadvertent, of one complete verse about Kamalarāja, the son of Kaliṅgarāja. About **Ratnadēva II**, the father of Prithvidēva II, the present record gives the important information that he defeated **Chōḍagaṅga** and **Gōkarṇa** in battle. Several other records of this dynasty,⁴ no doubt, mention Ratnadēva II's defeat of Chōḍagaṅga, but that he was accompanied by an ally named Gōkarṇa is known from this inscription only.

After Prithvidēva II, the present inscription mentions his son **Jagaddēva**, omitting the name of his brother Jājalladēva II, probably because he was a collateral.⁵ Jagaddēva was succeeded by his son **Ratnadēva III**, whose son **Pratāpamalla** made the present grant. From the description given here that though a boy he was a second Bali in strength, it appears that Pratāpamalla came to the throne while quite young. He is evidently identical with the homonymous prince whose round or hexagonal copper coins are found in large numbers in Chhattisgarh. It is noteworthy that like the seal of the present plates these coins also bear the figure of a sheathed sword on the reverse.

Verses 15-18 give the genealogy and description of the donee and state the occasion of the grant. There was a Brāhmaṇa named **Suvarṇakara** of the **Pārāsara gōtra** and three *pravaras*, viz., **Vasishṭha**, **Sakti** and **Pārāsara**. His son was **Divākara** who was proficient in the **Vēdas**. From him was born **Sādhāra**, whose son **Satyasādhāra**⁶ was honoured by

¹ See also above, p. 327, n. 3.

² *Viz.* verses 1,2 and 4-6. Verse 3 is slightly altered; see below, p. 546, n. 2.

³ Above, Nos. 91 and 94.

⁴ Above, Nos. 93, l. 6; 97 l. 4; 100, l. 7 *etc.*

⁵ Though a collateral he is mentioned in the Kharōḍ inscription of Ratnadēva III (above, No. 100, l. 10).

⁶ It appears better to regard Satyasādhāra as the son of Sādhāra than to identify the two as I did before; see *Ep. Ind.*, Vol. XXIII, p. 8, n. 1.

the Kalachuris. To Sātyasādhāra Pratāpamalla gave a village named **Kāyathā**, situated in the **Anargha-maṇḍala** on the occasion of the **Makara-saṅkrānti**. The last line states that the plates were issued from the victorious camp at **Palasadā** on **Tuesday, the 10th day of the bright fortnight of Māgha in the year 965** of an unspecified era. The *tithi* and the year are expressed in decimal figures only.

The date of this grant must evidently be referred to the Kalachuri era, but the details do not work out regularly. The tenth *tithi* of the bright fortnight of Māgha in the *expired* Kalachuri year 965 fell on Thursday (the 23rd January 1214 A. C.) and not on Tuesday. The same *tithi* in the *current* Kalachuri year 965 fell on Saturday (the 2nd February 1213 A. C.). In neither case was it connected with a Tuesday. The discrepancy can, however, be accounted for as follows. Though the grant was made on the day of the Makara-saṅkrānti, the plates were actually issued a few days later as in the case of the Kāvī plate¹ of Jayabhata IV. The Makara-saṅkrānti in the *expired* Kalachuri year 965 fell on Wednesday, the eleventh *tithi* of the bright fortnight of Pausa (the 25th December 1213 A. C.). The plates were, however, actually incised about a fortnight after, on the tenth *tithi* of the dark half of Māgha which (if the month was *pūrṇimānta*) fell on a Tuesday. The writer seems to have, by mistake, written *su di* for *va di*. The corresponding Christian date is, therefore, **Tuesday, the 7th January 1214 A.C.**

As for the **localities** mentioned here, the *maṇḍala* of **Anargha**, as stated before,² roughly corresponds to the modern Jānjgir *tahsil* of the Bilaspur District. The village **Kāyathā** is still extant in the form Kaiṭā, about 15 miles almost due west of Pēṇḍrābandh, and about 3 miles beyond the southern limit of the Jānjgir *tahsil*. As for **Palasadā** there are several villages named Parsadā or Parsadi in the Balōdā Bazār *tahsil*, but the village where Pratāpamalla's camp was pitched may be Parsodi about a mile to the north of Kaiṭā.

TEXT³

First Plate

- 1 ओं व्र(ब्र)ह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) । भावग्राह्यं परं ज्योतिस्तस्मै सद्र(द्व)ह्मणे नमः⁴ ॥१॥
- 2 यदेतदग्रेसरमंव(व)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मन्त्रादिराजस्तदन्वयेऽभू-
द्भुवि कार्तं—
- 3 वीर्यः⁵ ॥२॥ तस्माच्छक्रातिकीर्त्तः सकलगुणधरा हैहया नेकसः⁶ कौ जाताः प्रत्यधिपृथ्वीपतिकरिह—
- 4 रयो मार्गणे कल्पवृक्षाः । तद्वंसा(शा)श्चेदिदसे(शे) कलचुरिरिति च ख्यातिमीयुर्णरेन्द्रा⁷ जातः
कोकल्लदेवो नृ—
- 5 पतिररिकुलक्षमाभुजां धूमकेतुः⁸ ॥३॥ अष्टादसा(शा)रिकरिकुम्भविभग्नसिंहाः⁹ पुत्रा व(व)भूवु-
रतिसौ(शौ)यंप—

¹ Above, No. 23.

² Above, p. 420.

³ From the original plates.

⁴ Metre: *Anushubh*.

⁵ Metre: *Upajāti*.

⁶ Read नैकसः.

⁷ Read —नरेन्द्रा.

⁸ Metre: *Sragdharā*.

⁹ Read —विभङ्गसिंहाः.

- 6 रादच तस्य तत्राग्रजो नृपवरस्त्रिपुरीस (श) आशी (सी) त्वास्वै (स्वै) च मंडलपतीन्स चकार वं (वं) —
वून (न्) ¹ ॥४॥ तेषामनूजस्तु ²
- 7 कर्लिगराजः प्रतापवन्हि (ह्नि) क्षपितारिराजः । जातोन्वये दुष्टरि [पु] ³ प्रवीरप्रियाननाम्भोरुहपा-
व्वणे—
- 8 न्दुः ⁴ ॥५॥ तेनाथ चंद्रवदनोजनि रत्नराजो विस्वो (स्वो) पकारकरुणार्जितपुण्यभारः । येन स्व-
वा (वा) हुयु—
- 9 गनिम्पि (म्पि) तदि (वि) क्रमेण नीतं यस (श) सि (स्त्रि) भुवने विनिहत्य स (श) वून (न्) ⁵ ॥६॥
पृथ्वीदेवोभवत्तस्मान्नृपः सा (शा) दूल—
- 10 विक्रमः । नखदर्पणसंक्रान्तनमद्भूपालमंडलः ⁶ ॥७॥ अथ रुचिररुचिस्री (श्री) राश्रयः सत्कलाना-
11 मनुपहितकलंकोनर्धमूर्तिः सुवृत्तः ⁷ [1*] सकलगुणसमूहः स्त्री (श्री) मतस्तस्य सृनुर्विधुरिव सुकृ-
तानात्था (न्था) म जाजल्लदेव—
- 12 : ⁸ ॥८॥ रत्नदेवोभवत्तस्मादभूतोपमविक्रमः । यश्चोडगंगगोकर्णौ युधि चक्रे पराङ्मुखौ ⁹ ॥९॥
ततोभूदासीम—
- 13 क्षितिवलयविक्रान्त ¹⁰ महिमा हिमानीवत्कान्तैर्जगदपि यशोभिर्ध्वं (ध्वं) बलयन (न्) । रणे कुडा (द) —
द्वेषिद्विपदलनदीक्षाहरिसमः
- 14 सुतः पृथ्वीदेवो दनुजदलनस्तस्य नृपतेः ¹¹ ॥१०॥ प्रचंडाखंडभूपालयु ¹² दकंडूतिखंडनः ¹³ [1*] जग ¹⁴ —
देवोभवत्तस्मान्नृपः स्प (शा) दूल—
- 15 विक्रमः ¹⁵ ॥११॥ तत्पुत्रश्चित्रकीर्तिः सकलकलचुरिदमाभुजां भूषणश्रीः श्रीमानुत्कुलमल्लीनि-
16 करनिभयसो (शो) रासि (शि) भिर्व्याप्तविस्वः (स्वः) । आशी (सी) दाशी (सी) मभूमीवलयपरिवृढ-
प्रौढदोःकांडलीला—
- 17 निर्द्धूतासे (शे) षवैरिक्षितिपतिनिवहो भूपती रत्नराजः ¹⁶ ॥१२॥ पुत्रस्तस्य यसो (शो) विध (विध) लो—

Second Plate

- 18 ललहरीनिर्द्धूतदिग्मंडलो मूर्त्या निर्जितमन्मथः समभवत् श्रीमत्प्रतापो ¹⁷ नृपः । भूपालार्णवसो-
(शो) षणे

¹ Metre: *Vasantatilakā*.

² The vowel of नू is lengthened for the sake of the metre. Many other records of the Kalachuris of Ratanpur (e.g., No. 76, l. 10; No. 89, l. 7, above) read अनूजस्य which seems to be better, since such a word is required to be connected with अन्वये.

³ Other cognate plates read द्विष्ट—.

⁴ Metre: *Upajāti*.

⁵ Metre: *Vasantatilakā*.

⁶ Metre: *Anushṭubh*.

⁷ This word which was at first omitted is supplied with the figure 11 at the bottom of the plate.

⁸ Metre: *Mālinī*.

⁹ The engraver had first incised the conjunct ङ्ग, but he afterwards cancelled it and incised only the letter ङ् at the top of नू. Metre: *Anushṭubh*.

¹⁰ The vertical stroke of त is not incised.

¹¹ The engraver first incised च and then corrected it as नू. Metre: *Sikharinī*.

¹² The vowel of यु was first incised as long and then shortened.

¹³ The *visarga* after न, which was omitted at first, is incised below the line.

¹⁴ The *akṣara* ग, which was omitted here, is incised together with the figure 14 at the bottom of the plate. There are superfluous marks of *rēpha* on both दे and वो.

¹⁵ Metre: *Anushṭubh*.

¹⁶ Metre: *Sragdharā*.

¹⁷ Read समभवच्छी—.

PENDRABANDH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 965

Seal.



Actual size.

(From a photograph).

2.

॥ इयं लोचनः ॥ निधुलेवापकं वितीति पत्रका रत्नोपायया ह्येव नृणां तिष्ठति सखलं लोचनः ॥ १ ॥
 यदेतदये स संवत्सरा घो निः स पूषा पुष्यः पुष्यः लः ॥ अथास्य पुत्रो मनु रादिनामस्तदन्वये ॥ प्रपुत्रिका त्र
 वो यः ॥ २ ॥ तस्मात्कृत्वा तिको र्त्रैः सकलशुल्लवना ह हयात्रेकसः कौजा ताः प्रत्यर्थापत्तिक निह
 नयो मूर्ध्नि लेक ल्य वृक्षाः ॥ तद्वृक्षास्ते दिक्षेकल बुधनि तितव स्याति मीयुर्न रेन्दा जातः कौकिल देवो नृ
 पतिरपि कुलभ्या जुगं वृषकं तु ॥ ३ ॥ अक्षा दसापिक निकुं तवित नमसिं हाः पुत्रा वत्तु रति सौ र्यप
 नास्तस्यात नाथ जो नृपव रश्चि पु ती स आशीत्या र्त्वे व मंडलं पती स तका रवं धृजा ॥ ४ ॥ ते वाम नृ मृत्तु
 कलिं ग नाः पुत्रा पति ह कृ पितानि नाः ॥ जाते नृ ये दुष्ट नि मुपवी न विद्या न्ना भो नृ रा र्त्वे ले
 दुः ॥ ५ ॥ ते नाथ लंड तद नो जनि तत्र ना जो वि श्रौ प का रक बुल र्जित पु ल्या ना नः ॥ जेन स्त वा नृ पु
 गति र्भियं तदि क मे ल नी तं प स सि नृ व ने वि नि ह त्य तत्र ॥ ६ ॥ पृथी देवो ल त त र मा नृ पः सा र्त्वे ल
 विक्रमः ॥ तस्मिन् ल स का न्न त म द्र पा ल मंड ल ॥ ७ ॥ अथ यति उ नृ वि सो ना स पः स क ला ना
 मनु परि त क ले को त र्ध म् त्रिं सकल मु ल म मृष्टः सी म न स र सो स्तु वि बुध वि व सु क ता ता म म जा न्म नृ
 ॥ ८ ॥ तत्र देवो न व र मा नृ तो प म ति कृ मः ॥ यखोः गंगो क र्त्रो वि वि व के प नाः ॥ मृखौ ॥ ९ ॥ तत्रो नृ दा र्श म
 क्षिति व ल वि का र म हि मा हि मा नो व त्ता नै र्जग द पि यो नि र्ध व ल पा ना ले कु म्भो दे वि प द ल त व द्वा र्द नि स मः
 सुतः पृथी देवो द नृ रु द ल न स स नृ प ते ॥ १० ॥ प्रवं द र्खं ड तू पा ल पु द्ग कं ड ति खं ड नृ ज देवो त व त्र मा नृ पः सा र्त्वे ल
 विक्रमः ॥ ११ ॥ तत्पु त्र स्वि त्कर्त्रिः सु क ल क ल बु नि न्द्रा नृ जं नृ ष ल सोः सी म नृ पु र ल मृ ली नि
 क र नि स य सो ना सि नि य वि खः ॥ आ री वी री म नृ मी व ल य प वि व ड पौ द दोः कौ ट ली ला
 नि र्द ता से ष वै वि क्षि ति प ति नि व हो त प ती न नृ ना जः ॥ १२ ॥ पु त्र स त्र स य सो वि लो
 सु व त्रः ॥

18 ललहनी विद्वत्तदिग्दं लो मृत्वा विर्जितममयः सप्ततवतदीमयता पोदपः। तूपा लाध्ववसोषले 18
 मृनि रसौ द्वापलवृमालिदीने वंदिजेद्वि ते गुलि जले निर्यंति विमालि ॥ १३ ॥ अतामरत्पा मरतो म 19
 20 ही सः प ना प ममो उगदेक मलः। पृथी मृथी मक मेक नात्पा वनेत्र तालो पितलि द्विती यः ॥ १४ ॥ 20
 22 वसिष्ठस क्रिपासैरति प्रवचयः। सुवर्चक ममा नूतो वेपा ससे द्विजः ॥ १५ ॥ दिवा क रामो नो क 22
 ते ना रु निदि ता क सा ये ना सान त मो न स वेद त त्व विद्यो मु वि ॥ १६ ॥ तस्माद जा य त शु ली गु लि मी ग ले 22
 24 शुदा त्द द सुकृ प या र्थि रु ते व दान्यः। मृत्वा म नो न व स म्मो म ति म्म न स्य सा म र स यो म व ती त 24
 त स प र सि द्दः ॥ १७ ॥ अंशु ल न न व र लो रु म्म की वि प्र नि शो र ति न उ न वि सृ ष्टि यं घ नि स त वु द्विः। सक ले 24
 26 ल न म र स यः म म र म्म यो ल च नि क ले म्मो यो ल व र स पु र म्म ॥ १८ ॥ त स्ये प म र स यो न त य 26
 28 र न म र स यो म म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो 28
 तानि प र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो 28
 तदा प र ल म्म ॥ १९ ॥ सृ ष्टि यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो 28
 30 म्मि नो ॥ २० ॥ पृ थ्वी त्वा दि ना ति यो य ता द द्वा पु रं द म म र स यो म र स यो म र स यो म र स यो 30
 32 ख द तां प रं द त्वा यो ह नै द्वा पु रं द म म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो 32
 वा य पे प स ते व दान त्वा को षि प्र दाने न त्वा त्वा त्वा त्वा त्वा त्वा त्वा त्वा त्वा त्वा त्वा त्वा त्वा त्वा 32
 34 आ नै के त्वा 34
 ह न लै न प्र ल स्य ति ॥ २१ ॥ य वा पु र ति तं स क तै ल विं दु वि स र्प ति प रं त्वा त्वा त्वा त्वा त्वा त्वा त्वा 34
 मो द्वा त्वा 34

संज्ञा २९५ ८ ९ तस्य च म म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो म र स यो

- 19 मुनिरसो क्षमापालचूडामणिर्दीने वंदिजने¹ द्विजे गुणिगणे नित्यं हि चिन्तामणिः² ॥१३॥ मत्या
महत्या महती म—
- 20 हीसः(शः) प्रतापमल्लो जगदेकमल्लः । पृथ्वीमपृथ्वीमकरोत्कराभ्यां व(व)लेन वा(वा)लोपि
व(व)लिद्वितीयः³ ॥१४॥
- 21 वसिष्ठस(श)क्तिपारास(श)र इतिप्रवरत्रयः । सुवर्णंकरनामाभूद्गोत्रे पारास(श)रे द्विजः⁴ ॥१५॥
दिवाकरश(स)मो लोके
- 22 तेनाजनि दिवाकरः । येनाज्ञानतमो नष्ट⁵ वेदतत्त्व(त्त्व)विदा भुवि ॥१६॥ तस्मादजायत गुणी
गुणिनां गणे—
- 23 पु दानं ददत्सु कृपयार्थिजते(ने) वदान्यः । मूर्त्या मनोभवसमो महिलामनस्सु साधार इत्थमवनीत—
24 लसुप्रसिद्धः⁶ ॥१७॥ अखिलजनवरिष्ठो(ष्ठो) धर्मकीर्त्तिप्रतिष्ठो(ष्ठो) जनितजनविसु(शु)द्धि—
त्या(न्या)यनिस्ना(ष्णा)तवु(वु)द्धिः । सकलगु—
- 25 णसमूहः सत्यसाधारनामा कलचुरिकुलमान्यो योभवत्तस्य पुत्रः⁷ ॥१८॥ तस्मै प्रतापमल्लेन कायठा—
26 जघमंडले । ग्रामो मकरसंक्रान्तौ दत्तः⁸ संकल्पपूर्वकः⁹ ॥१९॥ सं(शं)खं(खो) भ¹⁰द्रासनं च्छ(छ)त्रं
गजास्वं(श्वं) वरवाहनं(नम्) । भूमिदानशय(स्य) चि—
- 27 न्हा(ह्ला)नि फलं स्वर्गः पुरंदर ॥२०॥ व(व)हुभिर्वसुधा दत्ता राजभिः सगरादिभिः । यस्य
यस्य यदा भूमिस्तस्य तस्य ॥¹¹
- 28 तदा फलम(म्) ॥२१॥ भूमि यः प्रतिगृह्णा(ह्ला)ति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्य—
कर्माणौ नियतौ स्वर्गगा—
- 29 मिनौ ॥२२॥ पूर्वदत्तां द्विजातिभ्यो यत्ताद्रक्ष पुरंदर । महीं महीभूतां स्त्रे(श्रे)ष्ठ दानाच्छ्रेयो हि
पालनं(नम्) ॥२३॥
- 30 स्वदत्तां परदत्तां वा यो हरेद्वसुधरां¹² । स वि[ष्ठा]यां कृमिभूत्वा पितृभिः सह मज्जति ॥२४॥
तडागानां सहस्त्रे(स्त्रे)ण
- 31 वाय(ज)पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ षष्टिवर्षसह—
स्राणि स्वर्गं तिष्ठति भूमिदः ।
- 32 आच्छेत्ता¹³ चानुमत्ता(न्ता) च तान्येव नरके वसेत् ॥२६॥ इष्टन्दतं(त्तं) हुतं चैव यत्किञ्चिद्धर्म—
संचितं(तम्) । अर्द्धगुलेन सीमायाः¹⁴
- 33 हरणेन प्रणश्य(श्य)ति ॥२७॥ यथाप्सु पतितं स(श)क तैलवि(वि)दुर्ध्वसर्पति । एवं भूमिकृतं
दानं सस्ये सस्ये प्ररोहति ॥२८॥

¹ The *akshara* ने, which was omitted here, is incised with the figure 2 at the top.

² Metre: *Śārdūlavikrīḍita*.

³ Metre: *Upajāti*.

⁴ Metre of this and the following verse: *Anuṣṭubh*.

⁵ The sense requires here a word like नाशितं.

⁶ Metre: *Vasantatilakā*.

⁷ Metre: *Mālinī*.

⁸ The engraver first incised त्त्न and then corrected it into त्त.

⁹ Metre of verses 19—28: *Anuṣṭubh*.

¹⁰ च, which was first incised, is corrected into भ.

¹¹ This *daṇḍa* is superfluous.

¹² Read हरत वसुधराम् ।

¹³ The *akshara* नू was at first incised after आ, but the engraver has indicated by two vertical strokes on it that the *akshara* was incised by mistake and is to be omitted.

¹⁴ Read सीमाया.

34 गौडान्वयोयं प्रतिराजमा(ना)मा विद्याम्बु(म्बु)धिः स्त्री(श्री)करणप्रदीपः । स्वच्छास(श)यः
सर्वजनप्रसिद्धस्तांघ्र¹ लिलेख प्रकटैस्तु वर्णः² ॥ [२९॥*]

35 संवत्(त्) ९६५ द³ पलसदासमावासिद्विजयकटके⁴ ॥ माघसुदि १० मंगलदिने ॥

Seal

राजश्रीमत्प्रतापमल्लदेवः ॥

TRANSLATION

Om! Adoration to Brahman!

(For a translation of vv. 1—2, see p. 428.)

(Verse 3) From him (*i. e.*, Kārtavīryya) who surpassed the fame of Indra, were born on the earth many **Haihayas**, endowed with all excellences, who were lions to the elephants that were hostile kings and wish-fulfilling trees to suppliants. The kings, who were (*born*) in their family, became famous as **Kalachuris** in the **Chēdi** country. (*In their family*) was born the king **Kōkalladēva**, who was a comet to the families of his enemies.⁵

(For a translation of v. 4, see that of v. 5 on p. 428.)

(V. 5) In (*that*) family was born their younger brother, **Kaliṅgarāja** who exterminated hostile kings by the fire of his valour and who was the full moon to the day-lotuses which were the faces of the beloveds of the mighty warriors of (*his*) wicked enemies.

(V. 6) Thereafter he⁶ begot **Ratnarāja (I)**, whose face was like the moon, and who acquired a mass of religious merit by obliging the whole world; (*and*) who, destroying (*his*) enemies by the valour of the pair of his arms, spread his fame in the three worlds.

(V. 7) From him (*i. e.*, Ratnarāja I) was born the king **Prīthvīdēva (I)**, whose prowess was like that of a tiger, (*and*) in the mirrors of whose nails was reflected a host of princes who bowed to him.

(V. 8) Then that illustrious king's son was **Jājalladēva (I)** who, like the moon, was possessed of radiant complexion and majesty, (*but*) had no spots; who was a repository of good arts (*as the moon is of digits*); who was endowed with an inestimable form (*and*) was virtuous (*as the moon has a well-rounded form*); (*and*) who possessed all qualities and was an abode of all merits.

(V. 9) From him was born **Ratnadēva (II)** of incomparable valour, who, in battle, turned back **Chōḍagaṅga** and **Gōkarṇa**.

(V. 10) Then was born to that king a son named **Prīthvīdēva (II)**, whose power extended to the bounds of the orb of the earth; who whitened the world with his lovely glory, as with a mass of snow; who devoted himself to the extermination of his wrathful foes in battle, as a lion does (*in the case of*) infuriated elephants; (*and*) who was a destroyer of demons (*i. e.*, wicked people).

¹ Read -स्तांघ्र.

² Metre: *Indravajrā*.

³ This *akshara* and the *daṇḍas* after कटके are superfluous.

⁴ Read -वासितविजय-.

⁵ *I. e.*, he caused their destruction.

⁶ As the text stands, Ratnarāja I appears to be a son of Kaliṅgarāja. But from several other records we know that Kaliṅgarāja's son was Kamalarāja who was the father of Ratnarāja I.

(V. 11) From him was born the king **Jagaddēva**, who possessed the prowess of a tiger and who destroyed the itch of fighting of all powerful kings.

(V. 12) His son was the illustrious king **Ratnarāja (III)**, of wonderful fame, who was an excellent ornament of all Kalachuri kings; who filled the universe with the mass of his fame resembling a heap of blooming jasmine flowers; who destroyed all the hosts of hostile kings by the play of his massive arms, which were the masters of the orb of the earth to the (*extreme*) boundaries.

(V. 13) Then was born his son the illustrious king **Pratāpa**, who has cleansed the circle of regions with the rolling waves of the ocean of (*his*) fame; who has surpassed the god of love by his (*lovely*) form; who is the sage (*Agastya*) in drying up the ocean of (*hostile*) kings; who is the crest-jewel of kings and at all times the philosopher's stone to poor people, panegyrists, Brāhmaṇas and multitudes of meritorious persons.

(V. 14) **Pratāpamalla**, (*who is*) of great intellect, the lord of the earth (*and*) the pre-eminent warrior of the world, who, though a boy, is a second Bali in strength, has made, by his arms, this wide earth (*look*) small.

(V. 15) There was a Brāhmaṇa named Suvarṇakara in the Pārāśara *gōtra* with the three *pravaras*, Vasiṣṭha, Śakti and Pārāśara.

(V. 16) He begot Divākara, who was like the sun in this world and who, knowing the essence of the Vēdas, dispelled the darkness of ignorance on the earth.

(V. 17) From him was born a meritorious (*son*), who became well-known by the name of Sādhāra, who was (*reckoned as*) the (*most*) meritorious among assemblages of meritorious persons (*and as*) beneficent among those who made gifts out of compassion for suppliants (*and*) who in form appeared like the mind-born (*god of love*) to the minds of ladies.

(V. 18) There is his son named **Satyasādhāra**, the foremost among all people, who is famed for religious merit, who, has caused the purification of the people, whose intellect is proficient in Nyāya and who, being possessed of the whole multitude of merits has become venerable to the **Kalachuri** family.

(V. 19) To him **Pratāpamalla** gave, with a solemn declaration on the **Makarsaṅkrānti**, a village (*named*) **Kāyathā** (*situated*) in the **Anargha-maṇḍala**.

(*Here follow nine benedictive and imprecatory verses.*)

(V. 20) This ocean of learning named **Pratirāja** of the **Gauḍa** family, the light (*i. e.*, Chief) of *Śrī-karṇa* (Record Office), who entertains pure thoughts and is famous among all people, has written on (*these*) copper (*plates*) with clear letters.

(Line 35) At the victorious camp pitched at **Palasadā**, on **Tuesday**, the **tenth** (*lunar*) day of the bright (*fortnight*) of **Māgha** in the year 965.

Seal

The King, the illustrious **Pratāpamalladēva**.

NO. 102; PLATE LXXXIV

BILAIGARH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

THESE plates were discovered by a farmer named Ramnath some time in 1939 while he was cultivating a field at the village Pawni, 3 miles north by west from **Bilaigarh**, the chief town of the former Bilaigarh Zamindari in the Raipur District. They were sent

to the Zamindar of Bilaigarh. He very kindly presented them to the Central Museum, Nagpur, where they are deposited now. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

They are **two copper-plates**, measuring 10½" broad and 7" high. They are about .1" in thickness and weigh 121 *tolas*. Their ends have not been raised into rims; still the record on them is in an excellent state of preservation. At the centre of the top of each plate there is a hole, .6" in diameter, for the ring which must have held the two plates together, but no ring or seal has yet been discovered. The plates are inscribed on the inner side only. The record consists of 38 lines, of which 16 are inscribed on the first, and the remaining 22 on the second plate. The average size of the letters is .2".

The **characters** are Nāgarī. The letters are deeply cut and somewhat better formed than those of the Pēṇḍrābandh plates¹ though, as shown below, the writer of both the records was the same. In other respects, they present the same peculiarities as those of the Pēṇḍrābandh plates. In line 2, a superfluous stroke has been scored off, while in line 5 two *aksharas* have been shown to be redundant by incising two vertical strokes at their top.

The **language** is Sanskrit. Except for *ōṃ Vrahmaṇē namaḥ* in the first line and the date in the last, the whole record is metrically composed. The verses number 30, all of which except v. 16 are numbered. Consequently, the numbers of verses from 17 onwards are less by one. In the genealogical portion all the verses are copied from earlier records like the Pēṇḍrābandh plates. The **orthography** shows the usual peculiarities of the use of *v* for *b* (e.g., in *Vrahmaṇē*, l. 1), *s* for *ś* and *vice versa* (e.g., in *sivam*, l. 1 and *śakala-*, l. 24) as well as the confusion of *y* and *j* (e.g., in *yātō-* for *jātō-*, l. 7 and *jasas-* for *yaśas-*, l. 9).

The inscription is one of the king **Pratāpamalla** of the **Kalachuri Dynasty of Ratanpur**. As all the verses in the genealogical portion have occurred before in the Pēṇḍrābandh plates, the present inscription does not add to our historical knowledge.² The **object** of it is to record the grant, by Pratāpamalla, of the village **Siralā** to the Brāhmaṇa **Haridāsa** of the Sāṅkṛita *gōtra*³ on the occasion of a **lunar eclipse** which took place on the **full-moon day of Āshāḍha**. No year is mentioned in connection with the eclipse, but it was probably identical with **Samvat 969**, recorded at the end of the last line. Verse 20 eulogises the Saiva Āchārya **Īśānaśiva**, but for what purpose it is not clear. The inscription was written by **Pratirāja** of the **Gauḍa** family who had also written the earlier Pēṇḍrābandh plates.⁴

The date of the grant must plainly be referred to the Kalachuri era. According to the epoch of 247-48 A. C., the *paurṇimā* of Āshāḍha in the *expired* year 969 ended 18 h. 15 m. after mean sunrise on the 24th June 1218 A. C., on which day there was a lunar eclipse as stated in the grant.

There is only one **place**, *viz.*, the village **Siralā**, mentioned in this grant. No place-name corresponding to it can be traced in the vicinity of Bilaigarh. Its site seems to be occupied now by the village Pawni where the plates were found underground. This village lies only about two miles to the south of Kaiṭā which was granted by the same king by his Pēṇḍrābandh plates.

¹ Above, No. 101.

² The verse descriptive of Kamalarāja is omitted in this inscription as in No. 101.

³ See below, p. 552, n. 9.

⁴ See above, No. 101, l. 34.

TEXT¹

First Plate

- 1 सिद्धिः² [1*] ओं व्र(ब्र)ह्मणे नमः ॥ निर्गुणं व्यापकं नित्यं सि(शि)वं परमकारणं(णम्) ।
भावग्राह्य(ह्यं) परं ज्योतिस्तस्मै सद्व्रह्मणे³ नमः⁴ ॥१॥
- 2 यदेतदग्रेसरमंव(व)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य⁵ पुत्रो मनुरादिराजस्तदन्वयेभूद्भु-
3 वि कार्त्ति(त्तं)वीर्यः⁶ ॥२॥ तस्माच्छक्रातिकीर्त्तः⁷ सकलगुणधरा हैहया नेकसः⁸ को जाताः⁹ ।
प्रत्य-
- 4 र्थं¹⁰ पृथ्वीपतिकरिहरयो मार्गणे कल्पवृक्षाः । तद्वंसा¹¹श्चेदिदेसे(शे) कलचुरिरिति च स्या(ह्या)-
तिमीयुष्ण(र्त्तं)रं-
- 5 द्राः यातः¹² कोकल्लदेवो नृपतिररिकुलक्षमाभुजां धूमकेतुः¹³ ॥३॥ अष्टादसा(शा)रिकरिकुंभ¹⁴-
6 विभग्नसिंघाः¹⁵ पुत्रा व(व)भूवुरतिसौ(शौ)र्यपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीस(श) आ-
सीत्पास्वै¹⁶ च मंड-
- 7 लप[ती]न्स चकार वं(वं)धून्¹⁷ ॥४॥ तेषामनूजस्तु¹⁸ कलिगराजः प्रतापवह्निक्षप्तारिराजः¹⁹ ।
या(जा)तोन्व-
- 8 ये दुष्टरिपुप्रवीरप्रियातनांभोरुहपावर्णेंदुः²⁰ ॥५॥ तेनाथ चंद्रवदनोज्जनि रत्त(त्त)राजो विश्वोपका-
9 रकरुणाज्जितपुण्यभारः । येन स्ववा(वा)ह्युगनिर्मितविक्रमेण ।²¹ नीतं जस²²स्त्रिभुवने विनिहृत्य
स(श)-
- 10 व्रून्²³ ॥६॥ पृथ्वीदेवोभवत्तस्मान्नृपः सा(शा)हूलविक्रमः । नखदर्पणसंक्रान्तनमद्भूपालमंडलः²⁴ ॥७॥
- 11 अथ रश्चिरश्चिस्त्रीरासयः²⁵ सत्कलानामनुपहितकलंकोऽनर्घमूर्तिः सुवृत्तः । सकलगु-
12 णसमूह[*][श्री]मतस्तस्य सूनुर्विधुरिव सुकृतानां धाम जाजल्लदेवः²⁶ ॥८॥ रत्त(त्त)देवो-
भवत्तस्मादभूतो-

¹ From the original plates.² Expressed by a symbol.³ Read सद्व्रह्मणे.⁴ Metre: *Anushtubh*.⁵ The medial *i* preceding *syā* has been cancelled.⁶ Metre: *Upajāti*.⁷ Read तस्माच्छक्र-.⁸ Read नेकसः.⁹ This *daṇḍa* is superfluous.¹⁰ Read प्रत्यर्थि-.¹¹ Read तद्वंसा-.¹² Read जातः.¹³ Metre: *Sragdharā*.¹⁴ The two *akṣharas vibha*, which were superfluous, have been cancelled here.¹⁵ Read विभङ्गसिंहाः.¹⁶ Read आसीत्पास्वै.¹⁷ Metre: *Vasantatilakā*.¹⁸ Read तेषां-. The vowel of नू is lengthened for the sake of the metre.¹⁹ Read क्षप्तारिराजः.²⁰ Metre: *Upajāti*.²¹ This *daṇḍa* is superfluous.²² Read यश-.²³ Metre: *Vasantatilakā*.²⁴ Metre: *Anushtubh*.²⁵ Read -रश्चिस्त्रीरासयः.²⁶ Metre: *Mālinī*.

- 13 पमविक्रमः । ज(य)श्चोडगङ्गा¹गोकर्णौ² युधि चक्रे पराङ्मुखो³ ॥१॥ ततोभूदासीमक्ष(क्षि)ति-
वलयवि-
14 कृत⁴महिमा हिमानीवत्कातै(न्तै)यं(जं)गदपि ज(य)सो(शो)भिद्वंवल्यन(न्) । रणे क्रुद्धा(द्ध)-
द्वेक्षि(षि)द्विपदलनदीक्षा-
15 हरिसमः सुतः पृथ्वीदेवो दनुजदलनस्तस्य नृपतेः⁴ ॥[१]०॥ प्रचंडाखंडभूपाल-
16 युद्धकंडूतिखंडनः । जगद्देवोभवत्तस्मा[वृ]पः [सा](शा)ईलुविक्रमः⁵ ॥११॥ तत्पुत्रस्वि(श्चि)-
त्रकीर्तिः सकलकलचुरि-

Second Plate

- 17 क्षमाभुजां भूव(ष)णस्त्रीः(श्रीः) श्रीमानुत्फुल्लत(म)ल्लीनिकरनिभज(य)सो(शो)रासि(शि)भि-
व्याप्तविश्वः । आसीदासीमभू-
18 मीवल्यपरिवृढप्रौढदोःका(कां)डलीलानिदू(दू)तासे(शे)ष[वै]रिक्षितपतिति(नि)व[हो] भूपती
रत्नराजः⁶ ॥१२॥
19 पुत्रस्तस्य यसो(शो)द्वि(द्वि)लोलहरीनिदूतदिग्मंडलो मूर्त्या निर्जितमन्म[थ]स(स्स)मभवत्
स्त्री(श्री)मत्प्रतापो नृपः । भूपा-
20 लाण्वसो(शो)षणे मुनिरसौ [क्षमा]पालचूडामणि[र्दो]ने वंदिजने द्विजे गुणिगणे नित्यं हि चिन्ता-
मणिः⁷ ॥१३॥
21 मत्या महत्या महतीं महीसः(शः) प्रतापमल्लो जगद्दे(दे)कमल्लः । पृथ्वीमपृथ्वीमकरोत्कराभ्यां
व(व)लेन वा(वा)लोपि व(व)लि-
22 द्वितीयः⁸ ॥१४॥ प्रवरैः सांकृताङ्गिरसवानस्पत्यसंज्ञकैः⁹ [1*] संयुते सांकृत(ते) गोत्रे पंडितो
भृगुसा(सं)ज्ञकः ॥१५॥ व(व)-
23 भूव लु(श्रु)तिसंपन्नः । पुराणस्मृतिसा(शा)स्त्रवित् [1*] आचारमार्गनिरतः प्रियवाक् साधु-
स(सं)मतः¹⁰ ॥[१६]॥[1*] समुद्भूतस्तस्मा-
24 च्छशव¹¹धर इव क्षीरजलधः(धेः) दिवोदासः पुत्रः श(स)कलगुणविज्ञाननिपुणः [1*] सदामात्यो
विप्रेः जनमपरका-
25 नंदजनकः¹² स्फुरकी(त्की)त्तिलो(लो)के सकलनरपैः पू(स्पृष्ट)चरणः¹³ ॥१६॥ (॥१७॥) तत्पुत्रो
हरिदास उत्तममतिर्मान्यः सता-
26 मग्रणी[1*] सन्मार्गं(गं)करतो विवेकवसतिः विप्रेषु¹⁴ चूडामणिः [1*] सास्त्रार्थ[स्रुति]¹⁵धर्म-
नित्यनिरतो धर्मेकबुद्धिः¹⁶ सदा

¹ The dot inside the curve of *n* is very faintly seen on the original plate.

² Read पराङ्मुखी. Metre: *Anushṭubh*.

³ Read विक्रान्त-.

⁴ Metre: *Sikharinī*.

⁵ Metre: *Anushṭubh*.

⁶ Metre: *Sragdharā*.

⁷ Metre: *Sārdūlavikrīḍita*.

⁸ Metre of this and the following two verses: *Anushṭubh*.

⁹ The metre is defective here as the seventh syllable of the first *pāda* is not prosodically long as required. वानस्पत्य- is probably a mistake for वा(वा)हस्पत्य-. The *pravaras* of the *Saṅkṛiti gōtra* are usually given as *Āṅgīrasa*, *Sāṅkṛitya* and *Gaurivīta*. See *Gōtrapravarāṇibandhakadamba*, p. 44.

¹⁰ This verse is not numbered in the text.

¹¹ This *akshara* is superfluous.

¹² The text is very corrupt here. Perhaps विप्रे सततपरकारुण्यजनकः is meant.

¹³ Metre: *Sikharinī*.

¹⁴ Read -वसतिविप्रेषु.

¹⁵ Read शास्त्रार्थश्रुति-.

¹⁶ Read धर्मेकबुद्धिः.

BILAIGARRH PLATES OF PRATAPAMALLA: (KALACHURI) YEAR 969

i.

[illegible]

22.

१८
 २०
 २२
 २४
 २६
 २८
 ३०
 ३२
 ३४
 ३६
 ३८

- 27 लोकानां प्रियदर्शनो निशितधीः प्राप्तः प्रतिष्ठोदयः¹ ॥१७॥ (॥१८॥) तस्मै प्रतापदेवेन राज्ञा
संकल्पपूर्वकः [1*] प्रदत्तः
- 28 सिरलाग्राम आषा[ढ्यां] सोमपर्वणि² ॥१८॥ (॥१९॥) शैवाचार्यसि(शि)रोमणिः कलियुगे
दानैकचिन्तामणिः माणिक्येश्वरपाद³—
- 29 पद्ममधुपः प्राज्ञो विवेकार(ग्र)णिः(णीः) [1*] अज्ञानांघन्त(त)मोविनाशतरणिः नूनं गुणानां
खनिः । हन्त(न्ते)शानशिवो विवेक—
- 30 वसतिविद्वत्स⁴ चूडामणिः⁵ ॥१९॥ (॥२०॥) संखं⁶ भद्रासनं च्छ(छ)त्रं गजास्व(श्वं) वरवाहनं(नम्)
[1*] भूमिदानस्य चिन्हा(ह्ला)नि फलं स्वर्गः[1*] पुरंदर⁷ ॥२०॥ (॥२१॥)
- 31 व(व)ह्मिष्वं(वं)सुधा दत्ता राजभिः[1*] सगरादिभिः । यस्य⁸ यस्य यदा भूमिं तस्य⁹ तस्य तदा
फलम् ॥२१॥ (॥२२॥) भूमि यः प्रतिगृह्णा(ह्ला)ति यस्तु भू—
- 32 मो¹⁰ प्रयच्छति । उता द्वौ¹¹ पुण्यकर्मणो नियतो¹² स्वर्गगामिनौ ॥२२॥ (॥२३॥) पूर्व—
दत्तां द्विजातिभ्यो यत्नाद्रक्ष पुरंदरः(र) । मही(ही)
- 33 महीभृतां सेष्ठः¹³ दानाच्छ्रेयो हि पालनम्(म्) ॥२३॥ (॥२४॥) स्वदत्तां परदत्तां वा यौ(यो)
हरे[द्व]सूधरां¹⁴ । स विष्ठायां कृमिभूत्वा पितृ—
- 34 भिः सह मज्जति ॥२४॥ (॥२५॥) तडागानां सहस्रेण वाजपेयस(श)तेन च । गवां कोटिप्रदानेन
भूमिहर्ता न सु(शु)ध्यति ॥२५॥ (॥२६॥) षष्टि(ष्टि)
- 35 वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेता(त्ता) वा(चा)नुमन्ता च तान्येव नरके वसेत्(त्)
॥२६॥ (॥२७॥) [इ]ष्टं दत्तं हृतं चैव यत्किंचित्(द)ध—
- 36 मंसंचितं(तम्)¹⁵ । अर्द्धगुलेन सीमायाः¹⁶ हरणेन प्रणस्य(स्य)ति ॥२७॥ (॥२८॥) यथाप्सु
पतितं¹⁷ स(श)क तैलवि(वि)दु विसर्पति¹⁸ । एवं भूमिकृतं दानं स—
- 37 स्य सस्य¹⁹ प्ररोहति ॥२८॥ (॥२९॥) स्वच्छासयः²⁰ परहितार्थपरः कुलि(ली)नो गौडान्वयोचित—
गुणैर्विदितो यथार्थम् । तां²¹ द्विजा—
- 38 तिचरणेषु निसर्गभक्त्या व्यक्ताक्षरैर्लखितवान(न्) पतिराजसक्तः ॥२९॥²² (॥३०॥) संवत्
९६९ [1*]

¹ Read प्राप्तप्रतिष्ठोदयः. Metre: *Sārdūlavikrīḍita*.

² Metre: *Anuṣṭubh*.

³ Read —मणिर्माणिक्येश्वर—.

⁴ Read —वसतिविद्वत्सु.

⁵ Metre: *Sārdūlavikrīḍita*.

⁶ Read संखो.

⁷ Metre of this and the following eight verses: *Anuṣṭubh*.

⁸ This word, which was omitted at first, is written above the line.

⁹ Read भूमिस्तस्य.

¹⁰ Read भूमि.

¹¹ Read उभौ तौ.

¹² Read नियतं.

¹³ Read श्रेष्ठ.

¹⁴ Read यो हरेत वसुधराम्.

¹⁵ मंसंचितं, which was omitted at first, has been added later on by writing च at the end of line 35 and मंसंचितं in the margin before the commencement of line 36.

¹⁶ This *visarga* should be elided.

¹⁷ Read पतितः.

¹⁸ Read तैलविन्दुविसर्पति.

¹⁹ Read सस्ये सस्ये.

²⁰ Read स्वच्छासयः.

²¹ Read तां.

²² Read प्रतिराजसक्तः. See verse 29 of No. 101, above.

TRANSLATION

Success! Ōm! Adoration to Brahman!

(For a translation of vv. 1-14, see above, pp. 548-49.)

(Verses 15-16) In the Sāṅkṛita gōtra connected with the pravāras named Sāṅkṛita, Āṅgīrasa and Bāthaspatya,¹ there was a learned Brāhmaṇa named Bhṛigu, well-versed in the Vēdas, conversant with the Purāṇas, Smṛitis and Śāstras, devoted to the path of (virtuous) conduct, of agreeable speech and esteemed by good persons.

(V. 17) From him was born, like the moon from the milk-ocean, (his) son Divōdāsa, clever in discerning all excellences, who, being always a (good) councillor, constantly showed great compassion to Brāhmaṇas,² and with his fame shining in the world, had his feet touched by all kings.

(V. 18) His son is Haridāsa of excellent intelligence, (who is) venerable, foremost among good persons, solely devoted to the virtuous path, an abode of right judgment, a crest-jewel among Brāhmaṇas, constantly engaged in the interpretation of the Śāstras, (the study of) the Vēdas and (the practice of) religious conduct, (and is) always solely intent on piety; whose appearance is pleasing to the people; (and) who has a keen intellect and has attained a respectable position.

(V. 19) To him the king Pratāpadēva gave, with a solemn declaration, the village Siralā on (the occasion of) a lunar eclipse on the full-moon day of Āshāḍha.

(V. 20) There is, Oh! Īśānaśiva, a crest-jewel of Saiva Āchāryas, the unique philosopher's stone for charity in the Kali age, a bee on the lotuses which are the feet of Māṇikyēśvara,³ a wise man, being foremost for his right judgment; who is the sun for dispelling the pitchy darkness, namely, nescience, and is indeed a mine of excellences, an abode of discernment and a crest-jewel among learned people.

(Here follow nine benedictive and imprecatory verses.)

(V. 30) The devoted Pratirāja, who entertains pure thoughts, who is intent on doing good to others, who comes of a good family and is rightly known by excellences befitting his Gauḍa race, has written on (these) copper (plates) in clear letters on account of his natural devotion to the feet of the twice-born.

The year 969.

Nos. 103-4; PLATE LXXXV

RATANPUR STONE INSCRIPTIONS OF VAHARA: (VIKRAMA) YEAR 1552.

THESE inscriptions (called here A and B) have been mentioned several times. One of them (B) was first brought to notice by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 505. Both of them were subsequently noticed by Mr. Beglar,⁴ Dr. D.R. Bhandarkar⁵ and R.B. Hiralal.⁶ They are edited here for the first time from the original stones which I examined *in situ* in 1935.

¹ The text reads *Vānaspatya* which seems to be a mistake for *Bārhaspatya*. The gōtra is generally named *Sāṅkṛiti*. The usual pravāras of that gōtra are Āṅgīrasa, Sāṅkṛitya and Gaurivīta.

² See above, p. 552, n. 12.

³ *Māṇikyēśvara* seems to be the god Śiva, probably installed in a temple at Ratanpur.

⁴ *C. A. S. I. R.*, Vol. VII, p. 216.

⁵ *P. R. A. S. W. I.* for 1903-4, p. 52.

⁶ *I. C. P. B.*, first ed., p. 114; second ed., p. 126.

The inscriptions are incised on two stones built into the front wall of the sanctum—A on the left and B on the right side of the door-way—in the temple of Mahāmāyā at Ratnapur in the Bilaspur District of Madhya Pradesh. A contains five, and B, eleven lines. The former covers a space measuring 1' broad by 3½" high and the latter, a space measuring 11¼" broad by 6½" high. The characters of both are Nāgarī and the language, barbarous Sanskrit. There are several mistakes of orthography and grammar in both the records, but especially in B. Both the records are metrically composed. A contains 3 and B, 8 verses. The only orthographical peculiarities worth noticing here are that *kshy* is used for *khy* in *vikshyātā* in l. 2, *j* for *y* in *jantra-vidyā* in l. 4 and *sh* for *kh* in *alashadāsa* (for *lēkhadāsa*) in l. 10, all in B.

The first inscription (A) refers itself to the reign of Vāharēndra or king Vāhara. That he belonged to the Haihaya dynasty is clear from inscription No. 105, below. It compares Ratnapura to the city of Indra (*i.e.*, Amarāvati in heaven) and states that the king Vāharēndra, who stayed there, had a force of a thousand horses and sixty elephants, evidently stationed at Ratnapura. It next mentions Gōvinda, the Mayor of Ratnapura, who was Vāharēndra's (trusted) servant in all affairs.

The second inscription (B) opens with a salutation to Viśvakarman, the architect of gods. It then lavishes fulsome praise on the *Sūtradhāra* Chhitaku of the Kōkāsa family. His father Manmatha and brother Māṇḍana are also mentioned. All of them find mention in the Kosgain stone inscription of Vāhara.¹

Both the inscriptions are thus of the same period. The first is undated, but the second gives the year 1552 without further particulars. This must, of course, be referred to the Vikrama era and corresponds to 1495-96 A.C. In the absence of the necessary details, the date does not admit of verification.

TEXT²

A

- 1 श्रीम[द्र]त्नपुरं पुरंदरपुर(रं) दवानरादुर्लभं³ तत्रास्ति क्षितिपालनैकनृपती(तिः) श्री-
- 2 वाहरेंद्रः[*] स्वयंम(यम्) [1*] त[त्रै]व⁴ गजेंद्रपण्डितं⁵ गुडितमेकं सहस्रं हया⁶ संग्रामे रि-
- 3 पुमर्दनं न री(वि)षमं बह्वेश्व तेजा(जो)धिकं(कम्)⁷ ॥१॥ श्रीमान्वाहररायस्य सर्वकार्ये-
- 4 षु सेवकः[*] । तरार⁸ नाम गोवीद⁹ रत्नपुरप्रजाधिपः[*]¹⁰ ॥२॥ सर्वजीवदयापालः[*] [सा]-
- 5 मिती राजभारण¹¹ । कृताकारणसामर्थं गोवीदनाम विश्रुता¹² ॥३॥

¹ See below, No. 105, ll. 19-20.

² From the original stones.

³ Read देवैर्नरैर्दुर्लभम्.

⁴ One *akshara* is missing here. Read तत्तत्रैव.

⁵ Read -पण्डित-.

⁶ Grammar requires a reading like हयानाम्.

⁷ Metre: *Sārdūlavikrīḍita*.

⁸ No such word is known to Sanskrit lexicons. Perhaps the intended reading is तत्रास्ति.

⁹ Read नाम्ना गोविदो.

¹⁰ Metre: *Anushtubb*.

¹¹ Read स्वामिनो राज्यभारकः.

¹² Read कार्याकार्यसमर्थोऽयं गोविदो नाम विश्रुतः । Metre: *Anushtubb*.

B

- 1 ओम् [1*] स्त्रि(श्री)विश्वकर्माय¹ नमः ॥ हृदयं² च दयाधर्मः[.*]³ ॥⁴ कोकासवंशदीपक[.*]⁵ ॥ (1)
सील्पसास्त्रेषु⁶
- 2 विख्याता⁷ ॥ छीतकु सूत्रधारीण⁸ ॥ [१॥*]⁹ देवगुरुप्रसादेन ॥ [पंच]विद्यामहोदधि[.*]¹⁰ ॥ (1)
रेखना—
- 3 रायनं वान¹¹ ॥ गुणवान्सत्यवादीभिः¹² ॥ २॥ काष्ठपाषाणके¹³ चंद ॥ कनकं पीत¹⁴ ली—
- 4 लया ॥ जंत्रविद्या माहाविद्या¹⁵ ॥ छीतकु सूत्रधारीण¹⁶ ॥ ३॥ वंकरीवंकवादग¹⁷ ॥
- 5 वेलीपत्रादीकी¹⁸ नरं(?) ॥ श्री(त्रि)तालसप्ततालं च ॥ छीतकु सु(सू)त्रधारीण¹⁹ ॥ ४॥ विद्याना
- 6 पति गभीर²⁰ ॥ हृदयं केशवं²¹ वसेत् । मन्मथः सुतकर्ता च²² ॥ छीतकु सूत्रधारीण²³
- 7 ॥ ५॥ ²⁴ उपांगरु(रु)पवादी च ॥ कामसारगृहे सदा ॥ सा(शा)स्त्रजपी त्रिभक्तस्य(श्च) ॥ माडन
- 8 लघुवांधव²⁵ ॥ ६॥ ब्रह्मभक्तो गुणा[.*]²⁶ सर्वे²⁷ ॥ ज्योतिसास्त्रसमन्वीत²⁸ ॥ विश्वकर्मा—²⁹
- 9 प्रसादेन ॥ माडन इ मिलीष्यते³⁰ ॥ ७॥ [दित्य]न(नो) रूपकामस्व³¹ विद्यासर्वगुणे—
- 10 पु च ॥ भ्रात्रिभक्तो सुसि(शी)लस्य³² ॥ अलषदास प्रस्यते³³ ॥ [८॥*]³⁴ सुभमस्तु³⁵ सर्वदा [1*]
- 11 स्त्रि(श्री)संवत् १५५२ समये ॥

TRANSLATION

A

(Verse 1) (*There is*) the famous **Ratnapura** (*which is like*) the city of Purandara, inaccessible for gods and men. There resides **Vāharēndra** himself, a unique king in

¹ Read विश्वकर्माणे.

² Read हृदये.

³ These *danḍas* marking the end of the *pāda* here and in the sequel are superfluous.

⁴ Read शिल्पशास्त्रेषु.

⁵ Read विख्यातः.

⁶ Read छीतकुः सूत्रधारिणाम्.

⁷ Metre of this and all the following verses: *Anuṣṭubh*.

⁸ Read रेखानारायणो वापि.

⁹ Read गुणवान्सत्यवाक्त्तया.

¹⁰ Read काष्ठपाषाणके.

¹¹ Read कनकेपि च लीलया.

¹² Read यंत्रविद्या माहाविद्या.

¹³ Read छीतकोः सूत्रधारिणः.

¹⁴ Perhaps —वादनं is intended.

¹⁵ Read वल्लीपत्रादिकैः.

¹⁶ Perhaps विद्यापतिश्च गम्भीरः is meant.

¹⁷ Read केशवे.

¹⁸ Perhaps मन्मथस्य सुतः कर्ता is intended.

¹⁹ Read छीतकुः सूत्रधारकः.

²⁰ The meaning of this verse is not clear to me.

²¹ Read माडनो लघुवांधवः.

²² Read ब्रह्मभक्तः सर्वगुणः.

²³ Read ज्योतिःशास्त्रसमन्वितः.

²⁴ Read विश्वकर्माप्रसादेन.

²⁵ Read माडने हि मिलीष्यते.

²⁶ Perhaps रूपकारश्च is intended.

²⁷ Perhaps भ्रातृभक्तः सुशीलश्च is meant.

²⁸ Read लेखदासः प्रस्यते.

²⁹ Read शुभमस्तु.

respect of protection of the earth. At the same place there are a thousand horses together with sixty elephants, more lustrous than fire and destructive of foes in battle.

(V. 2) There is (*the officer*) named **Gōvinda**, the Mayor of **Ratnapura** and the (*trusted*) servant of the king **Vāhara** in all affairs.

(V. 3) (*This*) **Gōvinda** is well-known as a kind (*officer*), who protects all creatures, who bears the burden of (*governing*) the kingdom of his lord (*and*) has power to do or to desist from doing (*anything*).

B

Om! Adoration to the illustrious Viśvakarman!

(Verse 1) Among *sūtradhāras*, **Chhītaku**, the light of the **Kōkāsa** family, is well-known for (*his proficiency in*) *Silpaśāstras* (*and has*) the virtue of compassion in (*his*) heart.

(V. 2) By the favour of gods and preceptors, (*he*) is the ocean of five sciences, (*a veritable*) **Nārāyaṇa** in respect of draftsmanship, meritorious and truthful.

(V. 3) *The Sūtradhāra Chhītaku (can work)* on wood and stone and also on gold with ease. He possesses (*knowledge of*) the great science, the science of machinery.

(V. 4) The *Sūtradhāra Chhītaku* knows (*how to play on*) *vāṅka* and *trivāṅka* (*and to carve?*) creepers and leaves. (*He knows*) also the *tri-tāla* and *sapta-tāla*.

(V. 5) The *Sūtradhāra Chhītaku*, the able son of **Manmatha**, is a perfect master of sciences (*and*) has fixed his heart on **Kēśava**.

(V. 6) His younger brother is **Māṇḍana**, devoted to three (*deities?*) and a reader of scriptures

(V. 7) He is devoted to **Brāhmaṇas**. All merits together with the knowledge of astronomy will be found in **Māṇḍana** by the favour of **Viśvakarman**.

(V. 8) The writer is **Dityana**, the sculptor, (*who is*) well-conducted and devoted to his brother, and is praised for (*his knowledge of*) sciences and all merits.

May there be always bliss!

In the memorable year 1552.

No. 105; PLATE LXXXVI

KOSGAIN STONE INSCRIPTION (No. 1) OF VAHARA.

THIS inscription was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archæological Survey of India Reports*, Vol. VII, p. 214. It was subsequently noticed very briefly in Mr. Nelson's *Bilaspur District Gazetteer*, p. 37 and later on in R.B. Hiralal's *Inscriptions in the Central Provinces and Berar*.¹ It is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur.

The inscription is engraved on one side of a slab of reddish sand-stone which was originally found in the fort of **Kosgain**,² 4 miles to the north-east of Chhuri, the chief town of the former Chhuri Zamindāri in the Bilaspur District of Madhya Pradesh. The same stone contains another record, incised on the other side, which also belongs to the reign of **Vāhara**.³

¹ First ed., pp. 114-15; second ed., p. 126.

² The fort of Kosgain is described in detail by Beglar in Cunningham's *A. S. I. R.*, Vol. XIII, pp. 153 ff.

³ No. 106, below.

The present inscription, which contains twenty lines, covers a space measuring 2' 7" broad and 1' 4½" high. It has suffered a good deal owing to the effects of weather, especially in the middle of lines 9-14 where several *aksharas* have become illegible. Besides, a large crack has cut the stone vertically on the proper right, damaging from two to four *aksharas* in each line except the last four, in each of which, owing to the breaking away of a large piece, as many as eight or nine *aksharas* have been destroyed. Fortunately, not much of historical importance has been lost. The **characters** are Nāgarī and the **language**, Sanskrit. Except for *siddhiḥ śrī-Gaṇēśāya namaḥ* in the beginning and the names of sculptors at the end, the whole record is metrically composed. The verses, all of which are numbered, total 25. The **orthography** does not call for any remark except that *b* is everywhere denoted by the sign for *v*.

The inscription is one of the king Vāhara who belonged to the Haihaya (*i.e.*, Kalachuri) **Dynasty of Ratanpur**. The **object** of it seems to be to record the king's victory over some Paṭhāṇas.

After the customary obeisance to Gaṇēśa, the record opens with three invocatory verses in honour of Lambōdara (Gaṇēśa), Siva and Durgā. It then describes the **Moon**, the mythical progenitor of the Haihaya (or Kalachuri) family. The first historical prince, named after the legendary kings Haihaya¹ and Kārtavīrya, is **Siṅghaṇa**. The name of his son, which is partly damaged, seems to have been **Ḍaṅghīra**. His son was **Madanabrahman**, from whom was born **Rāmchandra**. The latter's son was **Ratnasēna**,² whose son, apparently from his wife **Guṇḍāyī**, was **Vāharēndra**. We are next told that when Vāharēndra marched with his army, the Paṭhāṇas used to run away in apprehension to the river Sōṇa, while others, giving up their kingdoms, wealth and life, took shelter in the fortress of heaven. From **Ratnapura**, the king used to bring to his capital wild elephants and give them away together with gold to his suppliants. He used to make gifts of cows and burn a hundred thousand lights in honour of the goddess Durgā³ in the month of Kārttika. He stored abundant wealth and provisions in the fortress of **Kōsaṅga**, from which he used to sally forth in search of enemies.

The inscription next describes, in verses 16-17, the king's councillor **Mādhava**, who defeated certain enemies whose names are illegible, and wrested away their fortune. He is also said to have vanquished the Paṭhāṇas and annexed their territory, carrying away a large booty of gold and other (precious) metals, horses and elephants, as well as cows and buffaloes. Vāharēndra's family-priest was **Dēvadatta Tripāṭhi**, who used to advise him rightly in accordance with the *śāstras* and the science of politics. We are next told that the king once gave a huge elephant to a learned man named **Nāganātha**, who had hailed from **Karnāṭa**, for composing a *prastāvi* of Durgā. The present record, which is also called a *prastāvi*, was composed by **Nāganātha** and written by **Rāmadāsa**, the son of Mōhana. Next is mentioned a Kāyastha named **Jagannātha**, a trusted servant of Vāharēndra. Finally, the record states that the artisan (*Sūtradhāra*) **Manmatha**, had two sons **Chhītaku** and **Māṇḍana**, of whom the latter incised the present *prastāvi*.

¹ Hiralal's statement that 'the genealogy traces the origin in a somewhat novel manner to a family in which king Haya was born, after whom some other names are mentioned which are illegible until one comes to Kārtavīryārjuna' is evidently due to misreading. Haihaya, not Haya, is mentioned in v. 5 and he was directly followed by Kārtavīrya Arjuna.

² Hiralal's statement that Hariśchandra was another son of Rāmachandra is evidently wrong. Hariśchandra, who is mentioned in the beginning of verse 8 in connection with the description of Vāharēndra, was a legendary king noted for his liberality.

³ Beglar has described the shrine of Pārvatī (now called Kosgain Mātā) which is situated on the summit of a sharply pointed peak called Kosgain-garh. See Cunningham's *A. S. I. R.*, Vol. XIII, p. 155.

The inscription is not dated,¹ but from the other inscription on the same stone,² which belongs to the same reign and is dated in the Vikrama year 1570, as well as from the Ratanpur inscription³ dated in the Vikrama year 1552, which mentions the artisans Chhitaku and Māṇḍana, it is clear that Vāharēndra flourished at the end of the fifteenth and in the beginning of the sixteenth century A.C.

There are only two places mentioned in the present record. Of them, Ratnapura, already identified, was for a long time the capital of the Kalachuris in Chhattisgarh, though at the time of the present *prastuti* the seat of the government seems to have been shifted to the fort of Kosgain in the hilly tract to the north-east, probably on account of Muslim invasions. Kōsaṅga is evidently the fort of Kosgain in the former Chhuri Zamindāri, where the inscribed stone was originally discovered.⁴

TEXT⁵

- 1 सिद्धिः ॥ श्रीगणेशाय नमः ॥ पाव्वंत्याः स्तनपव्वं[ते] ५ ५ वताङ्क्रीडाचलौ (ले) क्रीडतश्शुण्डादण्ड-
करण्डमण्डनमभूदम्भोनिधिस्सान्वयः[*] । सा भूमिस्सकलारजो⁶भवदहो कुम्भस्यले निस्तले⁷वा-
(वा)लोप्येष निजा ५
- 2 तीमनुसरं⁸ लम्बो(म्बो)दरः पातु वः[*]⁹ ॥१॥ आनन्दाम्बु(म्बु)धि - ५ -¹⁰ नयनयोरालि [ङ्ग]ने
दर्शयन्देव्या से(स)स्मितमीक्षितस्सचकितभूतनोदया रागतः । भक्तानुग्रहकारणङ्कमपि तस्येद-¹¹
म्परन्देवतम्पायात्रः परमे[श्व]-
- 3 रस्स भगवान्द्वेन्दुचूडामणिः ॥२॥ या शश्वन्नवरात्रि[पु*] प्रतिदिनम्पु(म्पू)जाविधानैश्शुभैरेकैको-
त्तरवृद्धितः पशुगणैरन्नैरनेकैः फलैः । सन्तुष्टा जननी जगत्त्रयहिता सद्यः प्रसन्ना च सा दुर्गा वाहर-
[भू]प-
- 4 तेष्विचरतरं पायादपायाज्जगत् ॥३॥ नीहारांशुरभूत्सुरा[सुर*]गणैः[*] क्षीरोदधेर्मन्थनान्मन्दारा-
दिसहोदरस्त्रिजगतीसन्तापनिव्वपिकः । सद्वृत्तस्सकलः कलाभिरभितस्सम्मीलयन्देवतास्सर्वज्ञाभरण-
म्ब(म्ब)भूव तदयं
- 5 सर्वज्ञचूडामणिः ॥४॥ तद्वंशेजनि हैहयः क्षितिप[तिमू*]त्तः प्रतापानलस्तस्मादप्यनु भूमिपः कृतमतिः
प्रद्युम्न एवापरः । आनम्माखिलभूमिपप्रविलसन्मौलीन्द्रनीलप्रभाभृङ्गश्रेणिनिषेवि-
- 6 तांश्चिकमलः श्रीकात्तवीर्योर्जुनः ॥५॥ ततस्सिद्धवर्ण[भूपा*]लो [ङ्]घीर¹²स्तदनंतरं(रम्) ।
ततोपि मदनव्र(व्र)ह्मा रामचन्द्रस्ततोभवत्¹³ ॥६॥ रत्नसेनस्ततो राजा रामचन्द्रा[त्मजोभवत् ।]
गुण्डायी नाम तत्पत्नि(त्नी) गुणालङ्कार-

¹ According to Hiralal, the inscription was dated, but has broken off exactly where the year was given. This does not appear to be correct. The date, if the inscription contained one, should have come at the end as in No. 106 below, and there the record is fairly well preserved.

² Below, No. 106.

³ Above, No. 104.

⁴ Mr. Beglar's supposition that the stone was brought from elsewhere, because it is inscribed on both the sides (C. A. S. I. R., Vol. XIII, p. 157) is thus untenable.

⁵ From the original stone and inked estampages.

⁶ The correct reading would be -रजा अभवदहो.

⁷ Perhaps विस्तृते is intended.

⁸ Read मतिमनुसरल्लम्बोदरः. This would not, however, suit the metre.

⁹ Metre of verses 1-5: *Sārdūlavikrīḍita*.

¹⁰ The missing *aksharas* may have been मज्जनं.

¹¹ Originally तस्येय-; altered to तस्येद-.

¹² The lower part of the first *akshara* of this personal name is broken off. The second *akshara* is exactly like ष of घाटम in ll. 5 and 10 of No. 106, below. Hiralal's reading घीर cannot, therefore, be accepted.

¹³ Metre of this and the next verse: *Anushṭubh*.

- 7 भासुरा ॥७॥ हरिश्चन्द्रश्चन्द्रः क्षितितलमितस्सत्यनि ७-७-¹ दारश्शूरः परपुरपुरारातिरतुलः । कुमारः किम्म(म्मा)रः किमथ सह[दे]व[स्त] नकुलः कुमारस्तस्यासीदखिलरिपुहा वाहर-
नृपः² ॥८॥ स-
- 8 न्त्यज्य स्वानि ठाणा³न्यहह भयभरभ्रान्तचित्ताः पठा[णाः*] - रं⁴ शोणम्प्रपन्नाः प्रचलति सव(ब)ले
वाहरेन्द्रक्षितीन्द्रे । शङ्कातोन्धे निजासून्वसुगणमपरित्याज्यराज्य[ञ्च] हित्वा स्वर्गन्दुर्गं श्रयन्ते
प्रति[भ]-
- 9 [ट]दलनोदण्डचण्डप्रतापाः⁵ ॥९॥ चित्रं रत्नपुरादभीरु ७ ७ - - तेस्समम्ब(म्ब)न्धनङ्कृत्वा स्वैर-
विहारिणो वनगजानाधारणैः[ः] [स्वेच्छया] । आनीय स्वपुरन्ततः कलियुगे कर्णः प्रयच्छत्यसावधिभ्यः
ससुवर्ण-
- 10 कं नृपवरः श्रीवाहरक्षमापतिः⁶ ॥१०॥ यस्सम्यक्प्रति[का][त्तिक*]म्प्रतिदिनं स्नात्वा ददात्या-
दराद्गोदानञ्च ततः शृणोति महितम्पुण्यम्पुराणादिकं(कम्) । दीपानामपि लक्षमक्षयफलप्राप्त्यै
प्रयच्छत्यसौ दुर्गा-
- 11 या निकटे महानयमत[*] श्रीवाहरक्षमापतिः ॥११॥ यद्वा - - ७⁷कोटिप्रखरखुरपुटप्रोद्ध[ता]-
नेक[धू]लीमालोक्या - ७ - - [प्यरि]सरिदभव[त्ती]रभाङ्गनीरपूरा । तत्राप्यासन्नणोत्का र-
णशिरसि हताः शत्रवः पुत्र-
- 12 हीना यस्य [श्रीवाह]रेन्द्रक्षितिपतिरतुलस्सोयमास्ते महीन्द्रः॥⁸ १२॥ कुर्वन्म्वु(म्बु)मुचाम-
पान्निधिरिवातिथ्यं [सदै]वानिशं नानाधान्यघनैघसंहतितृणस्तोमादिसङ्ग्राहकः । दुर्गः स्वर्गं इवा-
परः क्षितितले-
- 13 साध्यो महा[नु]न्नत[*] - - - ७ ७ - ७⁹ विजयते श्रीवाहरक्षमा[पतिः*]¹⁰ ॥१३॥ पारावारो
मुनीन्द्रादभिभवविभव - ७ - - ७ मानैः - - - - ७ - धं वसुगणमखिलञ्चात्र संस्थाप्य दुर्गे कोस-
ङ्गेनेकशृङ्गे सकलरि-
- 14 पुगणं [सा]ङ्गभङ्गं प्र[मध्य*] - - - - ७ - - मयमपि परितस्संभ्रमन्व(न्व)म्भमीति¹¹ ॥१४॥
सिंहद्वारं कर्म ती[व्रं ?] ७ - - मादौ जित्वा सिन्धु - ली - मौलीं(लीम्) । येनानीता राज्यलक्ष्मीः
परेषामास्ते सोयम्माधवस्तस्य मन्त्री¹² ॥
- 15 १५॥ अवलंब्य(व्य)निदेश - ७ - - , ७ ७ - वाहरभूपतेरुदारः ॥ (१) [हृत*]वानिह माधवप्रधान[*]
कठिनान्तःकरणः पठाणभूमि(मिम्)¹³ ॥१६॥ येनानीतं स्वर्णमुष्टैः पठाणाञ्जित्वा युद्धे घातवोन्ये
गजाश्वं(श्वम्) । गावस्संख्या-
- 16 ति(ती)तसंख्या महिष्यस्सोयं मन्त्री माधवो[मा]त्यसिहः¹⁴ ॥ [१७॥*] - -¹⁵ शास्त्रैर्नीतितस्सू-

¹ The missing *akṣaras* may be conjecturally supplied as -त्यः सदो-.

² Metre: *Sikharīṇī*.

³ This is a Hindi word, meaning स्थानानि.

⁴ Read दूरं.

⁵ The sense requires the reading -प्रतापात्. Metre: *Sragdharā*.

⁶ Metre of this and the next verse: *Sārdūlavikrīḍita*.

⁷ Read यद्वाहिन्यश्व-.

⁸ Metre: *Sragdharā*.

⁹ The missing letters may be conjecturally supplied as यस्यासौ पृथिवीतले.

¹⁰ Metre: *Sārdūlavikrīḍita*.

¹¹ Metre: *Sragdharā*.

¹² Metre: *Sālinī*.

¹³ Metre: *Mālabbārīṇī*.

¹⁴ Metre of this and the next verse: *Sālinī*.

¹⁵ Read नाना-

KOSGAIN STONE INSCRIPTION (No. I) OF VAHARA.

2 4 6 8 10 12 14 16 18 20
 2 4 6 8 10 12 14 16 18 20
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 19
 20

- क्षमधर्मम्बु(म्बु)ध्वा सम्म्य(म्य)वो(म्बो)धयन्वाहरेन्द्रम् । सर्वत्रायं सामवादः पुरोधा विद्वानास्ते
देवद[त्त]स्त्रिपाठी ॥१८॥ शा[न्ता]य [ऋतु]शा—
- 17 लिने निजयशःस्तम्भाय सम्भाविने[१*] कोसङ्गस्य च मा ८-८८८- [दे*]व्याः प्रशस्तेः कृते ।
कर्णाटागतनागनाथविदुषे श्रीवाहरक्षमापतिः प्रादान्तमतङ्गभङ्गनिपुणम्मत्तेभमत्युन्नतम्¹ ॥१९॥
- 18 प्रशस्तिप्रशस्तामलेखीदुदा[रस्स]दा रामदासो मु[दा*]-८- - [१*]८- - ८² कायस्थवंशप्रसूतः
सुतो मोहनस्य प्रसिद्धः पृथिव्याम्³ ॥२०॥ अस्ति श्रीमाञ्जगन्नाथः काय[स्थ]कुलदीपकः । वाहरेन्द्र—
- 19 स्य विश्वासभूमि[विश्वोपकारकः]⁴ ॥२१॥ वादाहववि- - ८ ८८८८ ८ पण्डितः । नागनाथः
सुधीरेनाम्प्रशस्तिमतनोन्मुदा ॥२२॥ ॥ श्रीमन्मन्मथसूत्रधारतनयो श्रीछीतकूमाण्डनावास्तां
मानस(?)दा—
- 20 [य]कौ व(ब)हुगुणव्यापारपारङ्गमौ । कोकासान्वयस ८-⁵ ८८८- - -⁶ [क्रि]यापण्डितौ
तेषां माण्डनसंज्ञकस्समसृजद्रम्यं प्रशस्त्यक्षरम्⁷ ॥२३॥ सजाकसूत्रधार[ः*] छितकू(कुः।) मांडनश्च
ल(ले)खदास[ः] [११*]

TRANSLATION

Success! Adoration to holy Gaṇeśa!

(Verse 1) While (*Gaṇeśa*) was sporting on the pleasure-mountain, namely, the mountain-like breast of *Pārvatī*, the ocean, together with its family, became an ornament in the box which was his trunk. The whole spot on (*his*) expansive frontal globe became, lo! free from dust!¹ May the pot-bellied (*Gaṇeśa*), who, a child as he is, follows his own inclination, protect you!

(V. 2) May that great god, the holy half-moon-crested (*Siva*), protect us!—(*he*) who, at the time of (*Pārvatī's*) embrace, showed that his eyes had a plunge into the ocean of joy; who, through love, was looked at timidly and smilingly by the newly-wedded goddess (*Pārvatī*); (*and*) to whom she is the highest deity who favours her devotee!

(V. 3) May that Durgā for a long time save the world from harm!—(*she*) who, being beneficial to the three worlds, was pleased by continuous excellent worship, (*offerings of*) groups of beasts increasing (*in number daily*) by one, various (*kinds*) of food and fruits day after day during (*the period of*) nine nights² and at once favoured the king Vāhara!

(V. 4) From the churning of the milky ocean by gods and demons there was produced the cool-rayed (*Moon*), the uterine (*brother*) of the celestial tree and others, who allays the heat of the three worlds. Being perfectly round and complete, and collecting all gods round him by his digits, he has become an ornament, a crest-jewel, of the omniscient (*Siva*).

(V. 5) In his family was born the lord of the earth, *Haihaya*, the fire of valour incarnate, and after him the wise king *Arjuna*, the illustrious son of *Kṛitavīrya*, who was a

¹ Metre: *Sārdūlavikrīḍita*.

² Restore सुधीरेष.

³ Metre: *Bhujāṅgaṇḍāyāta*.

⁴ Metre of this and the next verse: *Anuṣṭubh*.

⁵ Read —सम्भवौ.

⁶ The last two of the missing *akṣaras* were probably शिल्प—.

⁷ Metre: *Sārdūlavikrīḍita*.

⁸ I am not quite certain about the meaning of this verse.

⁹ The 'nine nights' are the first nine *tithis* of the bright fortnight of *Āśvina*, which are held to be sacred to Durgā.

second Pradyumna¹ himself, the lotuses of whose feet were enjoyed by the rows of bees, namely, the lustre of sapphires on the shining crowns of all kings bending (*before him*).

(V. 6) Thereafter was born the king **Siṅghaṇa**, after him, **Ḍaṅghīra**; after him also (*came*) **Madanabrahman** and then **Rāmachandra**.

(V. 7) Then there was **Ratnasēna**, the son of **Rāmachandra**. His wife was **Guṇḍāyī** by name, (*who was*) resplendent with the ornaments of her excellences.

(V. 8) His son is the king **Vāhara** who has destroyed all his enemies, (*and about whom the following doubts are entertained, viz.,*) "Is he **Harīschandra**, or the Moon descended on the surface of the earth, or **Kārttikēya**, or the god of love, or **Nakula**, or **Sahadēva**, (*since he is*) the abode of truth, always liberal (*and*) brave, the incomparable **Siva** to the enemies' cities?"

(V. 9) When **Vāharēndra**, the lord of the earth, marches with his army, the **Paṭhāṇas** deserting their stations hastily repair to the [distant] **Śōṇa**, their minds being perplexed through fear; others, through apprehension of him whose prowess is extremely fierce in destroying hostile warriors, take shelter in the fort of heaven, after giving up their lives, wealth and kingdom not fit to be deserted.

(V. 10) Having captured at will wild elephants which had been sporting freely . . . and got them brought by their drivers to his capital from **Ratnapura**, **Vāhara**, the best of kings, the illustrious lord of the earth, (*who is*) **Kaṭṭa** of the **Kali** age, oh, wonder! gives them away together with gold to his suppliants!

(V. 11) Day after day in every month of **Kārttika** he, having bathed, piously makes gifts of cows and then listens to the reading of venerable holy **Purāṇas** and other (*works*); he gives away in the presence of **Durgā** a hundred thousand lamps also, for the attainment of an eternal reward. Hence is this illustrious lord of the earth, **Vāhara**, great!

(V. 12) Seeing the abundant dust raised by the pairs of hard hoofs of crores of horses in his army . . . the river in the form of his enemies, overflowing with water, rushed to the banks. There also were (*his*) enemies who, being eager for fighting, were killed in the forefront of battle and lost their sons. Such is this matchless lord of the earth, the illustrious king **Vāharēndra**!

(V. 13) Triumphant is the illustrious king **Vāhara** (*who possesses*) this large, high and invulnerable fort like another heaven on earth, which, like the ocean, receives clouds hospitably, . . . (*and*) has (*large*) stores of various kinds of corn, wealth, fuel and grass accumulated in it . . .

(V. 14) . . . Having placed all wealth . . . in this fort of many peaks (*called*) **Kōsaṅga**, (*and*) having destroyed completely all hosts of enemies, this (**Vāharēndra**) also roams about, marching here and there.

(V. 15) Here is that **Mantrin** of his, (*named*) **Mādhava**, who snatched away the royal fortune of the enemies, having first made the principal gate and performed a brave deed, conquered². . .

(V. 16) Obeying the command of the king **Vāhara**, . . . the noble minister **Mādhava**, (*becoming*) hard-hearted, wrested away the territory of the **Paṭhāṇas**.

(V. 17) Having defeated the **Paṭhāṇas** in battle, he brought away by camels gold (*and*) other metals, elephants and horses, innumerable cows and female buffaloes. Such is the councillor **Mādhava**, a lion among the **Amātyas**!

¹ Pradyumna, the son of Kṛṣṇa, was an incarnation of the god of love.

² The names of the enemies defeated by Mādhava are not clear on the original stone.

(V. 18) There is his learned preceptor **Dēvadatta Tripāthī**, an advocate of peace in all cases, who rightly advises **Vāharēndra** in accordance with various scriptures, policy and (his) knowledge of subtle religious duty.

(V. 19) To the learned **Nāganātha**, who has come from **Karṇāṭa**, who is peaceful (by temperament), shines by (the performance of) sacrifices, and is the pillar of his fame, the illustrious lord of the earth, **Vāhara**, donated a very huge rutting elephant, clever in defeating (other) rutting elephants, (as a reward) for the *prafasti* of the goddess (which he had composed)

(V. 20) This noble (and) [wise] **Rāmadāsa**, the son of **Mōhana**, born of the **Kāyastha** family, who is well-known on earth, has joyfully written (this) excellent *prafasti*.

(V. 21) There is the illustrious **Jagannātha**, the light of the **Kāyastha** family and the repository of **Vāharēndra**'s confidence, who has obliged the whole world.

(V. 22) The learned (and) wise **Nāganātha** in the contest of disputations . . . has composed this *prafasti* with pleasure.

(V. 23) There are the illustrious **Chhītaku** and **Māṇḍana**, the sons of the illustrious **Sūtradhāra** **Manmatha**, born in the family of **Kōkāsa**, who have attained mastery in many crafts and are experts in the art of sculpture. Of them, (the sculptor) named **Māṇḍana** has incised¹ the beautiful letters of (this) *prafasti*.

Chhītaku is the *Sajāka*² **Sūtradhāra** and **Māṇḍana** (is) the humble writer.

No. 106; PLATE LXXXVII

KOSGAIN STONE INSCRIPTION (No. II) OF VAHARA: (VIKRAMA) YEAR 1570

THIS inscription, together with another³ on the same stone, was first brought to notice by Mr. Beglar in Sir A. Cunningham's *Archæological Survey of India Reports*, Vol. VII, p. 214. It was subsequently very briefly noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.⁴ It is edited here from the original stone, now deposited in the Central Museum, Nagpur.

The record is engraved on the opposite side of the same slab of reddish sand-stone which bears the preceding inscription of **Vāhara**. As stated before, the stone was originally found in the fort of **Kosgain**, 4 miles north-east of **Chhuri** in the **Bilaspur District** of **Madhya Pradesh**.

The inscription contains fifteen lines and covers a space measuring 2' 7.5" broad by 1' 2" high. It has suffered a good deal by exposure to weather especially in lines 10-15 where several *aksharas*, which were not originally very deeply engraved, have now become almost illegible. Besides, the crack, referred to above⁵ in connection with the preceding inscription, which appears here on the proper left, has damaged one or two *aksharas* in each line. The technical execution is not good. The characters are **Nāgarī**, the average size of the letters being .5". The language is **Sanskrit**. As regards orthography, *ḥ* is everywhere denoted by the sign for *v*; see e.g. *kadamva-vana*-, l. 4; *s* is occasionally used for *ś* as in *-vaṁsa*-, l. 3 and *-visiṣṭa*-, l. 9, and vice versa, though rarely, as in *smit-āśyē*, l. 2; *sh* is employed for *kh* in *vishandya*-, l. 3; *ṇ* and *n* are confused in some places; see *Asvina*,

¹ *Lit.*, has produced.

² For *Sajāka* prefixed to *Sūtradhāra*, see above, No. 59 C, line 5.

³ No. 105, above.

⁴ First ed., pp. 114 ff; second ed., p. 126.

⁵ Above, p. 558.

l.14 and *-pūya-*, l.4; the *anusvāra* before *v* is changed to *m*, and *mra* is written as *myra* in *s-āmura-*, l.4.

The inscription, called *prafasti* in line 11, is one of **Ghātama**,¹ a feudatory of the Kalachuri prince **Vāhara**. The object of it is apparently to commemorate the death, in battle, of **Yaśa**, the father-in-law of **Ghātama**. The record was composed by the poet **Chandrākara** and written on the stone by **Māṇḍēka**. It was engraved by **Vira**, the son of **Kōsura**.

After the customary obeisance to **Mahā-Gaṇēśa**, the inscription opens with three verses in honour of **Gaṇēśa**, **Ambikā** and **Murāri** (**Kṛishṇa**). We are next told that in the **Lūṇḍēla** family was born **Karṇadēva**. His son **Yaśa** gave his daughter in marriage to **Ghātama**. After consigning his son **Sauridāsa** to **Ghātama**'s care and putting him in possession of his territory and treasure, **Yaśa** attacked some enemies² whose names are not mentioned. The record next mentions **Tējanārāyaṇa** who is said to have lost his life on the battlefield.

With verse 9 begins the genealogy of **Ghātama**. In the **Chāyuhāna** (**Chauhān**) family there was a prince named **Nirdēvala**. His son was **Bharata**. After him is mentioned **Ghātama** who, though it is not expressly stated, was probably his son and successor. **Ghātama** obtained possession of a heaven-like fortress (evidently **Kōsaṅga**, modern **Kosgain**) and was greatly favoured by the king **Vāhara**. His minister was **Gōraksha**, who had apparently a son named **Vaijala**. Verse 18 states that **Ghātama** gave cows, yielding good milk and decked with gold and cloth, together with their calves to the poet **Chandrākara** who composed this *prafasti* by his order.

The inscription is dated,³ in line 14, in the year 1570, the cyclic year being **Vikrama**, on Monday, the thirteenth *tithi* of the dark fortnight of **Āśvina**.⁴ This date must evidently be referred to the **Vikrama** era. In the northern **Vikrama** year 1570 expired, the thirteenth *tithi* of the dark fortnight of the *pūrṇimānta* **Āśvina** commenced 2 h. 50 m. after mean sunrise on Monday. The cyclic year was **Vikrama** according to the northern luni-solar system.⁵ Though the *tithi* was not civilly connected with Monday, it must have been so cited because it was current when the inscription was put up. The corresponding Christian date is the 26th September 1513 A. C.

TEXT⁶

- 1 [सिद्धिः] [1*] श्रीमा(म)हागणेशाय नमः[*]॥ सिद्धिस्व(स्व)र्गनिवासिनां नवमुखं -- ७
-- ७ -- स्त्रैलोक्यस्थितसत्त्व(स्व)विद्रुतकरे देवासुरे(रैः) संगरे ॥ (1) यन्नामस्मरणं व(व)ला-
७ ७ ७ -- ७ घं हेलया -- ७ ७ ७ ७ ७ सकल[स्व*]स्वामितावाप्त[ये] ? ॥ [१॥*]
2 [जन*] ककरतलस्थम्मोदकं देहि मह्यं न तनय तदिदं किन्तूत्तमा[ङ्गं] द्विजातेः । इति विलपति

¹ His name appears as *Ghātamma* in verses 7, 14 and 17-19 owing to the exigencies of the metre.

² They were perhaps the **Paṭhāṇas** whom **Vāhara** claims to have vanquished in l.8 of No. 105, above.

³ Hiralal's statement that the inscription has broken off where the year was given is not correct. The figures of the year, though somewhat indistinct, can be read without much difficulty on the original stone.

⁴ There is another date in l.13, *viz.*, Wednesday, the 10th *tithi* of the bright fortnight in the first or intercalary **Māgha**. There was, however, no intercalary **Māgha** in or about the **Vikrama** year 1570.

⁵ According to the southern luni-solar system, it was **Śrīmukha**.

⁶ From the original stone.

⁷ Metre of verses 1-3: *Śārdūlavikrīḍita*.

विघ्नेशे च शर्वे स्मितास्ये(स्ये) भृशमहरहरव्याक्तौतुकम्बोऽम्बिकाया¹ ॥२॥ अन्तर्गोहगतो
रतो रतिरसाद्गोपाङ्गणा(ना)लिङ्गनाद्गाढ - ७ ७

3 - ७ [तं] कुचयुगं धृत्वा विष(ख)ण्डधाधरं(रम्) ॥ (1) राधायाः[*] सरसाङ्गभङ्गनविधेर्नालस्थित -
७ - मातुः पातु रुदन्मुरारिरिति मे हैमं फल(लं) दि(दी)यतां(ताम्) ॥३॥ लूण्डेलवंस(श)प्रधि[तो]
न[रेन्द्रः*] -- सदा शू(सू)रिकृतप्रशंसः । शिवः ७ -- ७ रणश्रु(श्रु)तानामा - ७ --

4 ७ ७ कर्णदेवः² ॥४॥ तस्यात्मजो जगति विधृतपुन्य(प्य)कीर्त्तिर्नामि(म्ना) [यशो] निखिलशिल्प-
मकारि येन । साम्ना(म्)द्रुमक्रमुकचम्पकनारिकेलरम्यं कदम्ब(म्ब)वनम् ७ ७ - ७ युगं(ग्मम्)³
॥५॥ स स्वतनूजां गिरिजां हिमवानिव शंकराय सु . . . ।

5 . . . [गुणमतीं] पत्नीत्वेन श्रीघाटमाय संप्रददौ⁴ ॥६॥ सोऽयं सौरीदासनमं⁵ सुपुत्रं जामात्रे घाट-
मदेवाय दात्रे । संप्राप्यास्मै स स्वदेसं(शं) सकोशं पश्चाच्छत्रूनेयि[वा*]न्योदुक्कामः⁶ ॥७॥
आसी[त्*] क्षीणारिपक्षो द्विजसुरगुरुो - ७ -

6 - कदक्षः ख्यातः[*] क्षीर(रा)ब्धि(ब्धि)जातापतिनिरतमतिस्तेजनारायणाख्यः । नानाशस्त्रास्त्रपातैः
परिहृतसुतनुस्तिष्ठ तिष्ठेति जल्पन(न्) शौर्येणाजौ जगामामरवरवनि[ता*] वांछिद्य(छि)तः
स्वर्गमार्गं[म्*]⁷ ॥८॥ अस्ति स्मा(स्वा)श्रु(श्रि)तकल्पया(पा)दय(प)समः [पृथ्वी*]-

7 [त*]ले पण्डितः[*] प्रोद्गोर्हण्डपराक्रमोऽमललसच्छ्रीचायुहानान्वयः । देवावन्यमर(रा)र्चनार्पण-
परः सद्राजपुत्रः पवित्रस्त्रस्तार्तिहरः खलक्षयकरः श्री(श्री)देवनिर्देव[ल][*]⁸ ॥९॥ निखिल-
नयनिधानः क्षत्रिये[पु] प्रधानः सुरधरणिषु - -⁹

8 - ७ -- सुपात्रः समभवदवदातख्यातकीर्त्तिस्तदङ्गाभ(द्भू)रत इति जगत्यामुत्तमस्लो(श्लो)क-
सेवी¹⁰ ॥१०॥ स[वं(?)]स्वच्छनयो नयैकनिलयो येनैतदत्यु[ष्टु(च्छि)]तं दुर्ज्ञं(गं)¹¹ स्वर्ग-
समं [च*] स[द्गु]न(ण)कृतं -- ७ प्रापो(प्यो)ज्जि(जि)तं(तम्) । स्त्री(श्री)मद्वाहरभु(भू)भुजा-
त्यनुगृहीतेनेय -- ७ -

9 --- ७ ७ - जना विजयिना सी(श्री)घाटमेनामुना¹² ॥११॥ दानैर्यो व(व)लिवद्विसि(शि)-
ष्टचरी(रि)तैर्यो भोजवद्विक्रमप्रायो विक्रमकारिताभिरिह यः सी(शी)लैश्च [यः*] सि[न्धु]-
वत(त्) । र(रू)पैर्यः स्मरवद्यशो¹³भिरमलैर्यो रामचन्द्रोपि [च*] --

10 - ७¹⁴कुलाचलैककुलिशः स्त्रीघाटमः¹⁵ क्षमातले ॥१२॥ तस्यामात्यो नीतिविन्मन्त्रकर्त्ता शास्ता
लोकानाममित्रप्रहर्त्ता [1*] दि(दी)नोद्वर्त्तान्नि(स्ति)द¹⁶स्त्रि(श्री)गोरक्षनामा संप्रा[प्ता*]शा-
नाना(?)नीतिप्रसू(सू)तैः¹⁷ ॥१३॥ वयो(चो)भिर्भव्याभयं ज्ञापयन(न्)¹⁸ [घा]टम् . .

¹ Read कौतुकं वोऽम्बिकायाः.

² Metre: *Upajāti*.

³ Metre: *Vasantatilakā*.

⁴ Metre: *Āryā*.

⁵ This is incorrect for --नामानं.

⁶ Metre: *Sālinī*.

⁷ Metre: *Sragdharā*.

⁸ Metre: *Sārdūlavikrīḍita*.

⁹ Read --सुराणां.

¹⁰ Metre: *Mālinī*.

¹¹ There appears a redundant *visarga* here.

¹² Metre of this and the following verse: *Sārdūlavikrīḍita*.

¹³ This *avagraha* is superfluous. Read --द्यशोभि--.

¹⁴ The missing *aksharas* were perhaps सोऽयं शत्रु--.

¹⁵ Read श्रीघाटमः.

¹⁶ This *akshara* is redundant. The following *akshara*, again, is required to be short.

¹⁷ Perhaps it would be better to read संप्राप्ताशा यस्य नीतिप्रसूनैः. Metre: *Sālinī*.

¹⁸ I am not certain about the reading here. The metre also appears irregular.

- 11 . . . पुत्रः पवित्रः सी(श्री)मानासे(स्ते)वैजलो नामनामा¹ ॥१४॥ प्रशस्तिः [प्र]शस्ता
प्रस(श)स्ताक्षरेणाखिलेयं ७--७--७-- । पुरातिमत्के(वते)न कायस्थवंस(श)प्रवर्या-
[वतसेन?] [मां]डेकनाम्ना² ॥१५॥ भारद्वाजान्व[या]म्भोजभानुपुञ्जोपमः [द्विजः] ।
12 ७७७७७७--७, ७७ भक्तो(वतो) जगत्सृजः³ ॥१६॥ चन्द्राकरः कविवरः स(स्व)द(दे)शादागतः
७७ । [चक्रे] ७७ ७--७, ७ [घाटम्म]निदेशतः ॥१७॥ ददौ घाटम्मदेवोऽस्मै स ७७७ ७ वसते ।
गाः सबत्साः सुपयसः सबच्छपटहाटकाः⁴ ॥१८॥ --
13 --७७--७ णेर शरदि द्विर्माधमासाद्वितीये राघे(?) धवलाख्यपक्षदशमीमिसे(त्रे) वु(वु)धस्याहनि
[*] -- -- ७७--७--७७ वरे कोसङ्गदुर्गेस्व(स्व)रुद्वारं कारित्वा ७--७७७--घाटम्मदेवोऽधुना⁵
॥१९॥ यावत्स्वर्गमयो धृतामरचयो मेरुर्म[हीम]--
14 [ण्डले सूर्या]चन्द्रमसो(सौ) निरस्ततमसौ यावच्चरन्तौ दिवि । याव[च्चां?] वु(वु)पु वासुदेव-
वसतिर्यावच्च -- ७-- -- ७७--७--७ सहिता कीर्ति[श्चिरं] -- ७--⁶ ॥२०॥ [संवत्] १५७०
विक्रमनामसंवत्सरे आश्विन(न)वदि १३ सोमे संप्रस(श)स्ति णि[मि]ता?
15⁸ नाइकतमया नाइकनवया नाइकतमया कोसुरपुत्रविर(रे)ण ॥

TRANSLATION

Success! Adoration to the holy Mahā-Gaṇēśa!

(Verse 1) [Obeisance to Gaṇēśa] for the attainment of complete mastery over, (he) who is (the cause of) the success of the denizens of heaven in the fight of gods and demons, which had distracted all the creatures of the three worlds; the remembrance of whose name!

(V. 2) May the great joy of Ambikā protect you day by day!—(the joy which she felt) while Śiva was smiling and Gaṇēśa was crying (saying to her), "Give me the *mōdaka* in the hand of the father", (to which she replied) "(My) son! it is not that, but (it is) the head of a Brāhmaṇa!"⁹

(V. 3) May Murāri protect you!—(he) who, going into the inner apartment, felt delighted through love and close embrace of the cowherdess and having grasped the two breasts (of Rādhā) and wounded her lower lip cried to his mother, "Give me (that) golden fruit!"¹⁰

(V. 4) There was **Karṇadēva**, the king well-known in the family of **Lūṇḍēla**, who was always praised by poets of those who are celebrated in battle.

(V. 5) His son was named **Yaśa**, whose holy fame (is) well-known in the world, and who erected this whole structure together with clusters of Kadamba trees rendered beautiful by mango, betel-nut, champaka and cocoa-nut trees

(V. 6) He gave his daughter to the illustrious **Ghāṭama** (as) his wife even as (the mountain) **Himālaya** gave **Girijā** to **Śaṅkara**

¹ The text is corrupt here. Metre: *Śālinī*.

² Metre: *Bhujāṅga-prayāta*.

³ Metre of verses 16-18: *Anuṣṭubh*.

⁴ Perhaps it would be better to read *सुवस्त्रपटहाटकाः*.

⁵ Metre of this and the next verse: *Sārdūlavikrīḍita*.

⁶ Restore *तिष्ठतु*.

⁷ Read *निमिता*.

⁸ About eight *akṣharas* are illegible here.

⁹ This is perhaps the skull which Śiva carries in his hand as a begging bowl.

¹⁰ This refers to the breast of the fair-complexioned Rādhā.

KOSGAIN STONE INSCRIPTION (No. II) OF VAHARA: (VIKRAMA) YEAR 1570

[illegible]

(V. 7) He, having made over his good son named **Saurīdāsa** (*and also*) his own territory together with (*his*) treasure to his liberal son-in-law **Ghāṭammadēva**, afterwards marched against the enemies, being desirous of fighting.

(V. 8) There was (*one*) named **Tējanārāyaṇa**, who thinned the ranks of (*his*) enemies, who was vigilant [in protecting] the twice-born, gods, preceptors, cows . . . , and was devoted to (*Vishṇu*) the husband of the daughter of the milk-ocean,—who, his handsome body being struck by various weapons, went by the path of heaven (*fighting*) bravely in battle, crying out “Stay! Stay!” and being chosen by the best heavenly damsels.

(V. 9) There was the illustrious king **Nirdēvala**, a learned man, who was like the Kalpa tree to his dependants, a noble prince born in the spotless and shining **Chāyuhāna** (Chauhāṇ) race, the valour of whose arms was great, who was devoted to the worship of gods and earthly gods (*i. e.*, Brāhmaṇas), and being (*himself*) pure (*in conduct*), removed the sufferings of distressed people, and destroyed wicked persons.

(V. 10) From his body was born (*a son*) named **Bharata**, who enjoyed best fame in (*this*) world, who was the foremost among Kshatriyas, a repository of all political wisdom, most deserving gods and earthly [gods] and whose glory was pure and well-known.

(V. 11) (*had*) a perfectly clean policy (*and*) was the sole repository of political wisdom this victorious, illustrious **Ghāṭama**, who is highly favoured by the illustrious king **Vāhara**, having obtained this extremely high and great fortress which is like heaven

(V. 12) (*This is*) that illustrious **Ghāṭama** on the earth, the unique thunderbolt for the chief mountain, namely, the family [of his enemy], who resembles Bali in charity and Bhōja in (*his*) distinguished actions, who is almost like Vikrama in valorous deeds and like the ocean in character; who resembles the god of love in handsome form and is even Rāmachandra by (*his*) spotless fame.

(V. 13) His *Amātya* (*is*) the illustrious **Gōraksha** by name, a councillor conversant with political science, a ruler of the people, a destroyer of enemies and a deliverer of poor persons, the flowers of whose policy have reached (*all*) quarters.

(V. 14) There is the illustrious (*and*) holy son named **Vaijala** communicating in words to Ghāṭamma whatever is good or bad

(V. 15) This excellent and complete *prafastī* has been written in excellent letters by the ornament of the *Kāyastha* race, named **Māṇḍēka**, who is a devotee of Śiva.

(V. 16) a Brāhmaṇa who is to the family of Bhāradvāja what a collection of rays is to a lotus a devotee of the creator of the world.

(V. 17) The foremost poet **Chandrākara**, who has come (*here*) from his country, composed [this *prafastī*] by the order of **Ghāṭamma**.

(V. 18) The king **Ghāṭamma** gave him cows yielding good milk, (*adorned*) with gold and cloth, together with calves.

(V. 19) [Victorious is] now [that] **Ghāṭammadēva**, who caused to be constructed the gate of **Kōsaṅga**, the best of fortresses, on **Wednesday** coupled with the **tenth** (*tithi*) of the bright fortnight of the **first** of the **two months** (*called*) **Māgha** in autumn!

(V. 20) As long as there is on the circle of the earth the **Mēru** (*mountain*) consisting of heaven and containing a multitude of gods, as long as the sun and the moon

move about in the sky dispelling darkness, as long as Vāsudēva (*i. e.*, Vishṇu) dwells in water,—even so long may this meritorious work last!

On Monday, the 13th *tithi* of the dark fortnight of Āśvina in the (*cyclic*) year named Vikrama in the year 1570, this *prastasti* [has been engraved] by Vira, the son of Kōsura

(V. 2) There was the illustrious king, Śrīvijaya, a learned man, who was the
the king was in the expedition, a noble prince born in the kingdom and shining
like a diamond, the king of the country of the south, who was devoted to the
with of right and justice, who is a Brahmin, and being (learned) from (the
renowned the collection of illustrious people, and destroyed which persons.

(V. 3) From the body was born (a son) named Bhūma, who enjoyed born (him)
in (the) world, who was the illustrious king, Śrīvijaya, a repository of all political
wisdom, most deserving (and) who was (born) and whose glory was pure
and well-known.

(V. 4) (and) a perfectly virtuous (son) was the sole repository of political
wisdom the illustrious Śrīvijaya, who is highly favoured by the
illustrious king, Śrīvijaya, having obtained the extremely high and great fortune, which
is his destiny.

(V. 5) (The) illustrious Śrīvijaya, on the earth, the unique monarch for
the great monument, namely the family for the country, who commands all in things
and (the) in (the) domain of the king, who is always the (Vijaya) in various things
and (the) in (the) domain of the king, who is always the (Vijaya) in various things
and (the) in (the) domain of the king, who is always the (Vijaya) in various things.

(V. 6) His (the) illustrious Śrīvijaya) for many a century, never
and (the) political, a king of the people, a destroyer of enemies and a deliverer of
from (the) domain of the king, who is always the (Vijaya) in various things.

(V. 7) There is the illustrious (son) who is named Vajra,
enjoying in (the) domain of the king, who is always the (Vijaya) in various things.

(V. 8) The excellent and virtuous (son) who is named Vajra,
by the command of the illustrious king, Śrīvijaya, who is a devotee of the

(V. 9) a illustrious (son) who is named Vajra,
of (the) in (the) domain of the king, who is always the (Vijaya) in various things.

(V. 10) The illustrious king, Śrīvijaya, who is named Vajra,
rejoicing (the) in (the) domain of the king, who is always the (Vijaya) in various things.

(V. 11) The illustrious king, Śrīvijaya, who is named Vajra,
(and) with gold and cloth, together with other

(V. 12) [The] illustrious king, Śrīvijaya, who is named Vajra,
enjoying the king in (the) domain of the king, who is always the (Vijaya) in various things,
rejoicing (the) in (the) domain of the king, who is always the (Vijaya) in various things.

(V. 13) [The] illustrious king, Śrīvijaya, who is named Vajra,
enjoying the king in (the) domain of the king, who is always the (Vijaya) in various things,
rejoicing (the) in (the) domain of the king, who is always the (Vijaya) in various things.

INSCRIPTIONS OF THE KALACHURIS OF RAIPUR

No. 107; PLATE LXXXVIII

RAIPUR STONE INSCRIPTION OF BRAHMADEVA : (VIKRAMA) YEAR 1458

THE slab of grey sand-stone, measuring 2' 1½" broad and 1' 6½" high, which contains this inscription, was originally found fixed into a wall of the fort at Raipur, the headquarters of the Raipur District in the Chhattisgarh Division of Madhya Pradesh. The inscription has been mentioned several times, first by Sir R. Jenkins in the *Asiatic Researches*, Vol. XV, p. 505, then by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. XVII, p. 77, and finally by Dr. Kielhorn, who calculated the correct equivalent of its date in the *Indian Antiquary*, Vol. XIX, p. 26 and referred to it again in the *Epigraphia Indica*, Vol. II, p. 230 in his article on the Khalāri stone inscription of Hari-brahmadēva.¹ Dr. Kielhorn has also briefly noticed its contents² in the *Indian Antiquary*, Vol. XXII, p. 83. The record is edited here for the first time from the original stone which is preserved in the Central Museum, Nagpur, and from inked estampages taken under my supervision.

The writing, which consists of 25 lines, covers a space measuring from 1' 10" to 1' 11" broad and 1' 3" high. It is generally in a good state of preservation except that in lines 22-25 a few aksharas have been either damaged or completely lost owing to the breaking off of the proper right corner and of a few pieces from the bottom of the stone. The characters are Nāgarī. The size of the letters is about .5".

The language is very corrupt Sanskrit. Except for the opening obeisance to Gaṇēśa, Sarasvatī and the poet's preceptors in l. 1, the particulars of the date, the reigning king and some other details in ll. 9-12, the introductory and concluding expressions such as *Nagara-varṇanāḥ*, l. 12, *Vaṁśāvalīḥ*, l. 17 and *ya(i)ti prastāṭi samāptaḥ(tā)* in l. 25, the names of the *Sūtradhāra* and the writer in l. 25, and the pious wish for the welfare of the world at the end, the inscription is metrically composed throughout. The verses, except the first two, are not numbered. Their total number is 23. Attention may be called here to the use in verse 11 of the Hindi metre *Gitikā* which is rare in Sanskrit poetry. The first eight verses eulogising the different deities are fairly good, but owing to the ignorance and carelessness of the writer, the record contains, even in this portion, innumerable mistakes. The correct text can, however, be restored here without much difficulty. The subsequent verses, descriptive of the genealogy of the king Brahmadēva and the *Nāyaka* Hājirāja, are even more incorrectly written. They abound in mistakes of orthography, euphony and grammar. The record being so full of errors, the exact relationship and even the names of the persons mentioned in it are, in several cases, open to doubt; but fortunately these cases occur towards the end of the inscription and in a portion which has little historical importance. As regards orthography, it is impossible and also unnecessary to enumerate all the mistakes which will be found corrected below in the footnotes to the transcribed text; but we may note the following peculiarities:—*n* is used for *ṇ* and *vice versa*; see *-nivāran-aika-*, l. 1 and *-paṁchāṇanāḥ*, l. 2; *b* is denoted by the sign for *v* throughout; *sh* and *kh* are interchanged in some places; see *sushadā*, ll. 6-7 and *-bhūkhaṇam*, l. 9; the final *n* is wrongly

¹ Below, No. 108.

² Dr. Kielhorn has summarised the contents of only the earlier part of the *prastāṭi* which gives the royal genealogy. About the later part he remarks, "The concluding lines of the inscription (18-25) have reference to the founder of the temple, Hājirāja, and are void of interest." *Ind. Ant.*, Vol. XXII, p. 83.

changed to *anusvāra* as in *tasmīm*, l. 11 and in several cases the proper order of the members of a conjunct is reversed; see *maṭṭika-* for *maṅṭika-*, l. 5, *nīṭavma-* for *nīṭamba-*, l. 12, *Phāgluna* for *Phālguna*, l. 10 etc.

The inscription refers itself to the reign of the king **Brahmadēva** of **Rāyapura**. He belonged to the Haihaya or Kalachuri dynasty as is known from the next inscription. The object of it is to record the construction, by the *Nāyaka* **Hājirāja**, of a temple of **Hātakēśvara**¹ (Śiva) at **Rāyapura**.

After the customary salutation to Gaṇeśa, Sarasvatī and the poet's preceptors, the inscription begins with eight verses in honour of **Vighnēśvarā** (i. e., Gaṇeśa), **Bhārati** (the goddess of speech), the preceptor, Śiva, the Gaṅgā and the moon. It then proceeds to record that on **Friday, the eighth tithi of the bright fortnight of Phālguna** in the (Vikrama) **year 1458** and the **Śaka year 1322**, the cyclic year being **Sarvajit**, during the reign of the *Mahārājādhirāja*, the illustrious king **Brahmadēva**, while his minister was *Thākura* **Tripurāridēva** and the *Court-Paṇḍita* was **Mahādēva**, the *Nāyaka* **Hājirājadēva**² constructed a temple of **Hātakēśvara** (Śiva) at **Rāyapura**.

After a verse descriptive of **Rāyapura** we get a **genealogy** of the ruling king in verses 10-12. At **Rāyapura** there reigned a great king, **Lakshmīdēva**. His son was **Siṅgha**, who in turn had a son named **Rāmachandra**. **Brahmadēva**³, who is mentioned next, was probably a son of **Rāmachandra**, though there is no explicit statement to that effect. The description of these princes is conventional and altogether devoid of historical interest.

The pedigree of **Hājirāja** commences in verse 13. It seems from that verse that his father also was named **Brahmadēva**. The subsequent verses seem to describe his sons, grandsons and also brothers, but owing to the careless manner in which the record is composed and written, their exact relationship to one another is in many cases uncertain. **Hājirāja** seems to have had two sons, **Padmanābha** and **Pāhidēva**. The former's son was **Kānhaḍa** and the latter's, **Śivaśarman**. Two brothers of **Hājirāja** are also named in verses 20 and 21. The elder of them was named **Supau**(?) and the younger **Gēyāti**. The former of these had two sons, **Gōlha** and **Vishṇudāsa**. The inscription finally mentions the artisan **Nāmadēva**.

The date of the inscription corresponds to **Friday, the 10th February 1402 A. C.** On that day the eighth *tithi* of the bright fortnight of **Phālguna** in the *expired* **Vikrama** year 1458 ended 22 h. 20 m. after mean sunrise.⁴ The cyclic year was **Sarvajit** according to the northern luni-solar system. The corresponding **Śaka** year was, however, 1323 expired, not 1322 as wrongly stated in the inscription.⁵

¹ In both the places (ll. 11 and 19) where the name occurs it is written as *Hafakēśvara*, but this is evidently a mistake for the usual form *Hātakēśvara*.

² The inscription does not state if **Hājirāja** was connected with the royal court.

³ The king's name occurs as *Rāyabrahmadēva* in l. 11 and as *Rāyabrahman* in l. 16; but *rāya* (*rājan*) is only an epithet prefixed to his name, as it does not occur in his *Khalāri* inscription where he is called *Haribrahman*. The name *Harirāyabrahman* given by Kielhorn is probably due to a mislection in ll. 16-17, where the correct reading is *-bhuvī Rāyabrahma-nripatēr-*, not *Harirāyabrahma-nripatēr-*. In the *Khalāri* inscription *Haribrahmadēva* is called the son of *Rāmadēva*.

⁴ According to Kielhorn's calculations, the *tithi* ended 20 h. 33 m. after mean sunrise on that day. He adds the following note on the name of the cyclic year—'The year **Sarvajit**, No. 21, lasted, according to the *Sūrya-Siddhānta* rule, without *bija*, from 22 June, A. D. 1400 to 18 June, A. D. 1401, and with *bija*, from 28 July, A. D. 1400, to 24 July, A. D. 1401; and according to the *Jyōtistattva* rule, from 2 June, A. D. 1400 to 29 May, A. D. 1401. Accordingly, **Sarvajit** was not actually current on the day of the date (10 February, A. D. 1402), but it was current at the commencement of the solar year (26 March, A. D. 1401). By the *Tēliṅga* rule the date would fall in the year **Bhṛīśya**, No. 15.' *Ind. Ant.*, Vol. XIX, p. 26.

⁵ In the *Asiatic Researches*, Vol. XV, p. 505, the **Śaka** year is given as 1323, but that was probably in order to make it correspond to V. 1458.

There is only one place-name mentioned in the present record. Rāyapura, where the temple of Hāṭakēśvara was erected, is clearly Raipur where the inscribed stone was found.

TEXT¹

- 1 ॥ ओं सिद्धि(द्धिः) [1*] गणेशाय नमः ॥ सरस्वत्यै नमः [1*] गुरुभ्यो नमः ॥ विघ्नघ्वान्त-
निवारनं (णै) कतरणिर्विघ्नाटवी-
- 2 ॥ हव्यवाट्² विघ्नव्यालकुले(ल) प्रमद(दि) गुरुडो विघ्नेभपंचाण(न)नः [1*] विघ्नोत्वं(त्तुं)ग-
गिरीप्रभेदनपवी[वि]घ्नाब्धयडवो³ विघ्नो-
- 3 ॥ घौघण(न) प्रचंडपवनविघ्नेस्वरः पातु⁴ वः⁵ ॥ १॥ [1*] द्रुहिणवदनपद्मे राजहंशि(सी)व सु(शु)-
भ्या सकलवल्लुपवलीकंदकुडालकन्या⁶ अमरगण-
- 4 ॥ नताह(हिः) [का]मधेनू(नुः) कवि(वी)नां दहतु कमलहस्ता भारति(ती) कित्वि(त्वि)पं
वः⁷ ॥ २॥ [1*] अज्ञानत्रिमिरांधस्य⁸ ज्ञानांजनशलाकया । चक्षु[रु*]न्मि(न्मी)लितं जे(ये)न
- 5 ॥ तस्मै श्रीगुरवे नमः⁹ ॥ ३॥ [1*] [ज]यत्येकशराघातविदारितपुरत्रयं(यः) ॥ (१) धनुर्धराणां
धुरै वापिनां कि भूवणत्रयं¹⁰ ॥ ४॥ [1*] मौलौ मौक्तिक(क्ति)कवि-
- 6 ॥ भ्रमा[ः*] पृथुजटावलीसु मल्लीनिभाः¹¹ कंठे हारविहारणोजलिपुटे पुलप्रसूनप्रभा¹² ॥ (१) भूमौ
पातितपुष्पवृष्टिरचना तारारुचिचाम्बरे¹³ शंभोर्व[ः*] सु-
- 7 ॥ ष(ख)दा भवंतु¹⁴ नटतो गांगाः पयोवि(वि)दवः¹⁵ ॥ ५॥ [1*] पातु वो सं(शं)[भु]मूघ्नोघ्न
जटाजू(जू)टोटजे स्ति(स्थि)ता । तपस्विन्यवसितां गंगातिरमुपाश्रिता¹⁶ ॥ ६॥ [1*] जाति-
स्म[र*]त्वं
- 8 ॥ त्रिध्वपतित्वं सौभाग्यनावन्यमतिस्वरूपं [१] शिव(वे) च भक्ति परमायुविद्य दा(द)दातु म(मे)
शंकर जन्मजन्मनि¹⁷ ॥ ७॥ [1*] जटाघर(रं) खंडशशांकशेखरं स-
- 9 ॥ दा महापद्मगवन्न (स्त्र)कंकणं(णम्) [1*] कपालमालासितभ[स्म]भूख(ष)णं न पुन्य(प्य)हि(ही)-
ना[ः*] प्रणमंति शंकरं(रम्)¹⁸ ॥ ८॥ [1*] स्वस्ति श्रीसंवत्¹⁹ १४५८ वर्षे साके²⁰

¹ From the original stone and inked estampages.

² Read हव्यवाट्. The *daṇḍ* s in the beginning of all lines are superfluous.

³ Read -गिरिप्रभेदनपर्वविघ्नाब्धयडवो. The *akṣara* वि is incised above व्य, but it is not clear where it is to be inserted.

⁴ Read -विघ्नौघौघनप्रचंडपवनो विघ्नेस्वरः पातु.

⁵ Metre: *Sārdūlavikrīḍita*.

⁶ Read सकलवल्लुपवलीकंदकुडालकन्या.

⁷ Metre: *Mālinī*.

⁸ Read -तिमिरान्धस्य.

⁹ Metre: *Anuṣṭubh*.

¹⁰ The intended wording seems to be धनुर्धराणां च शरैर्व्यापिनां कि भूवणत्रयम्, but it does not suit the metre *Anuṣṭubh*.

¹¹ Read पृथुजटावलीसु मल्लीनिभाः.

¹² Read हारविहारणोजलिपुटे फुल्लप्रसूनप्रभाः.

¹³ Read भूमौ पातितपुष्पवृष्टिरचनास्तारारुचिचाम्बरे.

¹⁴ Read भवन्तु. The *akṣara* वं, which was omitted at first, is written in the margin.

¹⁵ Metre: *Sārdūlavikrīḍita*.

¹⁶ The verse may be corrected as follows— पातु वः शम्भुमूर्द्धस्वजटाजूटोटजे स्थिता । तपस्विनीव शीतांशोः कला गङ्गामुपाश्रिता ॥ Metre: *Anuṣṭubh*.

¹⁷ Read जातिस्मरत्वं पृथिवीपतित्वं सौभाग्यतोऽवन्यमतिस्वरूपम् । शिवे च भक्ति परमार्थविद्यां ददातु शम्भुर्मम जन्मजन्मनि ॥ Metre: *Upajāti*.

¹⁸ Metre: *Upēndravajrā*.

¹⁹ Read -संवत्.

²⁰ Read साके.

- 10 ॥ १३२२ समये सर्वजितनाम¹ संवत्सरे फाग्लु(लु)न सुष अष्टमि² सु(शु)के अद्येह श्रीरायपुरे
महाराज(जा)धिराजश्रीम-
- 11 ॥ द्रायत्र(त्र)ह्यदेवराज्ये प्रधानठा(ठा)कुर त्रिपुरारिदेव[:*] पंडितमहादेव[:*] तस्मि समय³
नायकश्रीहाजिराजदेव⁴ हटकेश्वरस्य प्न(प्र)शार्द
- 12 ॥ कृतं[:*] नगरवर्णनाः(ना) [1*] यत्रेशदग्धवपुषो विपमासु(शु)गस्य संजीवनौषधय एव नित-
व्म(म्ब)वत्यः[1*] धन्यै[:*] सुषै(सै)जयति रायपुरे वशं-
- 13 ॥ ता चितौ कुवरनगरिमवधिरयति⁵ ॥ [१॥*] रायपुरसु(शु)भस्थान(ने) लक्ष्मिदेव⁶ महानृपः ।
तस्य पुत्रो भवे सिध⁷ क्षात्रधर्मेषु विश्रु(श्रु)तः ॥⁸ [१०॥*] सदशः मणि-⁹
- 14 ॥ गणघटितपटुतरगंडचुंवि(वि)तकु(कुं)डलः शरदि समुदिततूहिनकरव(क)रपु(पुं)जितः द्विज-
मंडलः¹⁰ ॥ (1) कलितरीपूकुलनीषिल-¹¹
- 15 ॥ जगदुपकारश(सं)ततवैभवः । सुरश(स)कविवरविमलमतिधररामचंद्रतनूभवः¹² । [११॥*]
कालाकारकि(कु)पाणमंदरमहिष्यलोडितप्रोद्भ-
- 16 ॥ टट्टिडा (?) मग्नतामहाम्बुराशिजनिताक्षोमोत्तरि(री)यावृता ॥ (1) लि(ली)लातामरसस्र-
गंचितकरा त्यक्ता(क्ता)न्यं संगतरा । वि(वी)रश्रीभू(भुं)वि रायत्र(त्र)ह्यनृप-
- 17 ॥ तेरतवमुक्तंठति¹³ ॥ [१२॥*] वंशावलिः [1*] ब्र(ब्र)ह्मदेवस्य पितरः कि¹⁴ नाम इति को वदे¹⁵
॥ (1) ब्र(ब्र)ह्मदेवस्य वंशस्य(श्च) महादेवेषु [वि*]सृ(श्रु)तः [॥*] तस्य पु-
- 18 ॥ त्रो भवे हाजि धर्मशास्त्रविशारदः¹⁶ ॥ [१३॥*] समस्तसा(शा)स्त्रार्थं विचार्यमेक¹⁷ सत्यार्थ-
सास्त्रास्रवणैकशक्त¹⁸ ॥ (1) एवं प्रसिद्धोऽपि¹⁹ म-
- 19 ॥ हि(ही)तलस्य श्रीमां विराजो भव²⁰ हाजी(जि)राजः ॥ [१४॥*] हाजिराजस्य कित्तोयं हट-
केश्वरस्य कीर्तनं²¹ । [अ]द्भुतं न श्रुतं केन प्रशा-

¹ Read सर्वजिन्नाम-

² Read फाल्गुनशुद्धाष्टम्यां.

³ Read तस्मिन् समये.

⁴ Read नायकश्रीहाजिराजदेवेन हाटकेश्वरस्य प्रासादः कृतः ।

⁵ Read वसन्त्यश्चित्ते कुबेरनगरीमवधीरयन्ति ॥ Metre: *Vasantatilakā*

⁶ Read लक्ष्मीदेवो.

⁷ Read तस्य पुत्रोऽभवत्सिद्धः.

⁸ Metre: *Anuṣṭubh*.

⁹ Read सदशमणि-

¹⁰ Read -पूजितद्विजमंडलः.

¹¹ Read कलितरीपूकुलनिषिल-. The *akṣara* following ल has been cancelled.

¹² This verse appears to be in the Hindi metre *Gītikā*.

¹³ I propose to read कालाकारकुपाणमंदरमहिष्यलोडितप्रोद्भूता वेलाभग्नमहाम्बुराशिजनिताक्षोमोत्तरियावृता । लीलातामरसस्रगंचितकरा त्यक्तान्यसंज्ञान्तरा वीरश्रीभूवि रायत्रह्यनृपतेरवमुत्कण्ठते ॥ but I am not sure about the sense of the first half of this verse. The *akṣara* ह्य of रायत्रह्य, which was omitted at first, is written above the line. Kielhorn seems to have wrongly read हरिरायत्रह्यनृपते- in ll. 16-17. See *Ep. Ind.*, Vol. II, p. 230 and *Ind. Ant.*, Vol. XXII, p. 83. The *akṣaras* are clearly as given above. Metre: *Sārdūlavikrīḍita*.

¹⁴ Read के.

¹⁵ Read वदेत्.

¹⁶ Read तस्य पुत्रोभवद् हाजिधर्मशास्त्रविशारदः । Metre: *Anuṣṭubh*. This verse has six quarters as in epic poetry.

¹⁷ Read समस्तशास्त्रार्थविचारणैकः.

¹⁸ Read श्रुत्यर्थशास्त्रश्रवणैकशक्तः.

¹⁹ Read प्रसिद्धोऽपि.

²⁰ The correct reading would be श्रीमान् विराजोभवद्, but this would not suit the metre *Indravairā*.

²¹ Read हाजिराजस्य कीर्त्यं हाटकेश्वरकीर्तनम्.

RAIPUR STONE INSCRIPTION OF BRAHMADEVA: (VIKRAMA) YEAR 1458

[illegible]

- 20 ॥ दंजलपंत्यवौ¹ ॥ [१५॥*] शिवस्य² च संध्याने तल्लिनो³ भव नित्यशः [१*] पुत्रपोत्रे च संपति हाजिराजे च लभ्य [ते]⁴ ॥ [१६॥*] हाजि—
- 21 ॥ राजद्र[यो] पुत्रः⁵ पद्मनाभो महात्मनः । पद्मनस्य च⁶ पुत्रेषु कान्हडो नाम संन्मत⁷ ॥ [१७॥*] शास्त्रेति (पु) दक्ष (क्षो) गुरुविप्रभक्तः [१*] प्राशा—
- 22 ५ — विसं (?) पुनचित⁸ [१*] एतां गुनैर्वैभवसंजुतो च⁹ भुवि प्रसिधो¹⁰ स्थितः [१*] पाहिदेवः ॥ [१८॥*] पाहिदेव¹¹ यतः [१*] पुज्यशंकरपावर्त्तप्रि—
- 23 [यः]¹² । यत्प्रसादाभव पुत्र शिवसर्मेति नामतः¹³ ॥ [१९॥*] हाजिराजद्वयो भ्राता¹⁴ ज्येष्ठो (ष्ठो) वै सुपौ¹⁵ (?) उच्यते [१*] तस्य तनुभवे गोलह वि—
- 24 ५ दासः [१*] त[थै]व यः¹⁶ [॥२०॥*] तथैह (व) गेयाति [१*] प्रभूतवित्तः [१*] ५ — विमकेगर्भसमुद्भवे च¹⁷ [१*] पु[न्या]मनाश्च तथैवपेमा¹⁸ य स[ख्य] ? तो वै भू (भु) वि
- 25 [हा]¹⁹ जिराजः¹⁹ [॥२१॥*] यति²⁰ प्रशस्तिः [१*] समाप्तः (प्ता) [१*] देव[स्य] [पू][जकः]²¹ . . . [सू]²² त्रधा[रो] नाम नामदेवः मंडपघटितं (ता) [लीखितं] नमण²¹ [१*] सुभमस्तु²² सर्व्वज[ग]-[तः] [१*]

TRANSLATION

Om! Success! Adoration to Gaṇeśa! Adoration to Sarasvatī! Adoration to Preceptors!

(Verse 1) May (Gaṇeśa), the lord of obstacles, protect you!—(he) who is the unique sun in dispelling the darkness of obstacles, the fire (which burns) the forest of obstacles, the eagle which destroys the families of serpents which are obstacles, the lion which destroys the elephants, namely, obstacles, the thunderbolt which shatters the high mountain of obstacles, the submarine fire which consumes the ocean of obstacles,²³ (and) the terrific wind (which scatters) the mighty clouds, namely, the collection of obstacles!

(V. 2) May the goddess of eloquence, who has a lotus in her hand, consume your

¹ Read अद्भुतो न श्रुतः केन प्रासादः संलपन्ति वै । केन is used in the sense of केनापि. Metr. of this and the next five verses: *Anuṣṭubh*.

² Read शिवस्यैव.

³ Read तल्लीनोभवन्नित्यशः ।

⁴ Read पुत्रपोत्राश्च सम्पत्तिर्हाजिराजेन लभ्यते.

⁵ Perhaps हाजिराजस्य पुत्री द्वौ is the intended reading.

⁶ Read पद्मनाभस्य.

⁷ Read संन्मतः or सम्मतः.

⁸ Read पुण्यचित्तः.

⁹ Read एतेर्गुणैर्वैभवसंयुतश्च.

¹⁰ Read प्रसिद्धः.

¹¹ Read पाहिदेवो.

¹² Read पूज्यशंकरपावर्त्तप्रियः.

¹³ Read तत्प्रसादादभूत्पुत्रः शिवसर्मेति नामतः ।

¹⁴ Perhaps हाजिराजस्य बन्धु द्वौ is the intended reading.

¹⁵ This *akṣhara* seems to have been altered to some other which is not clear.

¹⁶ The correct reading of this hemistich may be तस्य तनुभवो गोलहो विष्णुदासस्तथैव यः.

¹⁷ Perhaps तथाम्बिकागर्भसमुद्भवश्च is the intended reading.

¹⁸ I am unable to suggest a satisfactory emendation of this reading. Perhaps अप्रमेयः is intended.

¹⁹ Read यत्सख्यता वै भुवि हाजिराजः. Metre: *Upajāti*.

²⁰ Read इति.

²¹ Read लिखितं नामेन (?).

²² Read शुभ—.

²³ The translation here and in some other places below where the text is very corrupt is according to the emendations proposed in the footnotes.

sin!—(*she*) who looks like a white female swan in the lotus which is the face of Brahmā ; who is the maiden that uproots the tap-root of the whole creeper of sins ; whose feet are saluted by crowds of gods ; (*and*) who is the cow of plenty to poets !

(V. 3) Obeisance to that illustrious teacher who, with the pencil of the magic ointment, namely, knowledge, opens the eyes of those who are blinded by the defect of ignorance !

(V. 4) Triumphant is (Siva) who, by the stroke of one arrow, destroyed three cities ! What are (*even*) three worlds to the bow-men who (*can*) pervade them with arrows ?

(V. 5) May the drops of the water of the Gaṅgā grant you happiness !—(*those*) which, as Sambhu dances, have the beauty of pearls on his head ; which appear like jasmine flowers on the large creepers of his matted hair ; which fall gracefully like a necklace round his neck ; which shine like full-blown flowers in the cavity of his hands ; which are arranged on the ground like flowers showered down and which look beautiful like stars in the sky !

(V. 6) May the digit of the moon protect you !—(*the digit*) which stays like a female ascetic in the cottage-like mass of matted hair on the head of Siva by (*the bank of*) the Gaṅgā !

(V. 7) May Sambhu grant me, in every life, recollection of former existence, lordship of the earth, fruitful intelligence through good fortune, devotion to Siva (*and*) spiritual knowledge !

(V. 8) Those who are devoid of religious merit do not bow to Siva, who wears matted hair, has the crescent moon on his crest, always wears garments and bracelets of large serpents, (*and*) has ornaments of strings of skulls and white ashes.²

Hail ! In the memorable Sainvat 1458 (*and*) Śaka year 1322, in the cyclic year named Sarvajit, on Friday, the eighth (*tithi*) of the bright fortnight of Phālguna—on this day, here, at the famous Rāyapura, during the reign of the Mahārājādhirāja, the illustrious king Brahmadēva, (*while there is*) the Prime Minister, Thākura Tripurāridēva and the Paṇḍita, Mahādēva—at that time the Nāyaka Hājirāja erected a temple of Hātakēśvara.

The description of the city—

(V. 9) Dwelling in (*this*) victorious Rāyapura, beautiful women, who are themselves the herbs that revive the god of love, deride in their minds, on account of the blessed pleasures (*which they enjoy*), (Alakā) the city of Kubēra.

(V. 10) In the famous city of Rāyapura (*there was*) a great king (*named*) Lakshmī-dēva. His son (*was*) Sīmha, well-known for (*his*) warlike qualities.

(V. 11) (*His*) son (*was*) Rāmachandra, whose beautiful cheeks were kissed by the ear-ornaments made of a number of uniform jewels ; who gathered (*round himself*) a crowd of Brāhmaṇas, even as the rays of the moon rising in autumn attract flocks of birds ; whose wealth is always expended in benefiting the whole world in which families of enemies have been destroyed, and who supports the clear (*poetic*) talent of the foremost among charming poets.

(V. 12) The goddess of heroism is even here, on the earth, pining for the king Brahman,—(*she*) who has routed great warriors on the earth (*which is churned*) by the Mandara mountain, namely, his death-like sword ; who has covered (*herself*) with the silken

¹ Mallī (also called mallikā) is 'Jasminum Zambac'.

² Compare verse 1 of the Chhōṭi Deori inscription, No. 36, above.

upper garment furnished by the great mass of water overflowing the shores (?); whose hands are adorned with a graceful garland of lotuses, and whose mind has turned away from others' company.

The genealogy—

(V. 13) Who can say who were the forefathers of the god Brahmā? And (yet) the family of the god Brahmā is well-known among the great gods. His¹ son is² Hāji, proficient in religious writings.

(V. 14) There is the illustrious and brilliant Hājirāja, who is well-known on the surface of the earth as the one (*man*) who reflects on the import of all scriptures and who is capable of understanding the meaning of the Vēdas and other sacred writings.

(V. 15) "Such a wonderful temple of Hātakēśvara, which makes Hājirāja famous, has not been heard of (*before*) by any one." They talk about the temple (*in this way*).

(V. 16) He was engrossed in meditation on Śiva³! (*Thus*) sons, grandsons and wealth are obtained by Hājirāja.

(V. 17) The magnanimous Hājirāja has two sons, (*one of them being*) Padmanābha. Among the sons of Padmanābha, Kānhaḍa is popular.

(V. 18) (*The other son*) Pāhidēva is well-known on the earth as possessed of high position and merits (*viz.*) great proficiency in scriptures, devotion to gods and Brāhmaṇas,

(V. 19) Since Pāhidēva is dear to the venerable Saṅkara and Pārvatī, he had by their favour a son named Śivaśarman.

(V. 20) Hājirāja has two brothers. The elder (*of them*) is called Supau. His sons are Gōlha and Vishṇudāsa.

(V. 21) Similarly (*his younger brother*), born of the womb of Ambikā, is Gēyāti, possessed of abundant wealth and a virtuous mind . . . , by whose friendship Hājirāja is . . . on the earth.

Here ends the *prafastī*.

The worshipper of the god is . . . The *Sūtradhara* named Nāmadēva constructed the *maṇḍapa*. The *prafastī* has been written by Nāma(?).

May the whole world be happy!

NO. 108; PLATE LXXXIX

KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

THIS inscription was first brought to notice by Sir A. Cunningham's Assistant, Mr. J. D. Beglar, in the *Archaeological Survey of India Reports*, Vol. VII, p. 157 and was subsequently edited, without any translation or facsimile, by Dr. Kielhorn in the *Epigraphia Indica*, Vol. II, pp. 228 ff. It is edited here from the original stone and its ink impressions taken under my direction.

¹ This shows that this verse in its earlier part refers to the father of Hājirāja. His name was probably Brahmādēva. As his ancestors were not well-known, the author refers, by way of apology, to the similar case of the god Brahmā!

² The text has a verb in the past tense here. But as the present record was evidently put up by Hājirāja himself, I have used the present tense in his case throughout in the translation.

³ This evidently refers to Hājirāja. As the sons and grandsons of Hājirāja are named in the sequel, the author may have intended to convey that Hājirāja obtained them by meditation on Śiva.

The slab of polished red sand-stone, which bears this inscription, was originally fitted into the wall of the *mandapa* of a temple at **Khalāri**¹, about 45 miles east of Raipur in the Raipur District of Madhya Pradesh. It is now preserved in the Raipur Museum.

The inscription contains sixteen lines of writing, which cover a space of about 1' 11½" broad by 11½" high. The writing is in a good state of preservation, only two or three letters being slightly damaged. The size of the letters is about .5". The characters are Nāgarī. The letters *dh* and *bh* present throughout their modern Nāgarī forms and the *prishṭhamātrās* have nowhere been used. The sign of the *avagraha* has been used in some places to mark the elision of the initial *a* or *ā*. The language is Sanskrit. Except for the customary salutation to Gaṇapati in the beginning and the particulars of the date *etc.* at the end, the whole record is in verse. The orthography does not present anything calling for remark, except that *ḥ* is everywhere denoted by the sign for *v*.

The inscription refers itself to the reign of the king **Haribrahmadēva** of the Kalachuri² dynasty. The object of it is to record the construction of a temple of Nārāyaṇa by the shoe-maker (*mōchī*) **Dēvapāla**, son of Sivadāsa and grandson of Jasau, at the town of **Khalvāṭikā**.

After the customary obeisance to Gaṇapati and three invocatory verses in honour of that god and of Bhārati (the goddess of speech) and Nārāyaṇa, the inscription goes on to state that in the **Kalachuri** branch of the **Ahihaya**³ (*i. e.*, Haihaya) dynasty there was born the king **Siṃhaṇa**, a devotee of Śiva, who conquered eighteen forts of his enemies. His son was **Rāmadēva**, who killed in battle **Bhōṇīṅgadēva** of the **Phaṇivamśa** (*i. e.*, Nāga lineage). His son was **Haribrahmadēva**, who also was a devotee of Chandrachūḍa (Śiva). Verses 7-8 describe his capital **Khalvāṭikā**. The inscription was written by **Rāmadāsa** of the **Vāstavya** family and was engraved by the artisan **Ratnapāla**.

The inscription is dated in lines 15 and 16 in the (Vikrama) year 1470, the Śaka year 1334, the cyclic year being **Plava**, on Saturday, the ninth *tithi* of the bright fortnight of **Māgha**, while the moon was in the asterism **Rōhiṇī**. As Kielhorn has shown, the details of the date agree neither for the Vikrama year 1470 current (corresponding to Śaka 1334 expired), nor for the Vikrama year 1470 expired. The proper year is **Vikrama 1471 expired**, corresponding to **Śaka 1336 expired**. In that year the ninth *tithi* of the bright fortnight of Māgha ended 15 h. 20 m. after mean sunrise on Saturday (the 19th January 1415 A.C.) and the moon was in the asterism of Rohiṇī for 12 h. 15 m. after mean sunrise on that day. The cyclic year also, according to the northern luni-solar system⁴, was **Plava**⁵. The Christian equivalent of the day is, therefore, the 19th January 1415 A.C.

As the present inscription was incised only about thirteen years after the preceding one which also comes from the Raipur District, the kings **Siṃhaṇa**, **Rāmadēva** and **Haribrahmadēva** mentioned in it are plainly identical with **Siṅgha**, **Rāmachandra** and **Brahmadēva** named in the latter. Kielhorn identified the first two of them with the homonymous kings mentioned in the **Rāmṭēk** stone inscription. But the latter are there said to have belonged to the Yādava dynasty and must, therefore, be identical with the well-known kings **Siṃhaṇa** and **Rāmachandra** of that dynasty, who flourished in the

¹ C. A. S. I. R., Vol. VII, p. 157.

² The text has actually *Kalachuti* in 15, but it is evidently a mistake for *Kalachuri*.

³ *Haihaya* has been written here as *Ahihaya* evidently to suit the metre.

⁴ According to the southern luni-solar system, the cyclic year for Vikrama 1471 expired was *Jaya*.

⁵ According to Kielhorn's calculations, the *tithi* ended 16 h. 18 m. after mean sunrise and the moon was in the *nakṣatra* **Rōhiṇī** from 13 h. 8 m. or, by the *Garga-siddhānta*, from 1 h. 19 m. after mean sunrise, or, by the *Brahma-siddhānta*, from about sunrise. The Jovian year **Plava**, by the *Sūrya-siddhānta* rule without *bija*, lasted from the 24th April 1414 A. C. to the 20th April 1415 A. C.

13th century A.C. Besides, there is no evidence that the rule of the petty Kalachuri princes mentioned here extended as far as Nagpur in the west in the 14th century A.C. The identification proposed by Kielhorn cannot, therefore, be upheld.¹

There is only one place-name mentioned here, viz., *Khalvāṭikā*, which is clearly identical with Khalāri where the present inscription was discovered.

TEXT²

- 1 ॥ ओं श्रीगणपतये नमः । सकलदुरितहर्ताऽभीष्टसिद्धिप्रकर्ता निगमसमुपगीतः शेषयज्ञोपवीतः ।
ललितमधुकरालीसे—
- 2 ॥ [वि]ता⁴ गंडपालीतटभुवि गणराजः पातु वो विघ्नराजः⁵ ॥१॥ वेदानाराध्य वेधाः पठति भगवतीं
यामनायस्तचित्तः श्रीकण्ठस्यापि नादैरपहरति मनः
- 3 ॥ पाव्वंती किन्नरीभिः । हारा नारायणस्योरसि रहसि रणत्कंकणा यद्भुजाः स्युः सद्यः सत्काव्य-
सिद्धये स्फुरतु कविमुखांभोरुहे भारती सा⁶ ॥२॥ व्र(ब्र)ह्माद—
- 4 ॥ [यो] द(दि)विषदः श्रुतिवाक्यदृष्ट्या ध्यायन्ति यं पुरुषमात्मविदोप्यमूर्तं(तम्) । पापानि
यत्स्मरणतो विलयं प्रयाति नारायणः स्फुरतु चेतसि सर्वदा वः⁷ [।*] ३॥ अहिह—
- 5 ॥ यनूपवंशे शंभुभक्तोऽवतीर्णः कलचुति(रि)रिति शाखां प्राप्य तीव्रप्रतापः । निजभुजगुरुदर्पाद्योऽरि-
दुर्गाण्यजैषीद्रणभुवि दश चाष्टौ सिंहणक्षोणिपालः⁸ ॥
- 6 ॥४॥ अभवदवनिपालस्तत्सुतो रामदेवः समरशिरसि धीरो येन भोणिंगदेवः । मणिरिव फणिवंश-
स्याहृतः कोपदृष्ट्या तरुणतरणिजेऽपुंजराजप्रतापः ॥५॥
- 7 ॥ तत्पुत्रः शत्रुहंता जगति विजयते चंद्रचूडस्य भक्तः श्यामः कामाभिरामो मनसि मृगदृशामुद्भटानां
कृतांतः । सर्वेषां याचकानां स्फुरदमरतरुर्वाक्पतिः पंडिता—
- 8 ॥ नां गीतज्ञानां द्वितीयो भरत इव नृपः श्रीहरित्र(ब्र)ह्मदेवः⁹ ॥६॥ तद्राजधानी नगरी गरिष्ठा
खल्वाटिका राजति वाटिकाभिः । सुरालया यत्र हिमालयाभा विभांति
- 9 ॥ शृंगैरतिशुभ्रतुंगैः¹⁰ ॥७॥ भूदेवा यत्र वेदाध्ययनमनुरताः स्वस्तिमंतो वसन्ति श्रीमंतः श्रीविलास-
रमरपरिवृढं राजराजं हसंतः । कामिन्यः कामदेवं त्रिपुरहर—
- 10 ॥ दृशा दग्धमुज्जीवयंत्यः प्रोद्यद्दोर्मूलकांत्या स्मितमधुरगिरा भ्रूलताडं(व)रेण¹¹ ॥८॥ मोची तत्रेदु-
रोचोरुचिरतरयशाः कर्मनिर्माणदक्षः सौजन्या—
- 11 ॥ दग्धजन्माजुचर इव जसौनामधेयस्य पौत्रः । नानाधर्माभिलाषी गुणनिधिशिवदासाऽभिधानस्य
पुत्रः श्रीमन्नारायणस्य स्मरणविमलधी राजते
- 12 ॥ देवपालः ॥९॥ नारायणस्यायतनं स्वशक्त्या भक्त्या महत्या सह मंडपेन । निर्मापितं तेन परत्र
चात्र तस्मै हरिर्यच्छतु वाञ्छि(छि)तार्थं(र्थम्)¹² ॥१०॥ हरिचरणसरोजध्यान—

¹ For further discussion of this subject, see my article on the Rāmṭēk stone inscription, *Ep. Ind.*, Vol. XXV, pp. 7 ff.

² From the original stone and inked estampages.

³ These *daṇḍas* which occur in the beginning of every line of this inscription are superfluous.

⁴ Read सेवितो.

⁵ Metre: *Mālinī*.

⁶ Metre: *Sragdharā*. In the second quarter of this verse some word like यस्याः has been omitted.

⁷ Metre: *Vasantatilakā*.

⁸ Metre of this and the following verse: *Mālinī*.

⁹ Metre: *Sragdharā*.

¹⁰ Metre: *Upajāti*.

¹¹ Metre of this and the following verse: *Sragdharā*.

¹² Metre: *Indravajrā*.

- 13 ॥ पीयूषसिधुप्रसरदलधुवेलास्फालकेलीरसेन । सरसकविजनानां निर्मितेयं प्रशस्तिर्मनसि रसविघात्री
मिश्रदामोदरेण¹ ॥११॥ वहति जगति गंगा याव—
- 14 ॥ दादित्यपुत्र्या स्फुरति विद्यति तारामंडलाज्जडलेन । तरणिरमरसचच्छना तावदेवा जयतु जयतु
मोचीदेवपालस्य कीर्त्तिः ॥१२॥ श्रीवास्तव्यान्वयेनैषा
- 15 ॥ प्रशस्तिरमलाक्षरा । लिखिता रामदासेन पंडिताधीश्वरेण च² ॥१३॥ स्वस्ति श्रीसंवत् १४७०
वर्षे सा(शा)के १३३४ षष्ठ्याब्दयोर्मध्ये³ प्लवनामसंवत्सरे माघ सुदि ९
- 16 ॥ शनिवासरे रोहिणीनक्षत्रे [1*] शुभमस्तु सर्वजगतः ॥ सूत्रधाररत्नदेवेन⁴ [11*]

TRANSLATION

Om! Adoration to the holy Gaṇapati!

(Verse 1) May Gaṇarāja, the lord of obstacles, protect you!—(he) who removes all sins, grants desired success, is sung by the Vēdas, has (the serpent) Śeṣha for his sacred thread (and) is resorted to by rows of beautiful bees on the sloping sides of his temples!

(V. 2) May the goddess of eloquence shine in the lotus-like mouth of the poet for the composition of good poetry!—(she), the divine one, whom the creator recites with an attentive mind after he has honoured the Vēdas; with whose sounds (uttered) by Kinnarīs, Pārvatī attracts the mind of even Śrikanṭha (Śiva) (and) whose arms with jingling bracelets would, in privacy, be (like) necklaces on the breast of Nārāyaṇa!

(V. 3) May (that) Nārāyaṇa always manifest (himself) in your minds!—(he), the incorporeal divine Being, on whom even the denizens of heaven such as Brahmā, though they know the self, meditate according to the words of the Vēdas, (and) by remembrance of whom (all) sins vanish away!

(V. 4) In the royal race of Ahihaya⁵ there was born a devotee of Śiva possessed of fierce valour (namely) the king Simhaṇa, having adopted the Kalachuri branch (of it); who, by the great pride of his own arms, conquered, on the battlefield, eighteen fortresses of the enemies.

(V. 5) His son was the valiant king Rāmadēva, who, with an angry look, attacked, in the forefront of battle, Bhōṇiṅgadēva of the Nāga lineage (and) who, like a jewel (in the hood of a serpent), had a lustre resplendent like a collection of rays of the mid-day sun.

(V. 6) Triumphant on the earth is his son, the illustrious king Haribrahmadēva, a destroyer of enemies and a devotee of Śiva, who, dark-complexioned (as he is), is charming like the god of love to the minds of deer-eyed (women), (and is) the god of death to mighty warriors, the shining celestial tree to all suppliants, the master of eloquence (i.e., Bṛhaspati) among learned men and a second Bharata⁶ among connoisseurs of singing.

(V. 7) His most important capital Khalvāṭikā shines with gardens,—where temples of gods, resembling the Himālaya mountain, appear beautiful with their extremely white and lofty spires;

(V. 8) Where dwell happy earthly gods (i.e., Brāhmaṇas) who are engaged in the study of the Vēdas, rich men who, in pleasures of wealth, excel Kubēra, the lord of gods,

¹ Metre of this and the following verse: *Mālinī*.

² Metre: *Anuṣṭubh*.

³ Read षष्ठ्याब्दमध्ये.

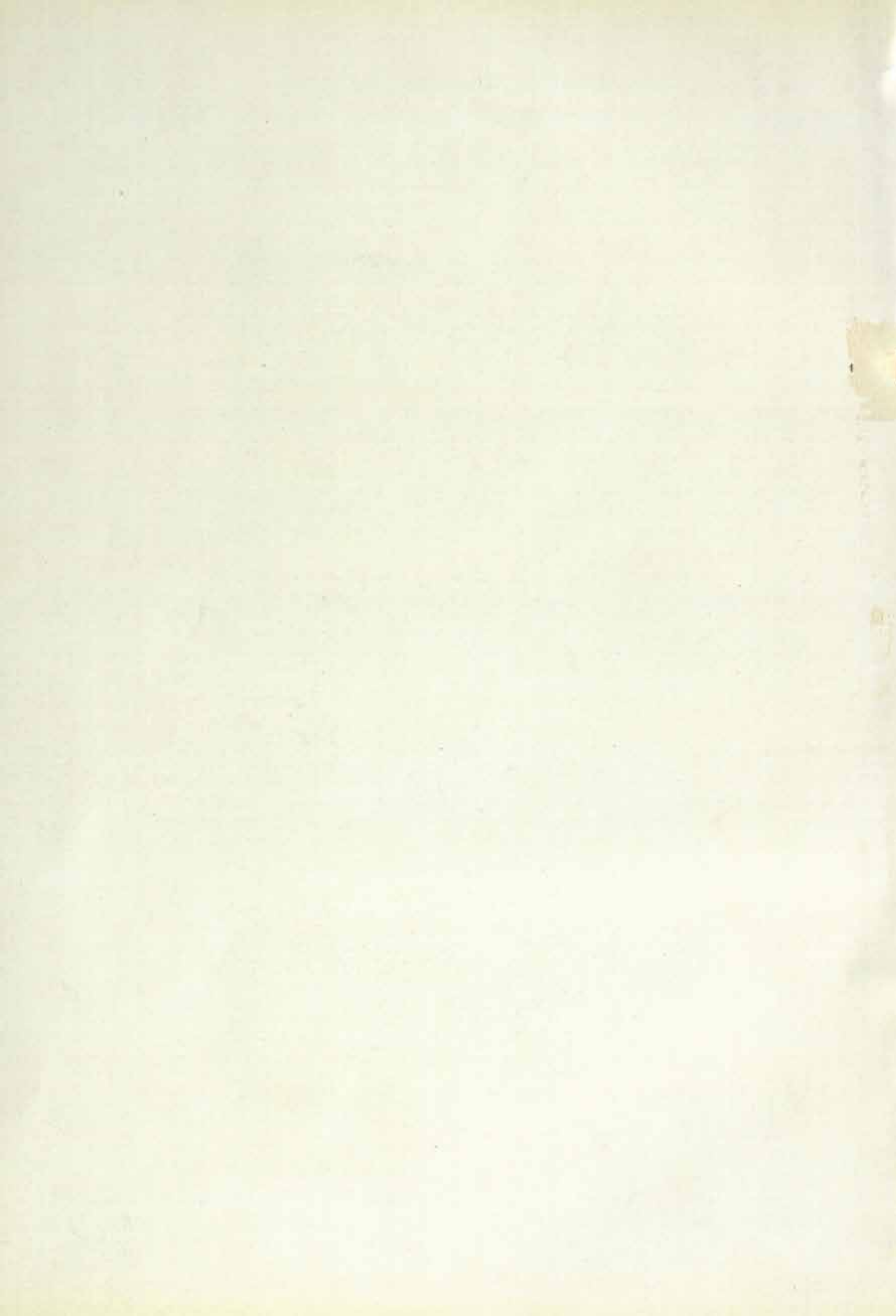
⁴ Some word like उत्कीर्णम् is to be supplied here.

⁵ I.e., Haihaya; see above, p. 576, note 3.

⁶ The celebrated sage, the reputed author of the *Nāṭyaśāstra*. A work on music called *Saṅgītanṭy-āṅkara* is also ascribed to him.

KHALARI STONE INSCRIPTION OF HARIBRAHMADEVA: (VIKRAMA) YEAR 1470

2 श्रीगणपतये नमः सकल दुःख भेदकः श्रीगणेशाय नमः ललितमद्युक्तमालीसे
 4 भनार्गडपालीनरसुधेगणनाडः पत्रवो विमनाडः आभवादानायाः पठप्रसगवी आभवायमपिद्वः श्रीगणेशाय नमः देवदत्तनिभनः
 6 गवैनी किन्नरी निषादाना नोयल यो न सिसद सिसा ककालयदुजाः सः सकाकामो सुकनउक विष्णु लोमोः देवानर्त सासार ॥ वस्यद
 8 श्रीविष्णवे नमः अथैतानि पुत्रवृक्षा अविर्होयुक्तः पापनिस्समगो विलय दीनिनायाः सुमुद्रये मिसर्वदावशा अहिह
 10 यवपर्वशेशसक्तोऽवतीर्णः कलेडुमिने भिषावपाया नीवृत्तयः निद्रजगुदपद्योऽदः ॥ अथैतानि पुत्रवृक्षा अविर्होयुक्तः पापनिस्समगो विलय दीनिनायाः सुमुद्रये मिसर्वदावशा अहिह
 12 यवपर्वशेशसक्तोऽवतीर्णः कलेडुमिने भिषावपाया नीवृत्तयः निद्रजगुदपद्योऽदः ॥ अथैतानि पुत्रवृक्षा अविर्होयुक्तः पापनिस्समगो विलय दीनिनायाः सुमुद्रये मिसर्वदावशा अहिह
 14 यवपर्वशेशसक्तोऽवतीर्णः कलेडुमिने भिषावपाया नीवृत्तयः निद्रजगुदपद्योऽदः ॥ अथैतानि पुत्रवृक्षा अविर्होयुक्तः पापनिस्समगो विलय दीनिनायाः सुमुद्रये मिसर्वदावशा अहिह
 16 यवपर्वशेशसक्तोऽवतीर्णः कलेडुमिने भिषावपाया नीवृत्तयः निद्रजगुदपद्योऽदः ॥ अथैतानि पुत्रवृक्षा अविर्होयुक्तः पापनिस्समगो विलय दीनिनायाः सुमुद्रये मिसर्वदावशा अहिह



(and) passionate women who, by the lustre of (*their*) raised armpits, smilingly uttered sweet words and the beauty of their creeper-like eye-brows, revive the god of love who was burnt by the eye of Śiva.

(V. 9) There shines Dēvapāla, son of a repository of merits named Sivadāsa and grandson of (*a man*) named Jasau, a shoe-maker, who has the lustre of the moon and exceedingly charming fame, who is clever in the performance of (*his*) work, who by his goodness is like a follower of the Brāhmaṇas, and is fond of various pious deeds and whose intellect has become pure by (*his*) remembrance of the divine Nārāyaṇa.

(V. 10) He, by his ability and great devotion, has caused to be constructed a temple of Nārāyaṇa together with a *maṇḍapa*. May Hari grant him his desired object in his world and the next!

(V. 11) Dāmōdara Miśra, who is fond of sportful splashing among the dashing large waves of the ocean of nectar which is meditation on the lotus-like feet of Hari, has composed this *praśasti*, which infuses delight into the minds of appreciative poets.

(V. 12) As long as the Gaṅgā flows in this world together with (the Yamunā) the daughter of the Sun, and the sun shines in the sky together with (the moon) the lord of the constellations of stars,¹—so long may the fame of the shoe-maker Dēvapāla endure in the guise of (*this*) temple of the god (Nārāyaṇa)!

(V. 13) This *praśasti* has been written in spotless letters by Rāmadāsa of the illustrious Vāstavya family, the foremost among learned men.

Hail! In the year named Plava out of (*the cycle of*) sixty years, the memorable Śaṃvat 1470, the Śaka year 1334, on Saturday, the 9th (*lunar*) day of the bright (*fortnight*) of Māgha, the asterism (*being*) Rōhiṇī.

May the whole world be happy!

(Engraved) by the *Sūtradhāra* Ratnadēva.

¹ Kielhorn thought that the word *ākhaṇḍala* was perhaps (wrongly) used here in the sense of 'rain-bow'. The word plainly has here the usual sense of 'Indra' and denotes the meaning of 'the lord of.'

MISCELLANEOUS INSCRIPTIONS

No. 109; PLATE XC.

CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

THESE inscriptions were first¹ brought to notice by Sir A. Cunningham who published transcripts of them together with a photozincograph in his *Archaeological Survey of India Reports*, Vol. XVII (1881-82), pp. 34 ff. and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in C. P. and Berar*.² They are edited here from estampages kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The inscriptions are incised on the pedestal of a large statue. The temple of Boramdeo, in which the inscribed statue is now placed, is situated at the western end of a long embankment which forms a lake in the valley near **Chhapri**, 11 miles east of Kawardhā, in the Chhattisgarh Division of Madhya Pradesh. The statue is of a bearded man sitting with folded hands, and measures 2' 7" high and 1' 11" broad. On its pedestal is figured a 'Rājā on horseback with an attendant carrying an umbrella and a female offering food to the horse. To the right is a jōgi seated with knees bound.'³

The inscriptions are four in number. Two of them, called here A and B, are divided by the dress of the statue into two parts. The characters of all are Nāgarī of about the eleventh century A. C. The average size of the letters is .4"

The language is Sanskrit. The only orthographical peculiarity that calls for notice is the use of *sh* for *kh* (representing the Sanskrit *kṣma*) in *Lakṣmaṇadēvarāyō* in l. 1 of B.

The first of these inscriptions (A) names *Jōgi Kānhō* and describes him as proficient in all arts and as a human incarnation of the illustrious Rāma. He is evidently the personage whom the statue was intended to represent. Cunningham took him to be identical with the *Jōgi* figured on the pedestal of the image and thought that he was the religious adviser of the Rājā on horseback, whom he considered to be the builder of the temple. The second inscription (B) gives the names of the king *Lakṣmaṇadēva* and his crowned queen, son and daughters. The third record (C) gives the date as *Samvat 840* (expressed in decimal figures only) during the reign of the *Rānaka*, the illustrious *Gōpāladēva*, while the last one (D) states that the very beautiful image of *Umā-Mahēśvara* was caused to be made by *Sādhu*, the son of *Dhāngū*.

The date of the inscription must, on palæographic grounds, be referred to the Kalachuri era and would correspond to 1048-49 A.C. It does not admit of verification. The use of the Kalachuri era suggests that *Gōpāladēva* was a feudatory of the Kalachuri ruler of Ratanpur. It may be noted in this connection that some other inscriptions in and near the temple of Boramdeo, dating from the 14th to the 16th century A. C., are recorded in the Vikrama era.⁴ *Lakṣmaṇadēva* seems to have been a petty chief under *Gōpāladēva*.

The temple of Boramdeo has been praised by Cunningham as one of the most richly

¹ The memorandum of inscriptions in Chhattisgarh in the *Asiatic Researches*, Vol. XV, pp. 505-6 includes six inscriptions at 'Bhyram Deo', but the present records are not named therein.

² First ed., p. 162; second ed., p. 174.

³ *C. A. S. I. R.*, Vol. XVII, p. 35.

⁴ *Loc. cit.*, p. 37.

decorated temples that he had seen.¹ It is so called because it was used in later times by the Gonds for the worship of their god. The sanctum of the temple contains at present an image of the snake-god besides a Siva-liṅga; but from the figure of Viṣṇu over the middle of the three entrances of the temple, Cunningham conjectured that it was originally dedicated to Viṣṇu. He actually found under a tree a few paces to the eastward a sculpture, figuring Viṣṇu and Lakṣmī sitting on Garuḍa.² Inscription D, however, refers to an image of Umā-Mahēśvara. Perhaps the statue, on which these inscriptions are incised, was originally put up at some other temple dedicated to Umā-Mahēśvara. It may be noted in this connection that Cunningham has described another old temple situated to the north of the temple of Boramdeo, the sanctum of which contains in addition to an *argha in situ*, a small group of Hara-Gaurī.³ It is perhaps this latter image which is mentioned in inscription D.

TEXT⁴

A

- 1 स्त्रि(श्री)राम-
- 2 दाणि⁵ पुरुषा-
- 3 जोगी कान्हो

मूर्ति वी-
त्मा⁶ वासुल⁷-
सकलकलाप्रवीणु(णः) [1*]

B

- 1 लषणदेवरायो⁸
- 2 रायमतगज¹⁰ सिधुराणी¹¹ माता-
- 3 रातादेवी पद्मादेवी [सी]¹²लादेवी वा-
- 4 नन्दतु सकु¹⁴ [11*]

वासु[ल⁹]रामु
देवी सुषादेवी
ता¹³देवी

C

- 1 सिद्धिः¹⁵ [1*] संवत् ८४० राणक-
- 2 श्रीगोपालदेवराज्ये ॥

D

- 1 उमा माहेस्व[र]¹⁶ सुन्दरतरं
- 2 साधु धांगूसुतेन कारितं ।

¹ C. A. S. I. R., Vol., XVII, p. 36.

² Loc. cit.

³ Ibid., p. 39.

⁴ From inked estampages.

⁵ Perhaps मूर्तिरिदानी is intended.

⁶ Cunningham read पुरुषोत्तमा, but what appears like a *mātrā* on *shā* is probably a fringe of the dress.

⁷ The *akshara la* is clear in the impression. *Vāsula* occurs also in l. 1 of B.

⁸ Read लक्ष्मणदेवराजः.

⁹ Cunningham read this *akshara* as वृ. I read as above as the word *vāsula* is quite clear in l. 2 of A, above.

¹⁰ Read राजमतंगजः.

¹¹ Read सिद्धुराणी.

¹² This *akshara* is uncertain.

¹³ Cunningham read वात्स-, but the second *akshara* is clearly ता.

¹⁴ Read नन्दितु शकुवन्तु ।

¹⁵ Expressed by a symbol.

¹⁶ The upper part of this *akshara* is broken. There may originally have been an *anuvāra* on it. Read उमामहेश्वरी सुन्दरतरी साधुना धांगूसुतेन कारितौ ।

TRANSLATION

A

The excellent¹ *Jōgī Kānhō*, the present incarnation, in human form, of the illustrious Rāma, who is proficient in all arts.

B

The king Lakshmaṇadēva, the excellent Rāma,² the elephant-like king, the queen-mother³ Singhurāṇī, the princess⁴ Sudhā, the princess Rātā, the princess Padmā, the princess Silā, the princess Vātā.—May (*these*) be able to rejoice!

C

Success! In the year 840, during the reign of the illustrious Gōpāladēva.

D

The very beautiful (*images of*) Umā and Mahēśvara have been caused to be made by Sādhu, the son of Dhāṅgū.

No. 110; PLATE XCI

SHEORINARAYAN STATUE INSCRIPTION: (KALACHURI) YEAR 898

THE inscription was first brought to notice in 1825 by Sir R. Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chattisgher' which he sent to Mr. W. B. Bayley, Vice-President of the Asiatic Society of Bengal and which is published in the *Asiatic Researches*, Vol. XV, pp. 505-6. Since then the inscription has been mentioned several times⁵ on account of its date; but its contents were noticed for the first time by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p. 53 and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.⁶ The record is edited here from the original stone and its inked estampages supplied by the Government Epigraphist for India.

The inscription is incised on the pedestal of the statue of a male person in a small shrine in the courtyard of the temple of Nārāyaṇa at Shēorinārāyaṇ, a well-known place of pilgrimage on the left bank of the Mahānadī in the Janjgir *tahsil* of the Bilaspur District, Madhya Pradesh. The writing consists of five lines and covers a space, 1" 2½" broad and 3" high. It is in a state of good preservation. The characters are Nāgarī. The letters are very well executed. The only point worth noting here is that the left limb of *dh* is fully developed; see, e. g., *-pāthōdhi-* in l. 1. The language is Sanskrit, and except for the introductory *ōm namaḥ Śivāya* in the first line, *api cha* in line 2

¹ *Vāsula* is a word unknown to Sanskrit lexicographers. *Vāsu* means 'a maiden', but it is doubtful if it is connected with *Vāsula*. Since the word is repeated with another personal name, it seems to be used in some sense like 'excellent', 'illustrious' etc.

² This seems to be a son of Lakshmaṇadēva.

³ It is not clear if she was the mother of Lakshmaṇadēva or of Rāma.

⁴ The original has *dēvī* which means 'a queen' or 'a princess'. The word seems to have been used here in the latter sense.

⁵ See *C. A. S. I. R.*, Vol. IX, pp. 86 and 111, and Vol. XVII, p. 71 and plate xx; *Indian Eras*, p. 61; *Ind. Ant.*, Vol. XVII, p. 216; *Festgruss an Roth*, p. 54; *Ep. Ind.*, Vol. IX, p. 130.

⁶ First ed., p. 118; second ed., p. 132.

CHHAPRI STATUE INSCRIPTIONS OF GOPALADEVA: (KALACHURI) YEAR 840

B



A



D



C



and the date as well as the name of the composer in the last line, the whole inscription is metrically composed. The verses, of which there are three, are all numbered. The orthography does not call for any remark except that the sign of *v* is everywhere used for *b* and *j* is employed for *y* in *drashjam* in l. 4.

The object of the inscription is to record that the statue is of a warrior named *Sangrāmasimha*, the son of *Bālasimha* and *Āmaṇadēvi*. The praise which is here lavished on him is wholly conventional and has no historical importance.

The interest of the inscription lies in its date which is here clearly specified as belonging to the *Kalachuri era*. Sir R. Jenkins first published the date as *Samvat 898 Ashwin Shudh Saptami*. Sir A. Cunningham, in his *A. S. I. R.*, Vol. IX, gave it as 'in the Kulachuri Samvat in the year 898, Aswin sudi Some' on p. 86 and as '898 Asvina sudi 7 Monday' on p. 111. Subsequently, in his *A. S. I. R.*, Vol. XVII, plate xx, he published a photozincograph of only a part of it which reads *Kalachuri Samvatsarē 898*. He again referred to it in his *Indian Eras*, p. 61, where he remarked: 'A fresh examination has shown the date to be *Asvina su. di. 2* (and not *Āsvina su. di. 7*).' Dr. Kielhorn at first accepted this last statement of Cunningham and on calculation found that the date corresponded to Monday, the 9th September 1146 A.C., on which day the second *tithi* of the bright fortnight of *Āsvina* ended 21 h. 54 m. after mean sunrise. As he was then of opinion that the Kalachuri year was *Bhādrapadādī* and the era commenced in 249 A. C., he concluded that the year 898 of this date was a current year.¹ Subsequently, in his article on the era in the *Festgruss an Roth* he confirmed the aforementioned reading from a facsimile and gave the same corresponding date as before, but as he had then come to the conclusion that the Kalachuri era commenced on *Āsvina śu. di. 1* in 248 A. C., he took the year of the date as expired. Dr. D. R. Bhandarkar next stated, in his notice of the inscription in *P. R. A. S. W. I. for 1903-4*, p. 53, that the inscription was dated '898 Kalachuri era, Monday, the 7th of the bright half of *Āsvina*.' From a photograph of the inscription supplied by him, Kielhorn also finally read the date as *Kalachuri-samvatsarē 898 Asvina-sudi 7 Sōma-dinē* and stated that it regularly corresponded, for the current Kalachuri year 898, to Monday, the 24th September 1145 A. C., when the seventh *tithi* of the bright fortnight of *Āsvina* ended 20 h. 57 m. after mean sunrise.² This date seemed to confirm Kielhorn's opinion that the Kalachuri year began in *Āsvina*; for it showed that the month of *Āsvina* fell, in any case, in the beginning of that year. The subsequent discovery of some dates of the era such as those of the *Amōdā* plates of *Prithvidēva II*³ and the *Jabalpur* plates of *Jayasimha*⁴, which show that the Kalachuri year began in some month later than *Āsvina*, has, however, rendered the accuracy of the reading of the date of the present inscription open to question. From an excellent inked estampage supplied by Dr. Chhabra, I find that the *tithi* originally incised was 2, but the lower part of the figure has now become indistinct, thus making it appear like 7. The correct reading of the date, therefore, is *Kalachuri-samvatsarē 898 Asvini sudi 2 Sōma-dinē*. The date, Monday, the 2nd *tithi* of the bright fortnight of *Āsvina*, regularly corresponds, for the current *Kārttikādī* Kalachuri year 898, to Monday, the 9th September 1146 A.C.

¹ *Ind. Ant.*, Vol. XVII, p. 216.

² *Ep. Ind.*, Vol. IX, p. 130.

³ Above, No. 94.

⁴ Above, No. 63.

TEXT¹

- 1 सिद्धिः² [१*] ओं नमः शिवाय ॥ श्रीवा(वा)ल्सिहामणदेवि³भुत्रः सुरद्विजाराधनतः पवित्रः ।
समस्तपाथोधिगतोत्कीर्तिः सं-॥⁴
- 2 ग्रामसिंहस्य कृतात्र मूर्तिः⁵ ॥१॥ अपि च ॥ कान्त्या कंदर्पतुल्यो रवितनयसमो वाजिपूतुंगमातङ्गा-
रोहे देवतेशः सुरगु- ।⁶
- 3 रुखिलप्रज्ञया ख्यातकीर्तिः । वा(वा)ल्वे चापि योभूत्प्रचुरतरगुणग्रामसंग्रामधीरो मूर्तिस्तस्योत्त-
मासौ भुवि विदितयशा यो-
- 4 न संग्रामसिंहः⁷ ॥२॥ द्रष्टुं⁸ सुरः कोपि बभूव लोकान्दातुं(तुं) मतिर्यस्य सदा दरिद्रे । श्रोतुं
सतां चाक्षमथोखु(वु)द्धिः संग्रामसि-
- 5 हो विदितोत्र वीरः⁹ ॥३॥ कलचुरिसम्बत्सरे¹⁰ ॥८९८॥ अस्विनि¹¹ सुदि २ सोमदिने । पंडित-
श्रीतलपसिंहस्य कृतिः ॥

TRANSLATION

Success ! Ōm ! Adoration to Siva !

(Verse 1) Here is (*installed*) the carved statue of **Saṅgrāmasiṃha**, who is the son of the illustrious **Bālasimha** and **Āmaṇadēvi**, who has become sanctified by his worship of gods and Brāhmaṇas, and whose fame has reached all oceans.

Moreover :—

(V. 2) There is this excellent statue of him, who, **Saṅgrāmasiṃha**, is famous on this earth; who resembles the god of love in lovely form; who is like (*Rēvanta*) the son of the Sun in (*riding*) horses; who is (*Indra*) the lord of gods in mounting huge elephants, and (*Brihaspati*) the preceptor of gods, (*being*) well-known by his comprehensive intellect; (*and*) who, even in his boyhood, was firm in fighting on account of his multitude of numerous merits.

(V. 3) The valiant **Saṅgrāmasiṃha** was well-known here, who was an indescribably lovely god, was always disposed to confer gifts on the poor, and himself being large-minded, could (*always*) listen to good people.

In the **Kalachuri** year 898, on the 7th (*lunar*) day of the bright (*fortnight*) of **Āśvina**, on Monday.

This (*eulogy*)¹² is the composition of the **Paṇḍita**, the illustrious **Talapasiṃha**.

¹ From the original statue and inked estampages.

² Expressed by a symbol.

³ The vowel of this *akṣara* is shortened to suit the metre.

⁴ These *daṇḍas* are superfluous.

⁵ Metre: *Upajāti*.

⁶ This *daṇḍa* is superfluous.

⁷ Metre: *Sragdharā*.

⁸ Read दृश्यः.

⁹ Metre: *Indravajrā*.

¹⁰ Read संवत्सरे.

¹¹ Read आदिन-

¹² D. R. Bhandarkar (in *P. R. A. S. W. I. for 1903-4*, p. 53) took Talapasiṃha to be the sculptor of the statue, while Hiralal says he was the engraver. The epithet *Paṇḍita* prefixed to his name shows that he was a Brāhmaṇa, and probably composed this eulogy.

BORIA STATUE INSCRIPTIONS OF JASARAJADEVA : (KALACHURI) YEAR 910¹

THESE inscriptions were discovered in 1881-82 by Sir A. Cunningham² near the ruins of a temple of the goddess Kaṅkāli in an old deserted fort, 3 miles to the north-west of the village Bōriā. This village is situated about 20 miles to the north of Kawardhā, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. Cunningham published a transcript and a photozincograph of the inscriptions in his *Archæological Survey of India Reports*, Vol. XVII, p. 44 and plate xxii. They were subsequently noticed by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.³ They are edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

They are two inscriptions, each on a separate statue. Both are in a good state of preservation. Their characters are Nāgarī and language Sanskrit. Each consists of only three lines. The average size of the letters in the first or larger one is .5" and that of the second is .7".

The larger (A) of the two records is incised on the pedestal of a bearded figure with hands joined in adoration. It mentions *Thākura Māltu*, the Chief Minister (*Mahāmātya*) of the illustrious and victorious king, *Mahārāṇaka Jasarājadēva*, and names his son, mother and daughter. The object of it is to record the construction of a temple by Māltu for the religious merit of his father. This temple is evidently identical with the present one dedicated to the goddess Kaṅkāli.

The second inscription (B) also mentions the illustrious *Jasarājadēva*. The object of it is apparently to record that the statue on which it is incised represents *Jāgu*, the son of *Dhirachhēndra*, who was a military officer, evidently, of *Jasarājadēva*. He is stated to be a devoted disciple.

The first inscription contains the date, *Samvat 910*, expressed in decimal figures, of an unspecified era. It must, of course, be referred to the Kalachuri era. It does not admit of verification, but as an expired year, it would correspond to 1158-59 A. C. The second inscription is undated, but is clearly of the same period.

Jasarājadēva, mentioned in both the records, is evidently identical with *Yaśōrāja* whose inscription, dated K. 934, was found at Sāhaspur in the same State of Kawardhā. He was probably a feudatory of the Kalachuris.

¹ This date is furnished by the first or larger of the two inscriptions. The smaller one is undated.

² 'The Memorandum of Inscriptions in Chhattisgarh', published by Sir R. Jenkins in *A. R.*, Vol. XV, p. 506, mentions two records at Borea of Pandria, one of them being dated *Samvat 849*. These appear to be different from those edited here. See *C. A. S. I. R.*, Vol. XVII, p. 44.

³ First ed., pp. 165 ff; second ed., pp. 177 ff.

⁴ Cunningham gives the date as *Samvat 910* in one place and as *Samvat 1110* in another. See his *A. S. I. R.*, Vol. XVII, pp. 44-5. Hiralal read it as 945 or 915. *Jasarājadēva* of the present inscription is probably identical with *Yaśōrāja* of the Sāhaspur inscription (below, No. 115) which is dated in the (Kalachuri) year 934. If the date of the present inscription is also in the Kalachuri era, as appears probable, the reading 1110 is impossible. If referred to the Vikrama era, this date would be too early for *Jasarājadēva*, judging from the characters of the inscription. It is also unlikely to be a date of the Śaka era as shown by the word *Samvat* prefixed to it, though it would, in that case, not be impossible for *Jasarājadēva*. The figures of the date are very badly formed. The Sāhaspur inscription indicates that the first figure is intended to be 9. The last two figures appear to be 1 and 0. In any case the last figure cannot be read as 5, for the contemporary shape of which, see l. 6 of the Sāhaspur inscription.

TEXT¹

A

- 1 स्वस्ति [1*] स्मि(श्री)विजयराजजसराजदेव[1*] महाराणकस्य तस्य महाजामात्य² ठाकुर³ माल्तु⁴-
[1*] तस्य पु-
2 त्र(त्रो) मतिस्ते(श्रे)ष्ठ[1*] ठाकुर[1*] पाल्तु नामे(म्मा)विस्तु(श्रु)तः [1*] तस्य माता वाल्ता [1*]
तस्य पुत्रि(त्री) बावो नाम विस्तुत⁵ [1*] तस्य पितुस्य⁶ [पु]⁷-
3 ष्यार्थं प्रासादं [स्वा]पीतं सिवः⁸ । संवत्(त्) [९]१०⁹ [1*]सुत्रधार धरणीधर¹⁰ [1*]

1 स्त्री(श्री)जसराजदेव[1*]

2 [स्त्री](श्री)धिरछेद्रपुत्र¹¹ । डंडनायक¹² जागु[1*]

3 ठ ॥ सावियभक्तः¹³ ॥

TRANSLATION

A

Hail! (*There is*) the illustrious and victorious king Jasarājadēva. Of him (*who is*) Mahārāṇaka, the Mahāmātya (Chief Minister) is the Thākura Māltu. His son, deserving of highest praise by his intelligence, is a Thākura, well-known by the name Pāltu. His mother is Vāltā. His daughter is well-known by the name Vāvō. (*This*) blessed temple has been erected for the religious merit of his father. The year 910.

The Sūtradhāra (artisan) was Dharaṇīdhara.

B

(*There is*) the illustrious Jasarājadēva. His Daṇḍanāyaka (*is*) Jāgu, the son of the illustrious Dhirachhēndra, the Thākura who is a devoted disciple.

No. 113; PLATE XCIII

AMARAKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922

THIS inscription was first brought to notice by Sir Richard Jenkins in his 'Memorandum of Inscriptions found engraved on stones in Chhattisgher'¹⁴. It was subsequently

¹ From ink impressions.

² Read महामात्यः.

³ Read ठाकुरो or rather ठाकुरो.

⁴ Hiralal read Māṇḍū. The subscript akshara does not at all look like ḍū. Besides, the superscript letter which is joined to the top line cannot be read as ṇ, for the shape of which, see rāṇakarya in l. 1. The same remarks apply to his reading of the following names as Pāṇḍū and Vāṇchbā. Cunningham read the names as Mālṇa, Pālṇa and Bālṇa.

⁵ Read विश्रुता.

⁶ Read पितुः.

⁷ Hiralal seems to have read मोक्षार्थं here. The first akshara, which may have been first incised as मो, has been altered to पु, while the second is clearly ष्या.

⁸ Read प्रासादः स्थापितः शिवः । From तस्य पितुस्य onwards, the words have the cadence of the Anuṣṭubh metre.

⁹ See above p. 585, n. 4.

¹⁰ Read सुत्रधारो धरणीधरः ।

¹¹ Perhaps धिरछेद्रपुत्रः is intended. The following daṇḍa is superfluous.

¹² Read दंडनायको.

¹³ Perhaps श्रावकभक्तः is meant.

¹⁴ A. R., Vol. XV, p. 506. Jenkins thought that the image represented Rēvā Nāyaka.

mentioned by Sir A. Cunningham's Assistant, Mr. Beglar¹, and finally noticed by Mr. R. D. Banerji in his *Progress Report of the Archaeological Survey, Western Circle, for 1920-21*, p. 55. It is edited here for the first time from excellent impressions kindly supplied by the Superintendent, Archaeological Survey, Central Circle, Patna.

The inscription is incised on the pedestal of a statue at Amarakantak in Vindhya Pradesh. The statue is of a male person sitting cross-legged with hands clasped in adoration and holding a lotus-bud. On either side of him stands a female figure with a fly-whisk in her right hand. On his head there is an umbrella and on either side of it, a Gandharva carrying a garland.

The inscription contains four lines on the proper right and one line giving the date on the left. It is in a perfect state of preservation. The average size of the letters in the lines on the proper right is .4" and in that on the left is .5". The characters are Nāgarī. The form of *ksh* in *li(lē)khan-ādhyaksha-* and *Mādhavāksha* in line 1 is noteworthy. The language is Sanskrit. Except for the date, the inscription is metrically composed. There are only two verses, both of which are numbered.

The object of the inscription is to record that the statue is an exact representation of Nārāyaṇa, the son of Mādhavāksha who was the Superintendent of Writing 'here at Ratnapura'. The wording of the description suggests that the statue was made at Ratnapura and later on removed to Amarakantak.

The inscription is dated in the year 922 (expressed in decimal figures only) of an unspecified era. This date, judged by the characters, must be referred to the Kalachuri era. As an expired year, it would correspond to 1170-71 A. C.

TEXT²

- 1 सिद्धिः³ [1*] श्रीमद्रत्नपुरे चात्र लि(ले)खनाध्य[क्ष⁴]पंडितः[1*] माधवा[क्ष⁴]
- 2 इति ख्यातः प्राणिनां कल्पभूदहः⁵ ॥१॥ तस्य नाराय-
- 3 णो नाम सूनुर्धनुषि⁶ चार्जुनः [1*] तस्येयं कारिता मूर्तिः
- 4 स्वरूपगुणतुल्यता⁷ ॥२॥
- 5 संवत् ९२२ [1*]

TRANSLATION

(Verse 1) There was here, at the famous Ratnapura, a learned Superintendent of Writing, well-known by the name of Madhavāksha, who was a wish-fulfilling tree to (all) creatures.

(V. 2) He had a son named Nārāyaṇa who was (like) Arjuna in archery. This statue has been caused to be made of him, resembling him in form and excellence.

The year 922.

¹ C. A. S. I. R., Vol. VII, pp. 233 ff.

² From ink impressions.

³ Expressed by a symbol.

⁴ The *akshara* appears more like *ku* than *ksha*.

⁵ Metre of this and the next verse: *Anuṣṭubh*.

⁶ This letter appears clearly as *षि* in the impressions.

⁷ The sense requires स्वरूपगुणतुल्यता which, however, would not suit the metre. Read स्वरूपगुणसदृशी.

No. 114; PLATE XCIV

PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

THIS inscription was discovered by Mr. H. Cousens in 1904. It has been noticed before, first by Dr. D. R. Bhandarkar in the *Progress Report of the Archaeological Survey of Western India for 1903-4*, p. 48, and subsequently by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*.¹ It is edited here for the first time from the original stone and its ink impressions taken under my direction.

The inscription is incised on a slab of black stone measuring 2' 4½" broad and 1' 6½" high, which in 1904 Mr. Cousens found placed in front of an old brick temple of Mahāprabhu at Pujāripālī, a village 22 miles north by east of Sāraṅgarh, the chief town of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The stone is now deposited in the Raipur Museum.

The writing seems to have originally covered a space measuring 2' 2" broad by 1' 4" high, but almost the whole of the first line and from one to fifteen *akṣaras* on either end in ll. 2-8 have been lost owing to the breaking away of the top and the right and left upper corners of the stone. Besides, the writing has been almost completely effaced in the middle of ll. 8-20. The characters are of the Nāgarī alphabet. *Prishthamātrās* are generally used to denote medial diphthongs; the left limbs of *kh* and *dh* are fully developed; *ś* and *bh* appear throughout in their modern forms; *ṇ* shows a dot as in *raṇ-āṅgaṇē*, l. 3; the upper loop of *th* is open on the left, as in *Mārkekamīdēyō=tha*, l. 24, while as the second member of the conjunct *sth*, it is placed vertically and not on its side. These peculiarities of the letters indicate that the inscription does not probably date before the 12th century A. C. The language is Sanskrit. The whole of the preserved portion, except a sentence in l. 3 and another in l. 25 naming the scribe and the engraver, is in verse. The verses, all of which appear to have been numbered, total 46.²

The inscription is one of a king named Gōpāladēva. The object of it apparently is to record the charitable deeds of Gōpāladēva, especially the construction of the temple where it was put up.

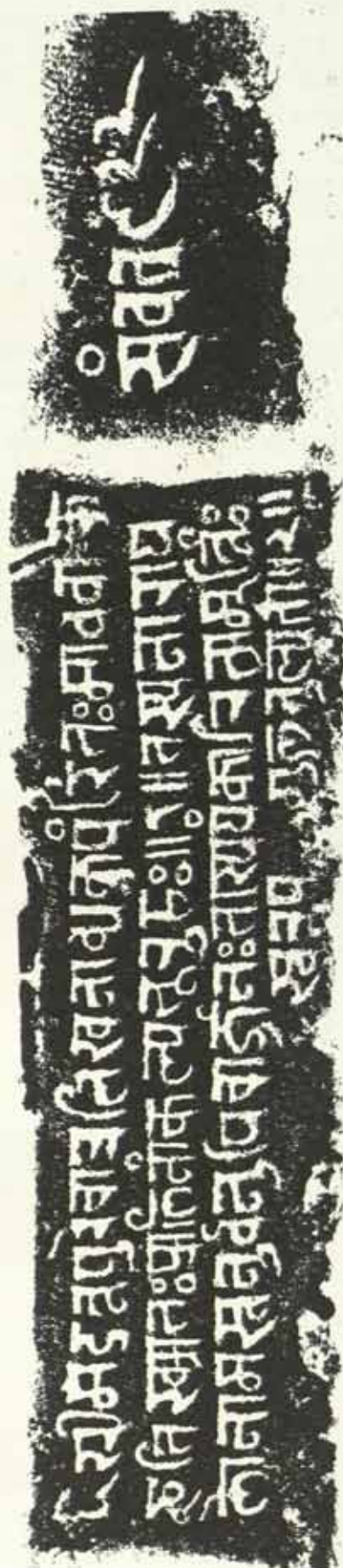
The first line, which is almost completely mutilated, contains the names of Brahmā, Viṣṇu and Mahēśvara, joined in a compound. In most of the following verses up to verse 37, the first half is devoted to the description of a goddess, while the second states how Gōpāla showed his devotion to her, or what favours she conferred on him. The goddess is named variously as Vaishṇavī, Vārāhī, Nārasimhī, Aindrī, Chāmuṇḍā and so forth³ and her form, weapons, and vehicle are described in consonance with her epithet. In verse 19 she is said to have been pleased with Gōpāla. She granted him a boon that he would attain success in all his affairs and acquire all knowledge (v. 24). Gōpāla again praised her, and by virtue of repeating her *mantra* ten million times Gōpāla got a boon from her that he would have matchless strength and prowess. Verses 35-37 describe a fierce battle in which Gōpāla apparently became victorious. Verses 38-40 state that at Kēdāra, Prayāga, Pushkara, Purushōttama and Bhīmēśvara, on the Narmadā, at Gōpālapura, Vārāṇasī, Prabhāsa, the junction of the Gaṅgā with the sea, Vairāgya-maṭha, Śauripura, and the Pēḍarā village, the *kīrti* of Gōpāla shines like the autumnal

¹ First ed. (1916), pp. 169 ff; second ed. (1932) pp. 181 ff.

² See below, p. 591, n. 1.

³ Vārāhī and probably Aindrī are sculptured in the Chausaṭh Yōginī Temple at Bhērā-Ghāt. Again, many of the epithets of the goddesses and in some cases even their description are taken from the *Dēvīmāhātmya* (called also *Saptasatī*) in M.P., chapters 81-93. See notes to the transcribed text, below, pp. 590 ff.

AMARKANTAK STATUE INSCRIPTION: (KALACHURI) YEAR 922



moon. As Dr. Bhandarkar has already remarked, the word *kīrti* is probably used here with a *double entendre*. It signifies that Gōpāla performed some charitable act such as building a temple at the aforementioned places, most of which are holy *tīrthas*. Verse 41 states that Gōpāla resembled Kandarpa (the god of love) in handsome form, and Sūdraka in valour, and that riding a horse he appeared in various places like Rēvanta. In the next verse (42) Gōpāla requests all people of the *maṇḍala* (province), whether of his family or not, to protect the *kīrti*. The word *kīrti* here probably refers to the temple where the slab was originally placed.

Verse 43 describes the poet Nārāyaṇa, who apparently composed this inscription, as the author of the *kāvya Rāmabhyudaya*. The inscription was written by Dēdū and engraved by Dhanapati.

This record is not dated; but Dr. Bhandarkar identified the king Gōpāla described in it with the Rāṇaka Gōpāla, for whom the date 840 of the Kalachuri era (1088-89 A. C.) is furnished by the Chhapri statue inscription.¹ R. B. Hiralal accepted this identification on the ground that both Pēṇḍrā (with which he identified the village Pēḍarā mentioned in v. 40) and Pujāripālī are close to the former Kawardhā State in which the Chhapri inscription is found. Apart from the similarity of names, however, there does not seem to be any valid reason for the identification. The palaeographical evidence detailed above indicates that the present record is somewhat later than the Chhapri inscription. Besides, if we identify the two princes, we shall have to suppose that the country under the direct sway of Gōpāladēva extended from Kawardhā in the west to Sāraṅgarh in the east. He must, therefore, have ruled over a more extensive territory than even his Kalachuri overlord whose era is found used in the Chhapri inscription of Gōpāladēva's feudatory Lakshmaṇarāja! More definite evidence is needed than mere identity of names to prove the identification of the two princes.

From the Shēorinārāyaṇ inscription² we learn that there was another prince named Gōpāladēva who belonged to a collateral branch of the Kalachuri family. As that inscription, which belongs to the time of his nephew Āmaṇadēva II, is dated in the Kalachuri year 919 (1167-68 A. C.), Gōpāladēva must have flourished in *circa* 1150 A. C. This agrees with the date we have fixed above on the evidence of palaeography. The fierce battle in which Gōpāladēva distinguished himself may be the same as that in which his brother Ulhaṇadēva lost his life as stated in the Shēorinārāyaṇ inscription. As shown already,³ the battle was fought with the Kalachuri king Jayasimha of Tripurī, whose known dates range from K. 918 to K. 928.

The reference to the *Rāmabhyudaya kāvya* of Nārāyaṇa, the author of the present inscription, is interesting. There are at least three Sanskrit works of that name known from other references,⁴ but only one of them has been published so far. The first of these in chronological order is a play ascribed to Yaśovarman, who is probably identical with the homonymous king of Kanauj, the patron of Bhavabhūti. It is cited in the *Dhvanyālōka* of Ānandavardhana⁵ (9th cen. A. C.) and the *Dhvanyālōkalōchana*⁶ of Abhinavagupta (11th cen. A. C.). The *Nāṭakalukṣhaṇaratnakōśa* of Sāgaranandin⁷ also cites two verses from

¹ Above, No. 109, C.

² Above, No. 98, line 11.

³ Above, p. 520.

⁴ I am obliged to Mr. P. K. Gode, Curator of the Bhandarkar Oriental Research Institute, for some of these references.

⁵ Nirṇayasāgar ed. (1911), p. 133.

⁶ *Ibid.*, p. 148.

⁷ Ed. by Dillon, pp. 55 and 130.

one *Rāmābhyudaya* which, judging from the introductory remarks of Sāgaranandin, seems to be a play. It is not known if it is identical with the aforementioned work of Yaśovartman. Aufrecht mentions a *kāvya* named *Rāmābhyudaya* in 30 cantos, the authorship of which is ascribed to one Vēṅkaṭeśa whose date is unknown. The third work of this name is a play by Vyāsaśrī-Rāmadēva, who flourished in the 15th cen. A. C.¹ The work mentioned in the present record seems to be different from all these; for its authorship is definitely ascribed to Nārāyaṇa. It is doubtful if it could be identified with the *Rāmābhyudaya* cited in the *Nāṭakalakṣaṇaratnakōśa*;² for, as shown above, the latter was probably a *nāṭaka*, while the work mentioned here was a *kāvya*. As shown above, its author Nārāyaṇa seems to have flourished in the 12th cen. A. C.

As for the geographical names mentioned in the present inscription, Kēdāra is a well-known *tīrtha* on the Himālayas. Prayāga is, of course, modern Allahabad. Pushkara is a holy *tīrtha* still known by its name in Rajputana. Purushōttama may be the well-known Puri in Orissa. Bhīmēśvara is a well-known *tīrtha*, also called Drākshārāma, in the Godavari District of the Madras State. The river Narmadā and the holy place Vārāṇasī are too famous to need identification. R. B. Hiralal identified Prabhāsa with Pabhōsā near Allahabad; but in the period to which the present inscription belongs, the latter does not seem to have been so famous. Prabhāsa is more likely to be the *tīrtha* of that name in Saurashtra. Śauripura (the city of Kṛishṇa) may be Dvārakā in Saurashtra. R. B. Hiralal's conjecture that Gōpālapura mentioned here was founded by Gōpālādēva himself is plausible, but his identification of it with the village Gōpālpur near Tewar cannot be upheld; for Gōpālādēva's sway could not have extended so far in the north. It must have been situated not very far from Pujāripālī. I would identify it with the Gōpālpur which lies on the right bank of the Mānd river, about 10 miles north-west of Pujāripālī. Pēḍarāgrāma is likely to be Peṇḍri, 8 miles north by east of Sāraṅgarh. The other places cannot be identified.

TEXT³

- 1 ता व्र(त्र)ह्म[वि]ष्णु[महेश्वराः] [स्स ?]म्मुखा वारा[ही ?]
- 2 सा स्वयं(यम्)⁴ ॥२॥ शंखचक्रधरा देवी वैष्णवी गरुडासना । गोपालेन महाभक्त्या पुष्पैर्द्विपैश्च पूजिता ॥३॥ भुजङ्गवलया देवी महावृषभ - ०५⁵ । ०५०५ ० - - ०, ०५०५ ० - ०५ ॥४॥ नाम्ना त्रयीयं सा धीरा यत्प्रभावो रणाङ्गणे । नन्वेतस्याः सुगंभीरचित्त गोपाल ते नुतं(तम्) ॥५॥ आद्यन्तदीपोयं द्वितीयश्लोकश्च ॥०॥ षण्मुखा शक्तिह[स्ता*] ०, ०५०५ ० - ०५⁶ [1*]
- 4 [गोपालेन*] स्तुता नित्यं सर्वपापप्रणा(णा)स(श)नी ॥६॥ वाराही घोरसंरावा दंष्ट्रोद्धृतवसु-
न्धरा⁷ । स्तुता गोपालवीरेण भक्तिभावेन सर्वदा ॥७॥ नारसिंही सदाक्षेपपातितोडगणा⁸ भुवि ।
चि[न्ति] ०५ ० - - ०,

¹ G. i. L., Vol. III, p. 245, n. 1.

² This work of our author may not have been of sufficient merit to attract attention outside Chhattisgarh, judging by his performance in this inscription! See below, p. 394, n. 2.

³ From the original stone and ink impressions.

⁴ Metre of verses 2—36: *Anuṣṭubh*.

⁵ Restore -वृषभवाहना.

⁶ Restore मयूरवरवाहना as in M.P., ch. 88, v. 16.

⁷ This epithet occurs in M.P., ch. 91, v. 15.

⁸ Compare नारसिंही नृसिंहस्य विभ्रती सदृशं वपुः । प्राप्ता तत्र सदाक्षेपक्षिप्तनक्षत्रसंहतिः ॥ *ibid*, ch. 88 v. 19. The description of the deities and their vehicles in vv. 6—10 closely follows that in M.P., ch. 88, vv. 14 ff. Vārāhī, Vaiṣṇavī and others described here were the *śaktis* of the respective gods who assisted the goddess Ambikā in her fight with demons.

- 5 [गो*]पालेन व(व)लाधिका ॥८॥ ऐन्द्री गजवरारूढा वज्रहस्ता महाव(व)ला । सहस्रलोचना
देवी गोपालेन सुपूजिता ॥९॥ नीलोत्पलदलश्यामा चामुंडा प्रेतवाहता । गोपालेन रणेरीणां भय-
दा[भ] ॥
- 6 - ८८ ॥१०॥ इन्द्रगोपकवर्णाभा त्वरिता विद्युदुज्ज्व(ज्ज्व)ला । मता सिन्दूरवर्णाभा गोपालेनाभि-
वन्दिता ॥११॥ त्रिकला त्रिपुरा देवी निष्कला सुकला पुरा । त्रिकोणमंडला नित्यं गोपालहृदये
स्थिता ॥१२॥ शत्रुप[क्ष*]-
- 7 [क्षय]करी [स]मयामलविग्रहा । मारीचा त्रिमुखी भीमा गोपालहृदये स्थिता ॥१२॥ जया रिपु-
प्रमथनी विजया जयवर्द्धनी । पथि क्षेमं[क*]री^२ देवी गोपालेनाच्चिता सदा ॥१३॥ सा वरा-
[स*]-
- 8 नमध्ये तु तारा भीममहार्णवे । गोपालस्य प्रसन्नास्तु स्ता(ता)रणे[नैव?] चारुणा ॥१४॥
८८८८८८-८८ पर्वते विन्ध्यवासिनी । महाकाली महामाया गोपालेन प्रपूजिता ॥१५॥
तोतला वि[प्र*?]-
- 9 दोषेषु त्रैलोक्या विजया^३ रणे । चर्चिका भूतदोषेषु सा गोपालेन [विस्तु(श्रु)ता] ॥१६॥ ८८
[देवी च कामाक्षी महालक्ष्मीः] क्षमा दया^४ । श्रीगोपालेन वीरेण भक्तिभावेन रंजिता ॥१७॥ सिद्धिः
सरस्व[ती]
- 10 गौरी कीर्तिः प्रज्ञापरजिता । [आराधिता] महाभक्त्या गोपालेन दिने दिने ॥१८॥ ८८८८८८
- ८८, ८८८८८८-८८ । सास्य गोपालवीरस्य प्रसन्ना वरदाभवत् ॥१९॥ उवाच परम[प्री]-
- 11 ता देवी प्रत्यक्षरविणा । भो गोपाल महावीर [सत्पुत्रस्त्वं] न संशयः ॥२०॥ ८८८८८८-८८
८८८८८८-८८ [१*] गोपाल ८८ भद्रस्त्वं शूद्रकप्रतिमो भुवि ॥२१॥ यथा नन्दी महेशस्य
- 12 विष्णोश्च गरुडो यथा । तथा गोपाल वाराहदे[वीपुत्रो] न संशयः ॥२२॥ [१*] ८८८८८८-
-८८ [संस्कृते] प्राकृते चैव न गोपालसमः परः ॥२३॥ या सिद्धिः सर्वकार्येषु या विद्या
- 13 कथ्यते वु(बु)धैः । तस्य^५ प्रभावा[द्गोपालो] ८८८८८८-८८ [१*] ८८८८८८-८८, ८८
८८८८८८-८८ [१*] ८८८८८८-८८, ८८८८८८ सदाभवत् ॥२५॥ चरणांगुष्ठातेन निहतं महि-
- 14 षासुरं(रम्) । दृष्ट्वा गोपालवीरेण [स्तुता तेनांवि(वि)का भवत्] ॥२६॥ ८८८८८८-८८,
८८ ८८८८८-८८ [१*] ८८८८८८-८८, ८८८८८८-८८ ॥२७॥ रक्तवी(वी) जो यथाघानि
सर्वदेवापराजि-
- 15 तः । तां स्तुत्वा सर्वसंप[त्ति]र्गोपालस्य [गृहं श्रिता] ॥२८॥ [१*] ८८८८८८-८८, ८८
८८८८८-८८ [१*] ८८८८८८-८८, ८८८८८८ तथाभवत् ॥२९॥ [नि]शुंभशुंभमथनी
महावीर्यपराक्रमा । च-
- 16 डिक्का चण्डविक्रान्ता गोपालेन [पुनः स्तुता] ॥३०॥ [१*] घाम ८८८८८८-८८, ८८८८८८८-८८
[१*] ८८८८८८८-८८, ८८ [गोपालेन पूजिता] ॥३१॥ कंसदैत्यवधार्थाय विष्णुना या स्तुता
स्वयं(यम्) ।
- 17 तां समाराध्य गोपालो वर्णनीयः सतामभूत् ॥३२॥ पुत्रं प्रति ममत्वं हि ८८८८८८८-८८ [१*]
८८८८८८८-८८, ८८८८८८-८८ ॥३३॥ कोटिमन्त्रप्रभावेन(ण) पुनर्देवी वरं द-

¹ This verse is really the thirteenth, but is marked 12 in the original by mistake. The subsequent numbers to the end are consequently less by one.

² Compare मार्गं क्षेमकरी रक्षोद्विजया सर्वतः स्थिता । in the *kanaka* of the *Saptasatī*.

³ Perhaps त्रैलोक्यविजया is meant.

⁴ The goddess is identified with *kṣānti* (forgiveness) and *dayā* (compassion) in M.P., ch. 85, vv. 20 and 29.

⁵ The sense requires a feminine form like तस्याः.

PUJARIPALI STONE INSCRIPTION OF GOPALADEVA

१२ ॥ १२ ॥ १३ ॥ १४ ॥ १५ ॥ १६ ॥ १७ ॥ १८ ॥ १९ ॥ २० ॥ २१ ॥ २२ ॥ २३ ॥ २४ ॥ २५ ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥ ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥ ५१ ॥ ५२ ॥ ५३ ॥ ५४ ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६० ॥ ६१ ॥ ६२ ॥ ६३ ॥ ६४ ॥ ६५ ॥ ६६ ॥ ६७ ॥ ६८ ॥ ६९ ॥ ७० ॥ ७१ ॥ ७२ ॥ ७३ ॥ ७४ ॥ ७५ ॥ ७६ ॥ ७७ ॥ ७८ ॥ ७९ ॥ ८० ॥ ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥ ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥

(V. 9) The exceedingly powerful goddess Aindri endowed with a thousand eyes, who has the thunderbolt in her hand and is seated on a lordly elephant, was well worshipped by Gōpāla.

(V. 10) Chāmunda, who is dark-complexioned like the petal of a blue lotus, rides a spirit and terrifies enemies in battle, [was praised] by Gōpāla.

(V. 11) (The goddess) Tvaritā, who is bright like lightning and is considered as similar in complexion to the *indragōpaka* insect and vermillion, was adored by Gōpāla.

(V. 12) The goddess Tripurā, who, (though) wholly void of parts, is proficient in three arts¹ and was formerly (worshipped) in a *maṇḍala* of three corners, dwells always in the heart of Gōpāla.

(V. 12)² The three-faced terrible Mārīchā of bright form, (also called) Samayā,³ who exterminates the ranks of the enemies, was seated in the heart of Gōpāla.

(V. 13) The goddess Jayā, who destroys foes, (as well as) Vijayā, who enhances victory (and) makes one's path happy, were always worshipped by Gōpāla.

(V. 14) May that Tārā, who has an excellent seat in the midst of the dreadful ocean, be pleased with Gōpāla, (affording him) excellent protection!

(V. 15) Vindhyaśini dwelling on the mountain, Mahāmāyā (and) Mahākālī were worshipped by Gōpāla.

(V. 16) The goddess, who is called Tōtalā when the Brāhmaṇas commit a fault (?), who attains victory in battle in the three worlds and who is called Charchikā⁴ when (other) creatures do wrong (?), was seen by Gōpāla.

(V. 17) The goddess Kāmākshī, (who is called) Mahālakshmi (and appears as) forgiveness and compassion, was pleased by the brave Gōpāla with (his) devotion.

(V. 18) (The goddess) Sarasvatī, (who is called) Gaurī (and) (who is) success, fame and unbaffled intelligence, was propitiated by Gōpāla day by day with his great devotion.

(V. 19) [The goddess] . . . was pleased with the brave Gōpāla and granted a boon

(V. 20) The goddess, being greatly pleased at every syllable (of Gōpāla's praise), said, "O great warrior, Gōpāla! Thou art, no doubt, an excellent son!"

(V. 21) " . . . O Gōpāla! (Thou art) like Śūdraka on the earth"

(V. 22) As Nandin is (dear) to Mahēśa, as Garuḍa is to Viṣṇu, so (art thou), Gōpāla, a son of the goddess Vārāhī undoubtedly!

(V. 23) There is none like Gōpāla, (described) in Sanskrit or Prakrit (literature).

(V. 24) That which is (called) success in all affairs, that which is regarded by the wise as learning,—through the power of that Gōpāla

(V. 25) became always

(V. 26) Having seen that the buffalo-demon was killed (by the goddess) by planting (on him) the big toe of her foot, that brave Gōpāla praised (the goddess) Ambikā.

(V. 27)

¹ There is a play on the word *kalā*, which gives rise to the figure *Virādhābāsa*.

² For the repetition of this verse-number, see above, p. 591, n. 1.

³ Samayā is a name of Dēvī. See *Lalitāsahasranāma*, v. 88.

⁴ The goddess has this name in the *kāvaca* (v. 21) of the *Saptasatī*.

(V. 28) When he praised the goddess that killed (the demon) Raktabija who (could) not be defeated by all gods, all fortune [entered the house Gōpāla].

(V. 29) became

(V. 30) Chaṇḍikā, who has a terrific step and is possessed of great strength and valour, (and) who killed Niśumbha and Śumbha, was again praised by Gōpāla.

(V. 31) was adored by Gōpāla.

(V. 32) Having propitiated the goddess who had been praised by Viṣṇu himself in order to kill the demon Kāṁsa, Gōpāla became fit to be described by good people.

(V. 33) Love to one's son

(V. 34) By the power (derived) from muttering (her) *mantra* a crore times, the goddess again granted (him) the boon—"Gōpāla! thy strength, prowess and valour (will be) matchless."

(V. 35) in thousands, lakhs and crores.

(V. 36) The female demons, attracted by blood, waded through the dreadful river¹ of blood which was navel-deep and was infested by vultures and jackals.

(V. 37) Tell me if there was, is or will be on the earth another person resembling the illustrious Gōpāla in marvellous prowess on the battlefield where darkness is caused by arrows discharged all round from

(Vv. 38-40) On the earth the *kīrti* of the brave Gōpāla shines like the autumnal moon at the famous Kēdāra, Prayāga, Pushkara, Purushōttama, Bhīmēśvara, on the Narmadā, at the famous Gōpālapura, Vārāṇasī, Prabhāsa, at the junction of the Gaṅgā and the sea, Varalī, . . . the famous Vairāgyamaṭha, the Aṣṭadvāra, Śaurīpura, (and) the village Pēḍarā.

(V. 41) Gōpāla resembles the god of love in handsome form and is (like) Sūdraka in valour. He appears in every place mounted on a horse like Rēvanta.

(V. 42) "Whatever person of noble mind is born in this world, whether in my family or another's, may he protect this meritorious work!" Thus says Gōpāla, falling at (his) feet.

(V. 43) The good poet Nārāyaṇa, whose mind is (engaged) in adoring the lotus-like feet of Viṣṇu², who composed, the *kāvya* full of sentiments, called the famous Rāmābhyudaya, (and) on remembering whose composition, the Goddess of speech, with her mind filled with intense pleasure, became (like) her lute,³ (composed this *prastuti*).

(Vv. 44-5) Agastya, Pulastya, Jaimini, Lōmaśa and others, Mārkaṇḍeya, also Durvāsa (and) Vyāsa were subject to death, (while) others are at the mercy of fate in this age which perishes in a moment! Knowing this, O men, may your minds be always directed to spiritual knowledge!

Written by the Paṇḍita Dēdū. Engraved by Dhanapati.

¹ See above, p. 589.

² The construction in the original is faulty as *śrīvatsaḥ* is apparently used in the sense of *śrīvatsasya*. Again, some words like *prastutiṁ-akarōt* are required to state the poet's authorship of the present inscription.

³ I.e., was full of praise for the poet.

SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

THIS inscription was first brought to notice by Sir Richard Jenkins in the *Asiatic Researches*, Vol. XV, p. 506. It was subsequently noticed by Sir A. Cunningham, who gave an account of its contents and the Christian equivalent of its date together with a photozincograph in his *Archaeological Survey of India Reports*, Vol. XVII, pp. 42-4, plate xxii. Its date was next examined by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVII, p. 217. The inscription is edited here for the first time from excellent ink impressions kindly supplied by Mr. M. A. Suboor of the Central Museum, Nagpur.

The record is incised on the pedestal of a statue, locally known as that of Sahasrārjuna or Sahasrabāhu, which lies under a tamarind tree near a tank at Sāhaspur, 12 miles to the south-west of Kawardhā, the chief town of a former feudatory state of the same name in Chhattisgarh, Madhya Pradesh.¹ It consists of four short lines followed by four half lines on the left and two half lines on the right. It is in a good state of preservation. The average size of the letters is .5". The characters are Nāgarī and the language Sanskrit. The only orthographical peculiarities, which call for notice, are the use of *v* for *b* in *Valēr*=, l. 1 and of the palatal *ś* for the dental *s* in *-śūnōh*, l. 2.

In the first four lines the inscription describes Yaśōrāja whom the statue was intended to represent; but the description is wholly conventional. The next four half lines on the left name his queen, two sons and one daughter.

The date of the inscription is recorded in the two half lines on the right as the year 934 (expressed in decimal figures only), the fifteenth tithi of the bright fortnight of Kārttika, Wednesday.² This date must evidently be referred to the Kalachuri era and regularly corresponds to Wednesday, the 13th October 1182 A.C.³ On that day the fifteenth tithi of the bright fortnight of Kārttika in the expired Kalachuri year 934 ended 14 hours after mean sunrise.⁴

As stated before, Yaśōrāja was probably a feudatory of the Kalachuri kings of Ratanpur.

TEXT⁵

- 1 वक्तृत्वे समतां सदा सुरगुरोर्दनि व(व)लेर्भूभुजः
- 2 लावण्ये मकरध्वजस्य गिरिजाशू(सू)नोः सुशक्तौ स्थितः⁶ ।
- 3 प्रत्यायातरिपुश्च दुष्टमपि⁷ [य]स्तद्रक्षणे यः शिविः(विः)
- 4 सोयं चात्र विराजते भुवि यशोराजो जितारिः स्वयं(यम्) [॥१॥*]⁸
- 5 राज्ञी श्रीलक्ष्मादेवी ॥ स्वस्ति ॥ सम्ब[त्]⁹ ९३४
- 6 कुमारश्रीभोजदेवः ॥ कार्तिक सुदि १५ बु(वु)धे ॥
- 7 कुमारश्रीराजदेवः ॥
- 8 कुमा[रि](री)[श्री]जासल्लदेवि(वी) ॥

¹ C. A. S. I. R., Vol. XVII, p. 43.

² Jenkins gave the date wrongly as 'Kartik Shudi Panchami Roj Budhwar'. A. R., Vol. XV, p. 506. The inscribed tithi is 15, not 5 as pointed out by Cunningham. C. A. S. I. R., Vol. XVII, p. 42.

³ Cunningham's statement (*loc. cit.*, p. 43) that the 15th of Kārttika in 1183 A. C. was a Wednesday is incorrect; for, in 1183 A.C. the aforementioned tithi fell on Tuesday, not on Wednesday.

⁴ According to Kielhorn's calculations the tithi ended 13 h. 57 m. on that day.

⁵ From ink impressions.

⁶ The sense requires some participle like गतः in place of स्थितः.

⁷ The correct reading would be दुष्टोपि, but it would not suit the metre.

⁸ Metre : Śārdūlavikrīḍita.

⁹ Read संवत्.

TRANSLATION

Here on the earth shines that Yaśōrāja himself, who has conquered his enemies, who has always attained equality with the preceptor of gods in eloquence, with the king Bali in charity, with the crocodile-bannered (god of love) in beauty (and) with (Kārttikēya) the son of Girijā in great strength, and who is Śibi in protecting even a wicked foe who comes back to him (*for shelter*).

(Line 5) The queen, the illustrious Lakshmādēvī.

The prince, the illustrious Bhōjadēva.

The prince, the illustrious Rājadēva.

The princess, the illustrious Jāsalladēvī.

Hail! (*In*) the year 934, on the 15th (*lunar*) day of the bright (*fortnight*) of Kārttika, on Wednesday.

NO. 116; PLATE XCVI A

TAHANKAPAR PLATE OF PAMPARAJADEVA: (KALACHURI) YEAR 965

THIS is one of the two plates which were found in an old well in the village **Tahankāpār**,¹ 18 miles from Kānkēr, the capital of a former feudatory State of the same name in the Chhattisgarh Division of Madhya Pradesh. The inscriptions on both the plates were edited, together with translations and lithographs, by Rāi Bahadur Hiralal in the *Epigraphia Indica*, Vol. IX, pp. 166 ff. The present plate is now in the possession of the former Chief of Kānkēr. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The present copper-plate is 7.7" broad and 3.7" high. It weighs 80 *tolas*. At the top, it has a rectangular-hole measuring $\frac{1}{8}$ " by $\frac{1}{8}$ ", but its purpose is not known. As will be clear from the description given below, the inscription is completed on the present plate. The hole could not, therefore, have been meant for a ring connecting it with some other plate. The other plate, which was discovered with the present one and which also contains a complete inscription, has no such hole. It seems, therefore, that the hole was made subsequently by the owner to string the plate with other valuable plates or papers. No seal has been discovered with the plate and there is no sign of one being soldered to it.

The plate is inscribed on one side only. The inscription, which consists of 11 lines, is in a good state of preservation. The average size of the letters is .2". From faint traces of some other letters on it, it appears that the plate is a palimpsest, the earlier record being carefully beaten in to make room for the present one.

The characters are Nāgarī. *Dh* shows both earlier and later forms; see, e.g., *Rājādhirāja*-, l. 1 and *Lakshmīdhara*-, l. 5; *ṇ* is not distinguished from *l*; see *-sarmmaṇā*, and *likhitam*, both in l. 10. The language is very corrupt Sanskrit. Notice the mistake of *sandhi* in *asmim arthē*, l. 8, of participial and verbal forms in *kurvaṃ*, l. 4, and *tishṭhānti*, ll. 4-5 and of syntax in *-vaṇikōṣṭha maryādīkritya*, l. 5. The record is in prose throughout. It shows the usual orthographical peculiarities such as the substitution of *s* for *ś* in *-vaṇis-ānvaya-* and of *v* for *b* in *-sava-*, both in l. 2, and the use of *ri* for the vowel *ṛi* in *-rikshē*, l. 10.

¹ I have not been able to trace this village on the Degree Map, 64 H. But the map shows a village named Tonka Niche about the same distance (viz., 18 miles), west by south of Kānkēr.

SAHASPUR STATUE INSCRIPTION OF YASORAJA: (KALACHURI) YEAR 934

वृक्षवृक्षमनामदासु पुनर्द्विनिवलेषु
 लोपल्लिख्यमकारध्वजनिनिगमनाः सुदशो सुना
 प्रह्लाभातरिपुत्रकुसुमपुत्रा मद्रक्षो लक्षः शिवः
 मोदयैव विनादनेत्रु विदग्धा मद्रक्षो कि ता रिः सु
 गङ्गा नीलसादेवि ॥ वसिष्ठमवव ॥
 कुम्भारैशो नो कदेव ॥ काजिकमुद्रि ॥
 कुम्भारैशो नो कदेव ॥
 कुम्भारैशो नो कदेव ॥

The inscription is one of Pamparāja of the Sōma-vamśa. It is a business document, executed at the (royal) residence in Kākaira, in favour of one Lakshmīdhara.¹ The object of it is to fix the revenue of the village Jaiparā² at 130 *Sarāhagaḍāma-āchhu*³ as previously settled and 140 *Vijayarāja-ṭaṅkas*.⁴ It is also stated that the revenue of another village named Chikhalī was fixed at 150 *Vijayarāja-ṭaṅkas*. Several persons, whom we know from the next inscription to be royal officials, are cited as witnesses to the transaction.

No genealogy of the king is given in the present inscription probably because it is a business document and not a royal grant. It is, however, curious that Pamparāja is given here the high-sounding titles *Rājādhirāja* and *Paramēśvara* together with some more modest ones, viz., one who has acquired the *pañcha-śabdas* and *Mahāmāṇḍalika*. The latter probably describe his real status. From the Rājim inscription dated K. 896, we learn that Jagapāla, who was a feudatory of Pṛithvidēva II, the Kalachuri king of Ratanpur, had conquered the Kākaira country and since that time the rulers of that territory may have acknowledged the suzerainty of the Kalachuri kings of Ratanpur. Pamparāja, notwithstanding his high-sounding titles, was, therefore, probably a feudatory of the Kalachuris whose era we find him using in this as well as in the following inscription. The present record mentions his queen Lakshmīdevī, the prince Bōpadēva and the chief minister Dōgarā.

The inscription is dated on Monday, the 10th tithi⁵ of the dark fortnight of Bhādrapada in the year 965 (expressed in decimal figures only), the *nakshatra* being Mṛiga. The date must evidently be referred to the Kalachuri era. It corresponds, for the current year 965, to Monday, the 12th August 1213 A. C. On that day the 10th tithi of the dark fortnight of the *pūrṇimānta* Bhādrapada commenced 6 h. 45 m. after mean sunrise, and the *nakshatra* was Mṛiga which ended 14 h. 30 m. after mean sunrise. Though the tithi was not civilly connected with Monday, it was so cited probably because it was actually current when the transaction was made. The charter was written by the *Paṇḍita* Vishṇuśarman and incised by the *Sēṭhi* Kēśava at the town of Pāḍi.

As for the places mentioned in the present record, Kākaira is Kānkēr mentioned above. Jaiparā and Chikhalī have already been identified by Rai Bahadur Hiralal with Jaiprā and Chikhli, 15 and 21 miles respectively north of Kānkēr. Pāḍi, which he was unable to trace, is clearly Pāḍē, 18 miles west by south of Kānkēr.

¹ He is probably identical with Lakshmīdharaśarman, the grantee of the other Tahankāpār plate (below, No. 117) and different from Lakshmīdhara cited as a witness in l. 8 of the present plate.

² In the text *Jaiparā* has *Vaṇikkōṭṭa* affixed to it. Hiralal took it to mean that in Jaiparā there was a *vaṇikkōṭṭa* or "traders' fortress", i.e., a fortified place probably made by Banjāras for storing grain purchased for transport. See *Ep. Ind.*, Vol. IX, p. 169, n. 1.

³ *Sarāhagaḍa* is probably identical with *Sarāharāgaḍha* mentioned in l. 10 of the Rājim stone inscription of Jagapāla (above, No. 88). *Āchhu* is probably identical with *āṣu*, a coin mentioned in the literature of the Mahānubhāvas as current during the time of Chakradhara, the founder of that sect (13th cen. A. C.). *Sarāhagaḍām-āchhu* may, therefore, mean the particular coins of *Satāhgaḍ* (modern *Sāraṅgarh*, formerly a feudatory State in *Chhattisgarh*).

⁴ Hiralal proposed to emend *Vijayarāja* into *vijaya-rājya* and understood the expression as 'coins of our victorious reign (mint)'. It is not unlikely that Vijayarāja was a king who struck those coins. Compare *Śrīmād-Ādivarāhu-dramma* and *Vigrahapāla-dramma* in ll. 19 and 30 of the *Sīyaḍōṇī* inscription. *Ep. Ind.*, Vol. I, pp. 175 and 177.

⁵ As Kielhorn has already noted, the cipher is engraved quite on the margin of the plate. As regards the name of the week-day 'the engraver after the *akṣara* *ś* in the first instance by mistake engraved the letter *d* (of *dinē*), and he then altered this *d* to *ma*.' *Ep. Ind.*, Vol. IX, p. 131.

TEXT¹

- 1 स्वस्ति [1*] काकैरसमावासे राजाधिराजपरमेस्व(स्व)रपरममाहेस्व(स्व)रसो-
- 2 मवंसा(शा)न्वयप्रसूतकात्या[य*]नीवरलढ(ध्व)पंचस(श)व्दा(व्दा)भिनदितनिजभुजोपार्जित-
- 3 महामण(ण्ड)लीक²सी(श्री)मत्पंपराजदेवविजयराज्ये तत्संनिहितराज्ञीलक्ष्मी-
- 4 देवि(वी)कुम(मा)र वो(वो)पदेव प्रधान डोगरा रा³। वैपा ठ⁴। अमू एते निजव्यापारं
कुर्वन्ति-
- 5 छांति⁵ जैपरावणिकोट⁶ मयादीकृत्य ग्रामपत्रोय⁷ गैता लक्ष्मीधरायं(य) प्रदत्तं(त्तम्) [1*]
- 6 प्रथमसराह⁸गडाम आछु १३० विजयराजटंक⁹ १४० हलवादपट्टं-
- 7 तरे। तथा चिखलीग्रामपत्रे विजयराजटंक⁹ १५० प्रलवापो-
- 8 णपट्टन्तरे। अस्मि अर्थे¹⁰ साक्षिणः भट्ट रा¹¹। गोविन्द गैन्ता लक्ष्मीधर गै¹² म-
- 9 हेस्वर¹³। ना¹⁴। छंडू। ना¹⁴। दामोदर। सा¹⁵। पाण्डु। संवत्(त्)। ९६५ भाद्रपदे
वदि १०
- 10 मृगरिक्षे¹⁶ सोमदिने¹⁷। पं। विष्णुशर्मणा [लि] खितं [1*] सेठि¹⁸ केशवेन उत्कीर्णं पाडि-
- 11 पत्तने [1*] सु(शु)भं भवतु ॥

TRANSLATION

Hail ! At the residence in **Kākaira**, during the victorious reign of the **Rājādhirāja**, **Paramēśvara** (and) **Paramamāhēśvara**, the illustrious **Pamparājadēva**, (who is) born in the **Sōma-vamśa** (lunar race), who is hailed as having obtained the five sounds by the boon of (the goddess) **Kātyāyanī** and who has obtained (the title of) **Mahāmāṇḍalika** by (the strength of) his own arm, while (there are) the queen **Lakshmīdēvi** (and) the prince **Bōpadēva** with him, and the (officers such as) the Minister **Dōgarā**, **Rāṇaka Vaipā** and **Ṭhakkura Asū** are present on duty, this village document (fixing the revenue of) **Jāiparā**, the traders' fortress,¹⁹ is given to **Gaitā Lakshmīdhara**. (The amount fixed is) 130 āchhus of **Sarāhagaḍa** (as settled)

¹ From ink impressions.

² Read -महामण्डलिक-

³ I. e., **Rāṇaka**.

⁴ Hiralal ingeniously explained these five letters as abbreviations of **Rāṇaka** (chief councillor), **Rājavallabha** (court-favourite), **Vṛtri** (chamberlain), **Pārisika** (aide-de-camp) and **Ṭhakkura** (lord-in waiting). According to him, these together with the minister, the village priest who is a party to the present transaction, and the Raj Paṇḍit who wrote the present record, make the eight ministers mentioned here. This explanation does not, however, appear to be correct. As the next inscription (No. 117) shows, **Asū** (not *asja*) was the name of an official as indicated by **Ṭhākri** (i. e. **Ṭhākura**) prefixed to it. There is, therefore, no clear reference to eight ministers here.

⁵ Read कूर्वन्तस्तिष्ठन्ति.

⁶ Read वणिकोट.

⁷ Read ग्रामपत्रमिदं.

⁸ The **aksara ja**, which was at first incised after ग, has been cancelled. Hiralal read सराहगजभाम.

⁹ Read -टंक-. Hiralal suggested the reading विजयराज्यटंक.

¹⁰ Read अस्मिन्नर्थे.

¹¹ I. e., राणक.

¹² I. e., गैता or गैन्ता which still means the village-priest in the former **Kāṅkēr** and **Bastar** States.

¹³ Read महेश्वर.

¹⁴ I. e., नायक.

¹⁵ I. e., सावु.

¹⁶ Read मृगरक्षे or मृगक्षे.

¹⁷ Read सोमदिने. See above, p. 597, n. 5.

¹⁸ Read सेठि.

¹⁹ See above, p. 597, n. 3.

previously (and) 140 *Vijayarāja-ṭaṅkas* for half the Halavā *paṭṭi*.¹ Similarly in the document of the Chikhalī village, (the amount fixed is) 150 *Vijayarāja-ṭaṅkas* for the three-quarters of the Pralavā *paṭṭi*.

The witnesses for this transaction are the *Bhaṭṭa Rāṇaka* Gōvinda, *Gaintā* Lakshmidhara, *Gaintā* Mahēśvara, *Nāyaka* Chhaṇḍū, *Nāyaka* Dāmōdara (and) *Sāva* Pāṇha.

(Line 9) (This document is) written by the *Paṇḍita* Viṣṇuśarman on Monday, the 10th (lunar) day of the dark (fortnight) of Bhādrapada, the *nakṣatra* being Mṛiga in the year 965. Engraved by the *Sēṭhī* Kēśava in the town of Pāḍi. May there be good fortune !

NO. 117; PLATE XCVI B

TAHANKAPAR PLATE OF PAMPARAJADEVA : (KALACHURI) YEAR 966

THIS plate was discovered, together with the preceding one, in an old well at Tahankāpār in the former Kāṅkēr State in Madhya Pradesh. It is now in the possession of the former Chief of Kāṅkēr. The inscription on this plate also was edited with a translation and a lithograph by R. B. Hiralal in the *Ep. Ind.*, Vol. IX, pp. 166 ff. It is edited here from excellent ink impressions kindly supplied by the Government Epigraphist for India.

The plate measures 7.8" broad and 3.3" high. It is 'thick in the middle, but very thin at the ends, so thin, indeed, that the commencement *svasti* has cut through the plate, leaving holes in the engraved portion, and similarly at the diagonally opposite end, a portion is exceedingly worn out, leaving irregular holes there. The corners of this plate are rounded off.'²

The inscription consists of 11 lines and is in a good state of preservation. The characters are Nāgarī. As the present record was written only about a year after the preceding one, it presents the same palaeographical peculiarities as the latter. Besides what has been noted before, the old form of the initial *ī*, which occurs in *Īsvara*-, l. 7, deserves notice. The language is corrupt Sanskrit, replete with grammatical and orthographical mistakes which are pointed out below, in the foot-notes to the transcribed text.

The present plate was granted, while residing at Pāḍi, by the *Paramabhāṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Pamparājādēva, who meditated on the feet of the *Paramabhāṭṭāraka* and *Mahāmāṇḍalika*, the illustrious Sōmarāja, who in turn meditated on the feet of the *Mahāmāṇḍalika*, the illustrious Bōpadēva of the Sōma-varṇśa. It will be noticed that unlike the preceding inscription which was a business document, the present grant contains a description of the royal pedigree for three generations.

The object of the present inscription is to register two grants,—one of the village Kōṅgarā, made before (the god) Prāṅkēśvara³ by Pamparāja and the other of the village Āṇḍali, situated in the same district, by his son, the prince Bōpadēva—on the occasion of a solar eclipse on Sunday, in the month Kārttika in the cyclic year Īsvara, the *nakṣatra* being Chitrā. The numerical figures of the year are given at the

¹ In translating this expression and a similar one in the next sentence, I have followed Hiralal, but I am not certain about the meaning. According to Hiralal, Halbas are an aboriginal tribe, chiefly found in Kāṅkēr. *Paṭṭa* is also used as a territorial term in l. 15 of the Khōh plates of Mahārāja Hastin (C. I. I., Vol. III, p. 103). *Paṭi-bhāga* or *paṭṭi-bhāga* occurs in the sense of 'a share of the produce' in the Hiraṇyagalli plates of Śivaskandavarman. *Ep. Ind.*, Vol. I, p. 6.

² *Ep. Ind.*, Vol. IX, p. 167.

³ See below, p. 600, n. 3.

end as 966. Though no era is specified, the date must evidently be referred to the Kalachuri era. It regularly corresponds, for the *expired* Kalachuri year 966, to Sunday, the 5th October 1214 A. C., when there was a total solar eclipse visible at Kānkēr, the *tithi* being the new-moon day of the *pūrṇimānta* Kārttika, and the *nakshatra*, Chitrā.¹ The cyclic year, however, does not agree. According to the southern luni-solar system it was Bhāva and according to the northern system, it was Bahudhānya. In neither case was it Īśvara. As Kielhorn has pointed out,² according to the northern mean-sign system the cyclic year Īśvara lasted from the 2nd September 1212 A.C. to the 29th August 1213 A.C. The discrepancy is evidently due to the writer's carelessness.

The present grant mentions eight royal officers, besides the Prime Minister. Five of these figure as witnesses and one more, *viz.*, Vishṇuśarman, as the writer in the preceding grant. The Prime Minister seems to have been changed during the interval. In the present grant he is named Vāghu, while previously the post was held by Dōgarā. The engraver of both the grants was the same man Kēśava.

The donee of the present grant was the *Gaitā* Laksmīdhara, who is also mentioned in the preceding inscription. He was a student of the Yajurveda and belonged to the Gṛīta-Kauśika *gōtra*. He was the son of Gadādhara and grandson of Mādhavaśarman.

Of the place-names mentioned here, Pāḍi, where the grant was made, has already been identified. It seems to have been a second capital of Pamparāja; for, the preceding plate also, though granted at Kākairā, was actually engraved at Pāḍi. As for Kōṅgarā, the village donated by Pamparāja, there are three places of that name in the vicinity of Kānkēr. Two of them, Deo Kōṅgērā and Kōṅgērā Biyās, lie close together, 4 miles to the south-east, and the third, Hāt-Kōṅgērā, 5 miles to the north of Kānkēr. One of these is probably meant by the Kōṅgarā of the present grant.³ Āṇḍali is probably Āndaṇi, 6 miles east of Kānkēr.

TEXT

- 1 सिद्धिः¹ [१*] स्वस्ति [१*] पाडिसमावासे समस्तराजावलीमलालंकित²सोमवंसा (शा) न्वयप्रसूतमहा-
- 2 म[ण]लीक³श्रीमद्वोपदेव⁴पादानुध्यातपरमभट्टारकमह (हा) म[ण]लीक³श्रीमत्सोमरा-
- 3 जदेवपादानुध्या (ध्या) तपरमभट्टारकमहामण्डलीक⁵श्रीमत्पंपराजद (दे) वमदी (ही) प्रवद्धीमान⁶क-
- 4 ल्याणवी (वि) जयराज्ये तत्संनिहितराज्ञी लष्मादेवि⁷ कुमारवो (वो) पदेव⁸ प्रधानवाघु । ठाकुर
असू¹¹ । विष्णु-

¹ According to Pillai's *Indian Ephemeris*, the *tithi* ended 3 h. 10 m. and the *nakshatra*, 8 h. 40 m. after mean sunrise. According to Kielhorn's calculations, the *tithi* ended 3 h. 33 m. and the *nakshatra* was Chitrā by the equal space system and according to Garga for 2 h. 38 m. after mean sunrise. See *Ep. Ind.*, Vol. IX, p. 129.

² *Ibid.*, Vol. IX, p. 130.

³ Hiralal connects *Śrī-Prāṅkēśvara-saṁnidhāne* with *Kōṅgarā-grāmā* and decides the question in favour of Deo Kōṅgērā. The prefix *Deo* of this village-name is, according to him, reminiscent of the shrine of Prāṅkēśvara, which, though it has now disappeared, was previously situated close to the village. It seems, however, more probable that the grant was made at the shrine of Prāṅkēśvara and before that deity. For an analogous instance, see the Amōḍā plates of Pṛithivīdeva I, above, No. 76.

⁴ Expressed by a symbol.

⁵ Perhaps -गुणालंकृत- is meant. The Sunak plates of the Chaulukya Karna have समस्तराजावली-विराजित-. See *Ep. Ind.*, Vol. I, p. 317.

⁶ Read -महामण्डलीक-.

⁷ Read -श्रीमद्वोपदेव-.

⁸ Read -प्रवद्धीमान-.

⁹ Read लक्ष्मीदेवी.

¹⁰ Read कुमारवोपदेव. The case-affixes of the following words also are dropped.

¹¹ Read ठाकुर असू.

TAHANKAPAR PLATES OF PAMPARAJADEVA:

A (KALACHURI) YEAR 965

2
 4
 6
 8
 10

...
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 ...

B. (KALACHURI) YEAR 966

2
 4
 6
 8
 10

...
 ...
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 ...
 ...
 ...

- 5 स(श)र्मा । नारायण । भट्ट राण¹ गोविंद । गे² । महेस्³ । ना⁴ । छाडू⁵ । ना⁴ दामोद⁶ ।
सा⁷ । पण्डे⁸ । एते निजव्यापं—
- 6 रं कुवं तिष्ठति⁹ । घृतकोशिकगोत्रान्वयप्रसूतसम[स्त*]द्विजवर्ष्योद्घो(द्घो)तकारकगन्तमधव-
समनः¹⁰
- 7 पौत्रा[य*] गैन्तागदाधरपुत्राय सकलगुणालंकृत[त*]गैतालक्ष्मधरसम्मणे¹¹ यजुर्वेदाध्या[यि]ने ईस्वर-¹²
- 8 संवत्सरे कातिकमासे चित्रारिक्षे¹³ रविदिने सु(सु)योंपराने श्रीप्रांकेस्वरसन्निधाने¹⁴
कोंगराग्रामो—
- 9 यं चतुसिमापयंतं¹⁵ पादप्रक्षालनं कृत्वा अस्माभिः[*] प्रदत्तं(तः) । तत्कालसमये विस(ष)यमध्ये
[श्री]कुम(मा)र—
- 10 वो(वो)पदेवेन पादप्रक्षालनं कृत्वा आण्डलिग्रामोय प्रदत्तम्¹⁶ । संवत् ९६६ सावुकेसवे—
- 11 न¹⁷ [उ]त्कि(त्की)न्नं(णम्) [।*] सुभं¹⁸ भवतु ॥¹⁹

TRANSLATION

Success! Hail! At the residence in **Pāḍi**—during the blessed (and) victorious reign, increasing on the earth, of the *Paramabhaṭṭāraka* (and) *Mahāmāṇḍalika*, the illustrious **Pamparājadeva**, who meditates on the feet of the *Paramabhaṭṭāraka* (and) *Mahāmāṇḍalika*, the illustrious **Sōmarāja**, who meditated on the feet of the *Mahāmāṇḍalika*, the illustrious **Bōpadēva**, born in the **Sōma-varṇṣa** (lunar race) graced with (all) merits in the whole line of kings,—while (there are) with him the queen **Lakshmīdēvī**, the prince **Bōpadēva** (and) the Prime Minister **Vāghu** (and) (the officers) the *Ṭhakkura Asū*, *Vishṇuśarman*, *Nārāyaṇa*, *Bhaṭṭa Rāṇaka Gōvinda*, *Gaitā Mahēśvara*, *Nāyaka Chhādū*, *Nāyaka Dāmōdara*, *Sāvu Paṇhai*, are present on duty—

This village (named) **Kōṅgarā** extending to its four boundaries is granted by us in the presence of the holy **Prāṅkēśvara**²⁰ to **Gaitā Lakshmīdharaśarman**, who is adorned with all merits and is a student of the *Yajurvēda*, (who is) the son of **Gaintā Gadādhara**, and son's son of **Gaintā Mādhabaśarman** who has illumined all the best *Brāhmaṇas*²¹

¹ Read राणक.

² I. e., गैता or गैन्ता.

³ Read महेस्वर. See above, p. 598,

⁴ I. e., नायक.

⁵ This name appears as छडू in l. 9 of the preceding inscription.

⁶ Read दामोदर. See l. 9 of the preceding inscription.

⁷ I. e., सावु.

⁸ This name occurs in the form पाण्डु in l. 9 of No. 116 above.

⁹ Read एते निजव्यापारं कुर्वन्तस्तिष्ठन्ति.

¹⁰ Read —माधवशर्मणः.

¹¹ Read लक्ष्मीधरसम्मणे.

¹² Read ईश्वर—.

¹³ Read चित्रक्षे.

¹⁴ Read श्रीप्रांकेस्वरसन्निधाने.

¹⁵ Read चतुःसीमापर्यन्तः.

¹⁶ Read ग्रामोयं प्रदत्तः.

¹⁷ Read —केशवेन.

¹⁸ Read शुभं.

¹⁹ This is followed after some space by an ornamental figure which Hiralal took to be the family-crest.

²⁰ See above, p. 600, n. 3.

²¹ With the expression, compare *samasta-rāj-āvali-guṇ-ālanikṛita* used above in connection with

born in the Ghṛita-Kauśika *gōtra*, after washing his feet¹ on (the occasion of) a solar eclipse on Sunday in the *nakṣatra* Chitrā in the month of Kārtika in the (cyclic) year Īśvara. At the (same) time this village of Āṇḍali in the (same) *vishaya* is granted (to him) by the illustrious prince Bōpadēva after washing (his) feet.

(Line 10) In the year 966 (this charter) has been engraved by Sāvu Kēśava. May there be good fortune!

the king. Hiralal translates, 'the best of all twice-born and the author of the *Uddyōta*.' But in that case the expression should have been *Uddyōtakara* or *Uddyōtakāra*. Besides no such work of Mādhavaśarman is known. The well-known Nyāya work *Uddyōta* was composed by Bhāradvāja who flourished in circa 620 A. C. See Keith's *History of Sanskrit Literature*, p. 483.

¹ Hiralal translated: 'after having washed our feet (ceremoniously)'. This is incorrect. See v. 16 of the Amōdā plates (First Set) of Prithivīdēva II (No. 91, above).

TRANSLATION

During the eclipse of the sun (on Sunday) in the month of Kārtika in the year Īśvara, the illustrious prince Bōpadēva, who was born in the Ghṛita-Kauśika *gōtra*, after washing his feet (ceremoniously) on the occasion of the eclipse, granted this village of Āṇḍali in the *vishaya* of Sāvu Kēśava to the illustrious prince Bōpadēva. The illustrious prince Bōpadēva, who was born in the Ghṛita-Kauśika *gōtra*, after washing his feet (ceremoniously) on the occasion of the eclipse, granted this village of Āṇḍali in the *vishaya* of Sāvu Kēśava to the illustrious prince Bōpadēva. The illustrious prince Bōpadēva, who was born in the Ghṛita-Kauśika *gōtra*, after washing his feet (ceremoniously) on the occasion of the eclipse, granted this village of Āṇḍali in the *vishaya* of Sāvu Kēśava to the illustrious prince Bōpadēva.

This village (Āṇḍali) is situated in the *vishaya* of Sāvu Kēśava. The illustrious prince Bōpadēva, who was born in the Ghṛita-Kauśika *gōtra*, after washing his feet (ceremoniously) on the occasion of the eclipse, granted this village of Āṇḍali in the *vishaya* of Sāvu Kēśava to the illustrious prince Bōpadēva.

1. Read *gōtra*.
2. Read *gōtra* or *gōtri*.
3. Read *gōtra* or *gōtri*.
4. Read *gōtra*.
5. This name appears as *gōtra* in 1 & 2 of the preceding inscription.
6. Read *gōtra* or *gōtri*.
7. Read *gōtra*.
8. This name occurs in the form *gōtra* in 1 & 2 of the above.
9. Read *gōtra* or *gōtri*.
10. Read *gōtra*.
11. Read *gōtra*.
12. Read *gōtra*.
13. Read *gōtra*.
14. Read *gōtra*.
15. Read *gōtra*.
16. Read *gōtra*.
17. Read *gōtra*.
18. Read *gōtra*.
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42. Read *gōtra*.
43. Read *gōtra*.
44. Read *gōtra*.
45. Read *gōtra*.
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47. Read *gōtra*.
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74. Read *gōtra*.
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81. Read *gōtra*.
82. Read *gōtra*.
83. Read *gōtra*.
84. Read *gōtra*.
85. Read *gōtra*.
86. Read *gōtra*.
87. Read *gōtra*.
88. Read *gōtra*.
89. Read *gōtra*.
90. Read *gōtra*.
91. Read *gōtra*.
92. Read *gōtra*.
93. Read *gōtra*.
94. Read *gōtra*.
95. Read *gōtra*.
96. Read *gōtra*.
97. Read *gōtra*.
98. Read *gōtra*.
99. Read *gōtra*.
100. Read *gōtra*.

ADDITIONAL INSCRIPTIONS

No. 118; PLATE XCVII

KALACHHALA PLATE OF ISVARARATA

THIS copper-plate was found in the possession of Mr. Gambhirsingh Adesingh Parmar at the village Kalachhala near Karali, about 10 miles west of Chhota Udaipur, in the Bombay State. It was brought to notice by Mr. Amrit Pandya of Vallabh Vidyanagar, who published a transcript of the text, with a photo-lithograph and an eye-copy of the record, but without any translation, in the brochure *New Dynasties of Gujarat History* (1950), pp. 12 ff. At my request, Mr. Pandya very kindly supplied me with a copy of the photograph from which the record is edited here, the original plate being inaccessible to me.

The copper-plate measures 8" broad and 2" high¹, and is inscribed on one side only. It has a hole in the centre, at the bottom, for the ring which must have connected it with the other plate or plates of the set. The weight of the plate has not been recorded. This is plainly the first plate of a grant which seems to have been written on two or three plates², but the other plate or plates of the set are not forthcoming. The characters belong to the western variety of the southern alphabets and resemble those of the grants of Svāmidāsa and Bhulūṇḍa. The average size of the letters is .2". The letters have small knobs at the top. Many of them, e.g., *n*, *p*, *m*, *r*, *v*, *ś* and *ṣ*, closely resemble those in the Indore plate of Svāmidāsa. Worthy of note are the initial *ī* which occurs in *Īsvararāta*, l. 1, *l*, the right limb of which is a straight vertical stroke, in *kuśala*-, l. 4, and the elongated subscript *v* in *śarvvān*-, l. 2. The language is Sanskrit, and the extant portion is wholly in prose. The orthography shows the usual peculiarity of the reduplication of a consonant after *r*; see *śarvvān*-, l. 2.

The plate refers itself to the reign of *Īsvararāta*. He bears no royal title; but like Svāmidāsa, Bhulūṇḍa and Rudradāsa, he is described as *Parama-bhaṭṭāraka-pād-ānudyāta* 'meditating on the feet of the Great Lord'. This plainly indicates that like them, he was a feudatory chief who owed allegiance to some unnamed suzerain. The close resemblance in characters and wording³, which the present grant bears to those of the *Mahārājas* Svāmidāsa, Bhulūṇḍa and Rudradāsa, suggests that *Īsvararāta* flourished in the 4th century A.C., and that his suzerain was some king of the Ābhīra dynasty.

The plate was issued from the place *Prachakāśā*. The royal order is addressed to the officers, *Āyuktas*, *Viniyuktas*, *Kumārāmātyas*, *Uparikas*, *Dāṇḍikas*, *Dāṇḍapāśikas*, those in charge of elephants, horses and men, *chāṭas* and *bhaṭas* as well as to the residents of the village *Kupikā*, headed by the Brāhmaṇas. The village was situated in the territorial division (*paṭṭa*) *Vaṅkikā*. The record ends here abruptly. All other details such as the name of the donee, the object and the occasion of the grant are, therefore, lost. Any date which it may have contained at the end is also unfortunately lost. It may have been recorded in the so-called Kalachuri era.

As for the localities mentioned in this grant, *Prachakāśā* may be identical with *Prakāśa* on the *Tāpī*, 10 miles south by east of *Talōdā*, as has been suggested.⁴ *Vaṅkikā*, the

¹ Pandya gives the size as 8" by 3", but this seems to be incorrect, judging by the published facsimile in his book.

² The second plate of the set is said to have been taken away by one Mr. Bechar Tadavi, but it could not be procured for decipherment and publication.

³ There are, in the margin, traces of some letters which may be of the sign-manual of the donor.

⁴ *New Dynasties of Gujarat History*, p. 12. The photograph reproduced here as well as the lithograph in Pandya's book shows some creases.

headquarters of the territorial division in which the donated village was situated, may be Vāṅkaḍ, about 20 miles south by east of the town Chhota Udaipur. No place like Kupikā can, however, be traced in its neighbourhood.

TEXT¹

- 1 सिद्धम्² [1*] स्वस्ति [1*] प्रचकाशायाः³ परमभटा (ट्टा) रकपादानुध्यात⁴ ईश्वररातः⁵ कुसली
2 वङ्किकापट्टे⁶ वेध्य (श्य) कुपिका⁷ ग्रामसमुपागतात्स (न्स) व्वनिवास्मदायुक्तविनि-
3 युक्तान्कुमारामात्योपरिकदाण्डिकदण्डपाशिकहस्त्यश्वजनव्यापृतचाट-
4 [भ]टादीद्ब्राह्मणोत्तरांश्च⁸ ग्रामप्रतिवासिनः कुशलमनुवर्ण्य¹⁰ बोधय-¹¹

TRANSLATION

Success! Hail! From Prachakāśā;—Īśvararāta, meditating on the feet of the Paramabhaṭṭāraka (Great Lord), is in good health. Having stated his good health, (be) informs all his (Officers) such as the *Āyuktas*, *Viniyuktas*,¹² *Kumārāmātyas*, *Uparikas*,¹³ *Dāṇḍikas*,¹⁴ *Daṇḍapāśikas*,¹⁵ those in charge of elephants, horses and men, *chāṭas* and *bhaṭas*,¹⁶ assembled at the village Kupikā, situated¹⁷ in the territorial division (*paṭṭa*) of Vāṅkikā, as well as the residents of the village, headed by the Brāhmaṇas (as follows):—

(The subsequent portion of the grant is lost.)

¹ From a photograph of the plate kindly supplied by Mr. Amrit Pandya as well as its lithograph facing p. 12 in the *New Dynasties of Gujarat History*.

² Expressed by a symbol.

³ Pandya suggests ब्रह्मकाशायाः as a possible reading of this word, but it is not supported by his lithograph.

⁴ The dot in the circle of the superscript *dh* is apparently due to a fault in the copper. Similar dots appear inside the curves of *g*, *t* and *j* in some places below.

⁵ Pandya reads doubtfully ईश्वरराजकवन्ति. The last three *akṣaras* are plainly कुसली. This word occurs in a similar context in several copper-plates of the Maitrakas, Rāshtrakūṭas and others.

⁶ Pandya reads -भट्टि-. The first *akṣara* is clearly प. See -प्रतिवासिनः in l. 4, below. The curve on the next *akṣara* is that of medial *ṣ* as in -सव्वनिवा- further in this line. For the curve of medial *i*, see -Kupikā-, l. 2.

⁷ Pandya reads भोद्य, which makes no sense. The second *akṣara* of this word appears like श्य, but it is probably a mistake for श्य. Compare प्रावेद्य which occurs in some Maitraka grants in the sense of 'situated in'. See below, n. 17.

⁸ The photograph shows a dot joined to the left limb of the second *akṣara* of this word, but it is plainly due to a fault in the copper. Pandya also gives the reading as here.

⁹ Read -भटादीन्ब्राह्मणोत्तरांश्च. Curious as it may appear, a similar mistake occurs in l. 2 of Nos. 2 and 3, above.

¹⁰ The same expression occurs in the Sunao Kala plates of Saṅgamasimha, above, No. 11, l. 3.

¹¹ Read बोधयति. The following words may have been अस्तु वो विदितम् as in No. 11, l. 4.

¹² *Āyuktas* and *Viniyuktas* were different kinds of officers. The latter may be those appointed to special posts (*viśēṣhā niyukta*).

¹³ For *Kumārāmātya* and *Uparika*, see above, p. 36, notes 3 and 4.

¹⁴ *Dāṇḍikas* may be Magistrates.

¹⁵ *Daṇḍapāśikas* were probably Police Officers.

¹⁶ For *chāṭas* and *bhaṭas*, see above, p. 43, n. 9.

¹⁷ The text has *ṣṭya*, which corresponds to *prāṣṭya* of the Maitraka grants. Hultzsch translated *prāṣṭya* by 'belonging to'. Sten Konow's rendering 'which can be entered from,' and Sukhtankar's 'which belongs to the *prāṣṭa*' are both unsatisfactory; for, the former gives no good sense, and as for the latter, *prāṣṭa* occurs nowhere in the sense of 'a territorial division'. *Prāṣṭya*, like *prāpṭya*, seems to have become current in the sense of 'belonging to' or 'situated in'.

KALA CHHALA PLATE OF ISVARARATA.



(From a photograph)

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN

THIS inscription is incised on a small stone pillar, afterwards converted into a *Siva-linga*, which stands near the left bank of the Bīnā between the ancient town of Ēraṇ and the neighbouring village of Pēhēlējpur, in the Khurai *tabṣīl* of the Saugor District in Madhya Pradesh. Another record on the same pillar, *viz.*, the posthumous inscription of Gōparāja, was discovered in 1874-75 by Sir Alexander Cunningham¹, and has been edited by Dr. Fleet in the *Corpus Inscriptionum Indicarum*, Vol. III, pp. 91 ff. The discovery of the present inscription is due to a fortuitous circumstance. During the inspection tour of 1950-51, Mr. Krishna Dev, Superintendent, Archaeological Department, Central Circle, Patna, noticed that the last line of Gōparāja's inscription was concealed by some later accretions to the *pīṭha* or ablution-trough of the *linga*. He got these accretions removed, when the present inscription, which was lying concealed under the *pīṭha*, was disclosed. I came to know of this discovery from a photograph of the record taken by Mr. V. P. Rode, Assistant Curator, Central Museum, Nagpur. At my request Dr. B. Ch. Chhabra, Government Epigraphist for India, kindly supplied me with excellent inked estampages, from which the inscription is edited here.

The pillar, which is now fully exposed to view, measures about 5' 9" high and 1' 6" in diameter. It is the upper part of a large column which appears to have broken naturally in falling, as its bottom is irregularly cut. In the introduction to his article on the inscription of Gōparāja, Dr. Fleet has given the following description of the pillar:—"The bottom part is octagonal; and the inscription² is at the top of this octagonal part, on three of the eight faces, each of which is about 7" broad...Above this, the pillar is sixteen-sided. Above this, it is again octagonal; and the faces here have the sculptures of men and women, who are probably intended for the Gōparāja of the inscription and his wife and friends;³ the compartment immediately above the centre of the inscription, represents a man and a woman, sitting, who must be Gōparāja and his wife. Above this, the pillar is again sixteen-sided. Above this, it is once more octagonal; and on two of the faces here, there are the remains of a quite illegible inscription of four lines, in characters of the same type with those of the inscription now published. Above this, the pillar curves over in sixteen flutes or ribs, into a round top. The pillar was converted into a *linga*, by fitting an ablution-trough to it; this was attached over the part where the inscription lay; and it was only by the breaking of it, that the greater part of the inscription was disclosed to view." A new *pīṭha* was substituted later below the inscription of Gōparāja. When it was broken and the whole shaft was dug out, the present inscription was brought to view. It is incised on the lowest portion of the shaft, on three of its eight faces, each measuring about 7" broad, on the side opposite to that where the record of Gōparāja is engraved.

The writing, which originally covered a space 1' 9" broad by 1' 5" high, has suffered a good deal. The portion on the right-hand face is almost completely obliterated, only an *akṣhara* here and there being still visible. That on the left-hand and middle faces also has suffered considerably; but most of it can be read with patience and perseverance. The characters are of the western variety of the southern alphabets, closely resembling

¹ C.A.S.I.R., Vol. X, p. 89.

² *I.e.*, of Gōparāja.

³ The sculptures, which, according to Fleet, represent the friends of Gōparāja, are really those of horsemen. They belong to an earlier age, as shown below.

those of the Kānākhērā inscription¹ of Śrīdharavarman. The size of the letters is about .5". At the top of the letters there are knobs which in some cases appear triangular. The peculiarities of individual letters are as follows:—The apex of the initial *ē* is on the left in *ētaḍ-divasam*, l. 4; the lower horizontal line of *j* slants downwards and in some places ends in a curve; see *-vijayinaḥ*, l. 2 and *-vijaya-*, l. 1; the subscript lingual *t* is slanting in *Māhārāshṭrēna*, l. 7, but not in *yashṭi-*, l. 9; the subscript *th* is laid on its side in *-stbithi-*, l. 9 and *sthānam*, l. 10, but not in *tīrttham*, l. 5; *m* appears in two forms:—(i) that which shows a horizontal base line with or without a loop on the left; see the superscript *m* in *-varmmaṇaḥ*, l. 2 and *dharmmān*, l. 9 and (ii) the older one with a loop at the bottom; see *Mabāksbatrapasa*, l. 1; *v* is generally triangular, but in some places it appears roundish; see *-Śrīdharavarmanṇaḥ*, l. 2; and *f* is cursive in some places; see *-vimśati-*, l. 3. The numerical symbols for 7 and 20 occur in l. 3. The language is Sanskrit. Like the Kānākhērā inscription, the record begins in prose and is rounded off with a verse at the end. Worthy of note are the Prakritisms, the genitive affix *sa* instead of *śya* in *Mabāksbatrapasa*, l. 1, which occurs often in pre-Gupta Kshatrapa records, and *vimśatimē* for *vimśatitamē* in l. 3. The rules of *sandhi* are either not observed or are violated in some cases; see *rājñāḥ Ārakeshikēna*, l. 6 and *Māhārāshṭrēna*, l. 7. Otherwise, the record is written in a good style².

The inscription refers itself to the reign of the Rājan and Mabāksbatrapa Śrīdharavarman, the son of the Śaka Nanda, who was probably described in the lost portion of the record as a devotee of Mahāsēna (Kārttikēya). As in the Kānākhērā inscription, he is described here as *dharmavijayin* or a righteous conqueror. The record is dated in the twenty-seventh regnal year, expressed both in words and in numerical symbols. The month, fortnight and lunar day were also probably recorded at the end of line 3 as in the Kānākhērā inscription, but are now completely obliterated. Unlike the latter record, however, the present inscription does not contain any date of the Kalachuri or any other era, at least in the preserved portion.³

Owing to the unfortunate loss of its one-third portion, the record does not admit of a complete description of its contents; but its object appears to have been twofold: (i) to record the construction, by a person whose name appears to be Nārāyaṇasvāmin, of a *tīrtha* or stairs for descent into the river⁴ at the *adbishṭhāna* of Ērikiṇa in the territorial division Bāhirikā of the Nagēndra⁵ ābhāra for the well-being of the *adbishṭhāna* headed by the cows and the Brāhmaṇas as well as for the increase of the religious merit of the person's father and mother, and (ii) to mention the erection of a memorial pillar, called *yashṭi* in l. 9, by Satyanāga, the Ārakeshika and Sēnāpati of the Śaka Mabāksbatrapa and Rājan Śrīdharavarman, at the same *adbishṭhāna* for the removal of calamities, the attainment of

¹ Above, No. 5.

² The form *fishṭm*, l. 9, is, however, against Pāṇini, VI, 4, 34. See *Tattvabōdhinī* on the *sūtra*.

³ The record seems to have ended with *prajānām* in l. 10 as shown by the large slanting line at the top of *m*. It may be noted that there is no sign of punctuation following that word though it occurs at the end of a verse. This precludes the view of N. G. Majumdar that the symbol following the verse in the Kānākhērā inscription is a mark of interpunction.

⁴ The name of the river which must have occurred at the end of line 4 is now lost, but it is conjecturally restored as Vēṇvā (modern Bīnā). The stone pillar lies only a few yards from the left bank of the Bīnā. See also *C.A.S.I.R.*, Vol. X, Pl. xxiii.

⁵ Bāhirikā occurs as the name of a *viśaya* in No. 27, l. 16, above. Perhaps the territorial division was so called because it was an outlying part of the ābhāra. Bāhirikā is probably connected with the Prakrit word *bāhiriya*, which occurs in Jain literature in the sense of 'a suburb'.

prosperity and the happiness and well-being of all creatures.¹ Satyanāga appears to be described further as a native of Mahārāshṭra and as the chief, apparently, of the Nāgas. The concluding verse expresses the hope that the *yashṭi*, enduring unimpaired, would proclaim there the duties of the warlike people; for it was a place where people—friends as well as foes—met together in a spirit of service and reverence.

The Saka king Śrīdhavarman, the son of the Saka Nanda, is already known from the Kānākhērā inscription dated in his thirteenth year; but as he bears only the military title *Mahādandanāyaka* in that record, he was supposed by some scholars to be a military officer of some other ruler. The present inscription, which mentions the titles *Rājan* and *Mahākshatrapa* in connection with his name, leaves no room for doubt that he was an independent king. Though he bears the title *Mahākshatrapa*, he did not probably belong to the house of Chashtana; for, unlike the Western Kshatrapas, he does not date his records in the Saka era.

The column on which the present inscription is incised is called *yashṭi* or a memorial pillar². In its corrupt form *lashṭi*, this word occurs in four inscriptions of the reign of the Western Kshatrapa Rudradāman, dated in the Saka year 52 (130 A.C.), which were discovered at Andhau in Cutch. Mr. R. D. Banerji, who has edited them in the *Epigraphia Indica*³, took *yashṭi* (Prakrit *laṭṭhi*) to mean 'a funeral monument.' Another inscription, incised on a narrow stone slab⁴ with a pointed top, which was discovered at Mūlavāsara near Dwārakā in Saurashtra, mentions that it was a *silā-lashṭi* (Sanskrit, *silā-yashṭi*), raised as a memorial to a person who had sacrificed his life for the sake of his friend. The monuments at Andhau and Mūlavāsara were raised by private individuals in memory of their relatives, and are in the form of long narrow slabs. They cannot be taken to be in the standard form of a *yashṭi*. The Sui-Vihāra copper-plate inscription, dated in the 11th regnal year of Kanishka, mentions that a *yashṭi* was raised (in memory) of the Bhikshu Nāgadatta. Dr. Sten Konow takes *yashṭi* in the sense of 'a staff.'⁵ The Sanskrit word *yashṭi* is also known to occur in the form *vala-yashṭi* in the Bhumarā pillar inscription of the *Mahārājas* Hastin and Śarvanātha.⁶ That record is incised on one of the faces of a small sand-stone pillar. Fleet translated *vala-yashṭi* (which he took to be a mistake for *valaya-yashṭi*) by 'a boundary pillar'. A similar word, *bala-yashṭi*, occurs also in a pillar inscription of Skandagupta, discovered by Dr. Chhabra at Supia in the former Rewa State.⁷ The present inscription, which calls the pillar at Eraṇ *yashṭi*, indicates for the first time the standard form of a memorial pillar, as distinguished from a victory pillar (*jaya-stambha* or *raṇa-stambha*) or a flag-staff (*dhvaja-stambha*).

¹ At the top of the lower octagonal part above the centre of the inscription is engraved the word *Rāyā* in very bold characters of the same type as those of the present inscription, probably to indicate that the erection of the pillar had the sanction of the king.

² *Yashṭi* occurs in the *Manusmṛiti*, adhyāya IX, v. 285, where Mēdhātithi explains it as *dēv-āyatanēshu yashṭih* (a post erected in temples), and Kullūka as *yashṭih pushkariny-ādan* (a post such as stands in tanks etc.). Other commentators explain it as 'a flag-staff erected near villages etc.', or as 'the pole of the *Indra-daṇḍa*'. Bühler and Ganganath Jha translated it by 'a pole'. The *Manusmṛiti*, which lays down a fine for the destruction of a *yashṭi*, probably uses the word in the sense of 'a memorial pillar', but this sense of it seems to have been forgotten in course of time.

³ Vol. XVI, pp. 19 ff.

⁴ For a photograph of the stone slab, see pl. facing p. 176 in the D. R. Bhandarkar *Volume*. See also *Important Inscriptions from the Baroda State*, Vol. I, pp. 1 ff.

⁵ C.I.I., Vol. II, Part I, pp. 138 ff.

⁶ *Ibid.*, Vol. III, p. 111.

⁷ I owe this information to the kindness of Dr. Chhabra. He takes *bala-yashṭi* in the sense of 'a stone monument in the shape of a shaft'.

The pillar at Ēraṇ was originally a large one. Supposing that the bottom line of the present inscription which was originally incised on it was at the same height as in the case of the pillar inscription¹ of Budhagupta at the same town, i.e., about 3' 3" above the ground, the total height of the *yashṭi* may have been about 9' above the plinth. Its top does not appear to have been tampered with. So a standard *yashṭi* seems to have been generally eight- or sixteen-sided, with a round top, but without any capital such as that which generally crowns a *jaya-stambha* or a *dhvaja-stambha*. It was generally decorated with panels of warriors or scenes of fighting.

The present pillar was erected by Satyanāga, the *Sēnāpati* of the Śaka king Śrīdhara-varman, apparently to commemorate some great battle, fought at Ērikiṇa (modern Ēraṇ), in which several Nāga soldiers had met with a hero's death. This is indicated by the original sculptures carved on it. On each of the three faces of its middle octagonal part on the same side as the present inscription, there is a compartment showing a horseman holding the reins of his horse in the left hand and a sword or a javelin in the right.² In the present inscription Satyanāga expresses the hope that the *yashṭi* raised by the Nāgas themselves (*nāgair-ēva*) would inspire future generations of warlike people to perform similar heroic deeds; for, it was a place where friends and foes met in a spirit of service and reverence. This description fits Ēraṇ very well. It was the battle-ground of hostile powers for several centuries as shown by several Śati-stones and inscriptions with dates ranging from the fourth to the eighteenth century A. C.³ One of the memorable battles fought at Ēraṇ was during the reign of the Gupta Emperor Bhānugupta in the Gupta year 191 (510-11 A. C.). In this battle Gōparāja, 'renowned for manliness', who had accompanied Bhānugupta as his ally, died fighting. His wife immolated herself on his funeral pyre. The event was fittingly commemorated, evidently by the order of the Gupta Emperor, by incising another short inscription on the opposite side of the same *yashṭi* which had been exhorting warlike people to perform such heroic deeds for more than a century. A panel, showing Gōparāja and his wife sitting on a couch, was also sculptured on the face of the pillar immediately above the centre of that inscription.⁴ Later, the pillar seems to have fallen down and broken to pieces. As it had a round top, it was found serviceable by some devotee of Śiva, who turned it into a *Śiva-līṅga* by fitting a *pīṭha* or ablution-trough to it. Both the inscriptions on it were concealed from view—that of Satyanāga was on the part buried underground, while the other one, commemorating Gōparāja's death, was hidden by the *pīṭha*. None could, therefore, suspect that the *līṅga* was originally a *yashṭi* or memorial pillar, notwithstanding the panels carved on it.⁵

As for the geographical names occurring in the present inscription, Mahārāshṭra finds epigraphic mention here for the first time. From the Aiholē inscription which is

¹ C.I.I., Vol. III, p. 88.

² The inscription is slightly misplaced with reference to the sculptures. If we designate the faces of the pillar as A, B, C and D, the inscription is on the faces A, B and C, while the sculptures of the horsemen are on B, C and D. The sculpture on the face D is slightly damaged by a narrow channel, subsequently cut into the centre of it from the bottom upwards. Four small holes are now seen in the lower part of the channel. In Saurashtra such memorial stones are usually marked with the figure of a horseman. D. R. Bhandarkar *Volume*, p. 174. They are called *pālīyās* in Gujarat and Saurashtra, *vīrakkal* in South India and *vīrgal* in Maharashtra.

³ C.A.S.I. R., Vol. X, pp. 89 ff.

⁴ These sculptures are evidently of the Gupta age, as shown by the characteristic coiffure of the male figure. They are, again, much better preserved than the earlier sculptures of horsemen mentioned above.

⁵ The third inscription near the top of the pillar, which is now illegible, may have been purposely defaced when the pillar was converted into a *Śiva-līṅga*.

nearly three centuries later, we know of three Mahārāshtras, consisting of 99000 villages. They evidently comprised the present Northern and Southern Mahārāshtras and the Marathi-speaking parts of the States of Madhya Pradesh and Hyderabad. All this territory was generally grouped under the single comprehensive name of Mahārāshtra mentioned in the Epics, Purāṇas and other works of Sanskrit literature. Satyanāga seems to have taken pride in mentioning his Mahārāshtra origin. Ērikiṇa is modern Ēraṇ. The place-name occurs as *Ērakaṇa* (i.e., *Ērikiṇa*, with the vowels restored) on the coins published by Cunningham¹ and as *Ērakina* in an inscription on the Sāñchī Stūpa². Later, the name occurs in the form *Airikiṇa* in the Ēraṇ inscriptions of Samudragupta and Tōra-māna. The *adbishṭhāna* of Ērikiṇa was included in the territorial division *Bāhirikā* in the *ābhāra* of Nagēndra. Both these names are otherwise unknown³.

TEXT⁴

- 1 सिद्धम् [1*] राजा(ज्ञो) महाक्षत्रपस(स्य) स्ववीर्या[ज्जि]तविजयविपुलकीर्त्तरे⁵
[स्य]⁶
- 2 शकन[न्द]⁸पुत्रस्य व[र्म्म]विजयिनः [श्री]धरवर्म्म[णः]
[स्वराज्या]⁹—
- 3 भिवृद्धिकरे वैजयिके¹⁰ सं[व]त्सरे सप्तविंशतिमे¹¹ 20 ७
[नारा*]¹²—
- 4 एतद्विषय¹³मेरिकाणाधिष्ठाने¹⁴(ने)स्य नगेन्द्रा[हारवा[हि]रिकायां¹⁵
[नारा*]—

¹ Cunningham's eye-copy of the legend on one of the coins clearly reads *Ērakaṇa*, but that of the legend on the other as *Ērakanya*. Allan also reads the latter legend similarly; but the reading is probably incorrect. The superscript letter does not appear like *y*. Besides, if there had been a subscript *y*, it would have appeared much lower, and not in a line with the other *aksharas*. The last letter, therefore, appears to be *ṇa* as on the other coin. It is noteworthy that the place-name occurs as *Ērakina* in a Sāñchī Stūpa inscription.

² *Ep. Ind.*, Vol. II, p. 375.

³ *Bāhirikā*, of course, occurs as the name of a *vishaya* in distant Gujarat as stated above. See p. 606, n. 5, above.

⁴ From the original pillar which I examined *in situ* and from inked estampages kindly supplied by Dr. Chhabra. I am indebted to Dr. Chhabra, Mr. N. L. Rao and Mr. Y. R. Gupte for the reading of a few words in this much abraded inscription.

⁵ This expression occurs also in the Kānākhērā inscription, No. 5, above. The spacing there shows that it is used in that record to describe the god Mahāsēna (Kārttikēya). Here it would be more naturally construed with श्रीधरवर्म्मणः in l. 2.

⁶ The lost *aksharas* may be restored conjecturally as —जितसेनमहासेनपादानुध्यात—. The following *akshara* स्य is almost certain.

⁷ In the margin of lines 2 and 3, there appear traces of some *aksharas* which may be read as सिद्धमस्तु. It may be noted that these words occur at the end of the Kānākhērā inscription.

⁸ The subscript letter of this conjunct appears more like *y* than like *d*, though there is no doubt about the name.

⁹ The last nine *aksharas* in this line were probably वर्षसहस्राय स्वराज्या—. See line 2 of the Kānākhērā inscription. The last three *aksharas* are almost certain.

¹⁰ In view of the clear reading here, it would be better to read वैजयिके in l. 2 of the Kānākhērā inscription also.

¹¹ Read सप्तविंशतिमे.

¹² The lost portion probably mentioned the month, fortnight and *tithi*, and ended in पूर्वकम्, of which faint traces can still be seen. Cf. line 3 of the Kānākhērā inscription.

¹³ Read एतद्विषय एरिकाणा—.

¹⁴ The horizontal *i-mātrā* of *ṇa* is clearly seen on the pillar.

¹⁵ Read नगेन्द्राहारस्य बाहिरिकायां. This is an instance of सापेक्षमास. Some word like एषके, meaning

- 5 यणस्वामिना भक्तिपूर्वम् तीर्थं गोब्राह्मणपुरोगस्य चाधि¹ मा²
- 6 भिवृद्धा(द्वय)त्वंम् [1*] राज्ञः आरक्षिकेन³ [से]ना[प]तिसत्यनागेन महारा⁴ [प्र*]मु-
- 7 खेन माहाराष्ट्रेन(ण)⁵ शान्तिकर्दिसर्वसत्त्व(त्व)[सु]खहिताय स्व⁶
- 8 अपि च [1*] सि[ध्य]न्ते प्रेरितान्तात्पृथु⁷पृ[धि]वीमी[श][मा]न(ने)⁸ नरेन्द्रे ना[गै]रे[व*]
 ७ - - ७ ७ ७ ७
- 9 वपुषा क्षत्रराष्ट्र[स्य] धर्म्म[ान्] 1* यष्टिश्चिष्टा⁹मखण्डस्थिति त ७ ७ ७ - - ७ - -
 ७ - - , - - -
- 10 ७ सेवादररिपु[सु][हृदां*] स्थानमेतत्प्रजानाम्¹⁰ [11*]

TRANSLATION

Success! In the victorious twenty-seventh—20 (and) 7—year, augmenting [his dominion for a thousand years] of the *Rājan* (and) *Mahākshatrapa* Śrīdharavarman, the son of the Śaka Nanda—the righteous conqueror,¹¹ who has obtained abundant fame by means of victories won by his valour, [who meditates on the feet of the divine Mahāsēna whose army has never been vanquished¹² on this day (namely)¹³ in the *adbishṭhāna* (town) of Ērikiṇa in (the territorial division of) Bāhirikā in this *ābāra* of Nagēndra, a *tīrtha* (i.e., a flight of steps)[at the river Vēṇvā][has been caused

'a territorial division', may have followed बाहिरिकायां. The river at which the *tīrtha* was constructed may also have been named. The lost portion may, therefore, be conjecturally restored as follows:—पयके वेण्वानद्यां कारितं नारा—.

¹ Restore —ष्ठानस्य स्वस्त्यर्थं. Compare स्वस्त्यस्तु गोब्राह्मणपुरोगाभ्यः सर्वप्रजाभ्यः in the Ēraṇ inscription of Budhagupta. C.I.I., Vol. III, p. 89.

² Restore मातापित्रोः पुण्या—.

³ Read राज्ञ आरक्षिकेण.

⁴ There are fairly clear traces of these two *aksharas*, but whether the intended word was महाराज— or महाराष्ट्र—, it is difficult to say. As Śrīdharavarman bears the title *Rājan* in lines 1 and 6, it appears more likely that the word was महाराष्ट्र. The missing words may be conjecturally restored as महाराष्ट्राभिजननागानां प्रमुखेन.

⁵ The word is formed according to Pāṇini, IV, 3, 90.

⁶ The lost *aksharas* may be restored conjecturally as —भोगाविष्ठानैरिक्किणे यष्टिरभ्युच्छिता. Cf. स्वभोगनगरैरिक्किणप्रदेशे in the Ēraṇ inscription of Samudragupta, C.I.I., Vol. III, p. 20 and ध्वजस्तम्भोभ्युच्छितः in the Ēraṇ stone pillar inscription of Budhagupta, *ibid.*, p. 89.

⁷ Two *aksharas*, both prosodially short, are wanting here.

⁸ The correct form would be ईशाने.

⁹ Read यष्टिश्चिष्टा—. As the root शास् is Parasmaipadī, the correct grammatical form would be शास्तु.

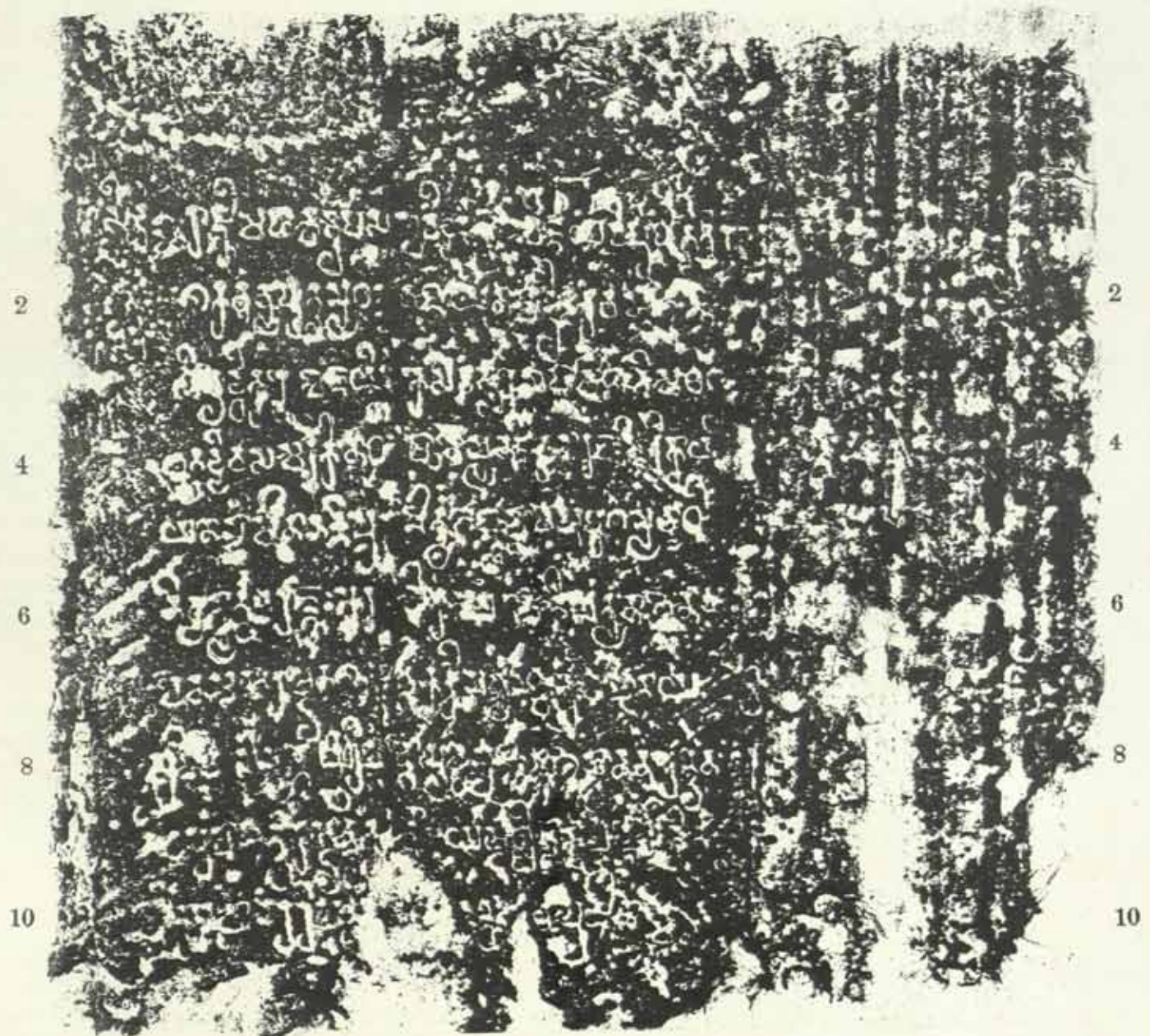
¹⁰ Metre: *Sragdharā*.

¹¹ Kauṭilya speaks of three types of kings: (i) *dharmavijayin* or a righteous conqueror, (ii) *asuravijayin* or a devilish conqueror and (iii) *lābhavijayin* or an avaricious conqueror. *Arthasāstra*, *adhikarṇa* xii, 1. Kālidāsa describes Raghu as *dharmavijayin*. *Raghuvamśa*, canto iv, v. 43. Here as well as in the Kānākhērā inscription Śrīdharavarman claims to be a righteous conqueror.

¹² The portion in the rectangular bracketes in this and other places is the translation of the expressions restored conjecturally in the foot-notes to the text. See above, p. 609, n. 6; cf. l. 1 of No. 5, above.

¹³ The portion lost at the end of line 3 probably mentioned the month, fortnight and *tithi* of the event as in l. 3 of No. 5, above.

ERAN STONE PILLAR INSCRIPTION OF SRIDHARAVARMAN.



to be constructed]¹ with devotion by [Nārā]yaṇasvāmin for the well-being of the *adbishṭhāna* headed by the cows and the Brāhmaṇas, (and) for the increase [of the religious merit of his mother and father].

(Line 6) [At the same *adbishṭhāna* in his own *bhōga* there has been erected this *yashṭi*²] by Satyanāga, the *Sēnāpati* and *Ārakshika*³ of the King, who is a native of Mahārāshṭra and is the foremost of ⁴ for the removal of calamities, for the attainment of prosperity and for the happiness and well-being of all creatures.

(L. 8) Moreover—

While (our) King is ruling over the wide earth. may (this) *yashṭi*, (raised) by the Nāgas themselves, remaining unimpaired, proclaim by its form the duty of the warlike people.; for this is the (meeting) place of (all) people—friends as well as foes—in (a spirit of) service and reverence!

NO. 120; PLATE XCIX

NAGARDHAN PLATES OF SVAMIRAJA : (KALACHURI) YEAR 322

THESE copper-plates were discovered in 1948 at Nagardhan, a small village about 3 miles south of Rāmṭēk, the chief town of a *taluk* of the same name in the Nagpur District of Madhya Pradesh. Mr. Hiralal Upasrao Mahadule of Nagardhan, who obtained possession of the plates, handed them over to me for decipherment. They were first published by me in the *Epigraphia Indica*, Vol. XXVIII, pp. 1 ff. The record is edited here from the original plates and their ink impressions taken kindly for me by Mr. V. K. Aiyar, Superintendent, Government Press, Nagpur.

They are three copper-plates, each measuring 7.9" in length and 4.1" in height. The first and third plates are inscribed on one side, and the second, on both the sides. The plates are held together by a ring, $\frac{1}{2}$ " in thickness and 2" in diameter, on which slides a small circular band with a rectangular seal, measuring 1.2" by 1", which is soldered to it. The surface of the seal is divided by a horizontal line into two almost equal parts. The upper part contains a symbol, apparently a goad, lying horizontally, while the lower has the legend *Gaṇa-dattih*, meaning 'a gift of the Corporation', inscribed in the same characters as those of the grant. The plates together weigh $67\frac{1}{2}$ tolas, and the ring and the seal, $2\frac{1}{2}$ tolas. This mode of stringing the plates together resembles that of the Vākāṭaka grants, though the seal here is rectangular, not round as in the latter grants. The plates are in a state of good preservation, and there is no uncertainty in the reading of any part of the text.

The record consists of 28 lines, which are evenly divided on the four inscribed faces of the three plates. The characters are of the box-headed variety, the boxes at the top

¹ The missing words at the end of line 4 probably contained the ancient name (Vēṇvā?) of the river Bīnā, on the left bank of which this *śrīrtha* or *ghāt* was constructed. According to the *Mārkaṇḍeya Purāṇa* (adhyāya 57, v. 19), the Vēṇvā takes its rise in the Pāriyātra mountain.

² *Yashṭi* is a memorial pillar erected to commemorate some notable event or the death of a person. See above, p. 607.

³ This technical official title occurs in the form *Ārakshaka* in the *Arthasāstra* of Kauṭilya (adhikaraṇa vii, adhyāya 17) apparently in the sense of 'the Chief of policemen (*ārakshin*)'. The *Daśakumāracharita* (Bombay Sanskrit Series ed., p. 58) uses *ārakshika* in the sense of 'a policeman'. Since the title is borne here by Satyanāga who was a high military officer, it is evidently used here in the sense of 'the Head of the Police'.

⁴ The portion lost here may have described Satyanāga as 'the foremost of the Nāgas who hailed from Mahārāshṭra.'

of the letters being scooped out hollow. They are beautifully formed, being more cursive and round than those of the Vākāṭaka grants. They resemble very closely the characters of the Early Gaṅga grants of the sixth or seventh century A.C.¹ As regards individual letters, we may note the forms of initial *u* which occurs in ll. 8, 14, 19, 24 and 27, of initial *ṛ* in l. 13, and of initial *au* in l. 10. The right stroke of *l*, which is mostly vertical in the Vākāṭaka grants, sharply turns to the left and encircles the letter as in the later records of the Kalachuris and the Gurjaras of Gujarat; see *kuśālī*, l. 2; a final consonant is indicated by its small size; see *Nāndivardhanāt*, l. 1; punctuation is generally indicated by a small horizontal stroke, but in some cases by two vertical strokes, the first of which is sporadically hooked at the top.

The language is Sanskrit, and except for two verses at the end in ll. 24-27, the record is in prose throughout. As regards orthography, the only peculiarities that call for notice are the use of *ri* for the medial vowel *ṛi* in *-bhrātri-*, l. 2 and *nisriṣṭaḥ*, l. 20; of the guttural nasal *ṇ* for *anusvāra* in *dvāṇīṣṭe*, l. 28; and of *anusvāra* for final *n* in *-drāṅgi-kādīm*, l. 3. In other respects, the record is remarkably free from errors of orthography, though in places it is not altogether devoid of uncertainty of meaning.

The plates were issued from Nandivardhana by Nannarāja, who meditated on the feet of his brother Svāmīrāja, during whose reign the grant was made.² Svāmīrāja is described as *Bhaṭṭāraka-pād-ānudhyāta* 'meditating on the feet of the lord paramount', which indicates his feudatory status. Neither the family to which these princes belonged nor the suzerain to whom they owed allegiance is mentioned in the present grant. No ancestors of Svāmīrāja have been named. In all these respects the present grant resembles those of the *Mahārājas* of Khandesh.³

The object of the inscription appears to be to record two gifts: (i) one of two *nivartanas* of land in the village Chiñchapattikā, which was made at the request of the President (*Sthavira*) and Members of the Executive Committee (*Pramukhas*) of the assembly (*Samāha*) of the Corporation (*Gaṇa*) Mahāmātragaṇa, and (ii) the other of the village Añkōllikā, which was made by Nannarāja (or, perhaps by Svāmīrāja) on his own account near the *Chakuka-vaṭa*⁴, situated in the stream of the Gaṅgā, on the occasion of an eclipse which occurred on the new-moon day of Chaitra in the cyclic year Āshāḍha. The donated village Añkollikā was situated on the right bank of the river Śūla, to the west of the *agra-bāra* of Achalapura and to the east of Śrīparṇikā. The donees were certain Brāhmaṇas of the White and Black Yajurvedas and the Sāmaveda. The inscription contains another date at the end, when the plates were issued, viz., the fifth tithi (expressed by a symbol) of the bright fortnight of Kārttika in the year three hundred and twenty-two (expressed in words) of an unspecified era. The engraver was the Kshatriya Durgāditya, the son of Chandra.

As stated before, the royal family to which Svāmīrāja and Nannarāja belonged is not specified in the present grant, but since these names occur in two early Rāshtrakūṭa

¹ See, e.g., the Jirjingi plates of Indravarman, Gaṅga year 39 (537-38 A.C.), *Ep. Ind.*, Vol. XXV, pp. 281-88 and plate; and Tekkali plates of Indravarman, Gaṅga year 154 (652-53 A.C.), *ibid.*, Vol. XVIII, pp. 307-11 and plate. The Gaṅga era began in the Śaka year 420 (498 A.C.) as shown by me, *ibid.*, Vol. XXVI, pp. 326-36.

² This is shown by the word *kuśālī* 'in good health', applied to Svāmīrāja in l. 2.

³ Nos. 2-4, above.

⁴ The grant was apparently made at the *akṣaya-vaṭa* near the confluence of the Gaṅgā and the Yamunā. It is also possible that the grant was actually made by Svāmīrāja and was only recorded by Nannarāja. For a similar grant made at Prayāga at the confluence of the two rivers by a ruling king of Vidarbha and recorded afterwards by his relative at Nandivardhana, see the Rithapur plates of Bhavadattavarman, *Ep. Ind.*, Vol. XIX, pp. 100 ff.

records discovered in Vidarbha, viz., the Tivarakhēd¹ and the Multai² plates, with the slight change of Svāmīrāja into Svāmīkarāja, it seems very likely that the princes mentioned here also belonged to the same royal lineage.³

The plates state, in lines 14-15, that the grant of Nannarāja was made on the occasion of a (solar) eclipse on Chaitra amāvāsya in the cyclic year Āshāḍha. This year was evidently of the twelve-year cycle of Jupiter. The system of citing the years of this cycle was current in early times and continued till the sixth century A.C. In North India five such dates, with the word *mahā* prefixed to the name of the year, were discovered in the grants of the Parivrajaka Mahārājas Hastin and Saṅkshōbha, from which Dr. Fleet and Mr. Sh. B. Dikshit calculated the epoch of the Gupta era⁴. Some more dates of this kind have since then been discovered. In South India also, some dates of this kind have been noticed in the records of the Early Rāshtrakūṭas⁵, the Kadambas⁶ and the kings of Kalinga⁷, but they do not admit of verification in the absence of the necessary details. The present grant is thus unique in that it mentions such details together with the name of the cyclic year and the date of an era. Let us see whether the details work out regularly for any of the known eras.

If the year 322 is referred to the Gupta era, it would correspond to 641-42 A.C. There was, however, no solar eclipse in the *amānta* or *pūrṇimānta* Chaitra of that year. Besides, the cyclic year was Phālguna⁸, not Āshāḍha as stated in the grant. The nearest solar eclipse in Chaitra occurred on the 21st March 638 A.C., but then too the cyclic year was Mārgaśīrsha, not Āshāḍha. Again, there is no evidence that the Gupta era was current in Vidarbha or, for the matter of that, anywhere in Maharashtra. The year 322 of the present grant cannot, therefore, be referred to the Gupta era.

The only other era to which this date can be referred is the Kalachuri era, which was current in the neighbouring districts of Khandesh and Nasik⁹. Let us next see if the details work out satisfactorily for this era.

The epoch which suits early dates of the Kalachuri era is 248-49 A.C. If the year 322 is referred to this era, it should be equivalent to 570-71 or 571-72 A.C. according as it was current or expired. But in neither of these years, was there a solar eclipse in the *amānta* or *pūrṇimānta* Chaitra. There was, however, such an eclipse in the immediately following year 573 A.C., on the 19th March, which was the *amāvāsya* of the *amānta* Chaitra. The year of the twelve-year cycle was also Āshāḍha according to the mean-sign system. The agreement of these three details, viz., the solar eclipse, the lunar month and the cyclic year shows that the 19th March 573 A.C. is undoubtedly the correct date of the grant.

¹ *Ep. Ind.*, Vol. XI, pp. 274 ff.

² *Ind. Ant.*, Vol. XVIII, pp. 230 ff.

³ Svāmīrāja and his brother Nannarāja were not, however, identical with Svāmīkarāja and his son Nannarāja. The latter flourished at the close of the seventh and in the beginning of the eighth century A.C. as shown by the Multai plates dated Śaka 631 (709-10 A.C.). The Tivarakhēd plates, which give the earlier date of Śaka 553 (631-32 A.C.), are undoubtedly spurious. The present grant, on the other hand, was made in 573 A.C., more than a hundred and thirty-five years before, as shown below. For a detailed examination of this question, see *Ind. Hist. Quart.*, Vol. XXV, pp. 138 ff.

⁴ The last known date of this type is G. 209 (328 A.C.) which occurs in the Khōh plates of the Parivrajaka Mahārāja Saṅkshōbha.

⁵ See my article on the Rāshtrakūṭas of Mānapura, *A.B.O.R.I.*, Vol. XXV, p. 42.

⁶ *Ind. Ant.*, Vol. VII, pp. 35 ff. and Vol. VI, pp. 24 ff.

⁷ *Ep. Ind.*, Vol. XXIV, pp. 47 ff.

⁸ This is according to the mean-sign system. See Cunningham, *Indian Eras*, p. 166. The year according to the heliacal rising system also would be the same according to the calculations of Dr. K.L. Daftari.

⁹ See dates of Nos. 2-4, 28 and 31, above.

The palaeography of the grant also supports this date; for, as stated before, its characters resemble those of the early Gaṅga grants, and must, therefore, be referred to the sixth century A.C. Besides, the wording of the formal portion of the present grant shows that it must be classed with such early grants as those of the *Mahārājas* of Khandesh, Subandhu of Māhishmatī and the *Traikūṭakas* of Western Maharashtra.

As stated before, the epoch of 248-49 A.C. does not hold good in the present case. Supposing the year of the present grant to be *Kārttikādi* and expired as in most other early dates, the epoch of the era applicable in the present case would be 250-51 A.C. The solar eclipse in Chaitra when the grant was made must have occurred in the *Kārttikādi* Kalachuri year 321. The *amāvāsya* of the *amānta* Chaitra in the expired year 321 fell, according to the proposed epoch of 250-51 A.C., on the 19th March 573 A.C. On that day, there was a solar eclipse visible in India, and the *Bārhaspatya saṁvatsara* also was *Āshāḍha* as stated in the grant.¹

The grant under discussion is unique in another respect also. It is the only grant dated in the Kalachuri era that has been found in Vidarbha. The earlier grants of the *Vākāṭakas* who ruled in Vidarbha are dated in regnal years, while the later ones of the *Rāshtrakūṭas* are recorded in the Śaka era. The present grant, which belongs to the intervening period, is dated in the Kalachuri era evidently because that era had spread to Vidarbha with the spread of the Kalachuri power. The unnamed suzerain of Svāmīrāja was probably the Kalachuri Kṛishṇarāja (circa 550-575 A.C.). It is noteworthy that the silver coins of this Kṛishṇarāja have been discovered at some places in Vidarbha, viz., at Dhāmōri in the Amaravati District and Paṭṭan in the Betul District.

The present grant is interesting in several other respects also. It is one of the few copper-plate grants to which a *Gaṇa* (Corporation) is seen to have affixed its own seal. The Corporation was of elephant-drivers (*Mahāmātras*).² Its President was called *Sthavira*,³ and the members of the Executive Committee, who seem to have numbered twelve, *Pramukhas*.⁴ The assembly of the Corporation was called *Samūha*.⁵ The *Gaṇa* had, among its leaders, one who was *Pilūpati* (Chief of the Elephant Corps) and another who was *Hastivaidya* (Physician of Elephants).⁶ The Corporation had apparently no authority to make any grants of land; for, it had to request the ruling prince to make one on their behalf; but it was allowed to affix its own seal containing its own peculiar emblem of a goad.⁷ This

¹ Another early date to which this epoch appears applicable is that of the Ellora plates of Dantidurga. I have shown elsewhere that the correct reading of the date of this grant is the year 463 and that it probably refers to the Kalachuri era. See J.B.B. R.A.S. (New series), Vol. XXVI, pp. 163 ff. This date (Monday, the thirteenth *tithi* of the bright fortnight of *Āśvina* in the year 463) appears regular only according to the epoch 250-51 A.C. The Ellora plates of Dantidurga are, therefore, probably dated in the Kalachuri era. However, as the matter is not absolutely beyond doubt, the record is not included in the present Volume.

² The Marathi word *mābut*, meaning an elephant-driver, is derived from *mahāmātra* (Frakrit, *mahāmūṭta*). According to Kullūka on *MSM.* (IX, 259), the *mahāmātras* were the trainers of elephants.

³ *Sthavira* seems to be used in the same sense as *Jēṭhaka*, of which it is a synonym. The latter term occurs in the *Jātakas* in the sense of 'the head of a corporation'.

⁴ The Indor copper-plate inscription uses *pravara* in the sense of *pramukha*. C.I.I., Vol. III, p. 70.

⁵ For *samūha* meaning 'the assembly of a *gaṇa*', see *Prīhatpati-smṛiti*, XVII, 20.

⁶ It is noteworthy that Viśvarūpa, the oldest commentator of the *Yājñavalkya-smṛiti*, explains *gaṇa* as 'a corporation of elephant-riders and others'. Cf. *vaṇik-samūha gaṇah, bastyārūb-ādi-samūha ityanyē* in Viśvarūpa's commentary on Y.S., II, 196.

⁷ For another grant to which a corporation of *mahāmātras* has affixed its seal, see the Banaras plates of Harirāja. P.T.A.I.O.C. (1943-44), pp. 590 ff. This seal also contains the emblem of a goad (not of a flag-staff as stated by the editor). In this case, the plates also were issued by the Corporation, though the grant was made with the consent of the reigning king and his chief queen.

shows that it wielded considerable power in the State.¹

As for the localities mentioned in the present grant, Nandivardhana, from which the plates were issued, has already been identified with Nagardhan. This identification has been corroborated by the present record. Nagardhan is also said to have been known by the name of Nandardhan which corresponds to Nandivardhana. Achalapura is usually identified with a place of the same name (former Ellichpur) in the Amaravati District; but there is no river named Sūlanadī flowing by its side. The Achalapura mentioned in the present plates as an *agrabāra* village was probably situated not far from Nandivardhana. The Sūlanadī, on the bank of which it lay, is probably identical with the river Sūr² which flows only about 4 miles east of Nagardhan. Ankōllikā, which was situated on the bank of the Sūlanadī, may be identical with modern Aroli, on the right bank of the Sūr, about 8 miles south by east of Nagardhan; but there are no places corresponding to Achalapura and Śrīparṇikā in its vicinity. Chiñchapattikā is probably represented by the village Chichal, about a mile and a half north by east of Nagardhan.

TEXT³

First Plate

- 1 सिद्धम्⁴ [1*] स्वस्ति [1*] नान्दीवर्द्धनात्⁵ भट्टारकपादानुद्धयातः परममाहेश्वरः श्रीस्वामि—
- 2 राजः कुशली । तदनुद्धयातभ्रात्रि(तु)नन्नराजः सर्वानिव स्वान् राजस्थानी—
- 3 योपरिकदाण्डपाशिकचाटभट्टदूतसंप्रेषणिकद्राङ्गिकादीं (दीन्) सम—
- 4 नुवण्ण्यं संपूजयत्यस्तु वो विदितं यथा महामात्रगणस्थविरकलिङ्ग—
- 5 केटभ ।⁶ रोलदेव । प्रदीप्तभट । शिव । देवभटद्वय⁷ । मातृस्वामि । गण—
- 6 देव । कोङ्कभट । हस्तिवैद्यसामस्वामि । असंगत । पोलुपतिमाल्ला—
- 7 यिक । प्रभाकरप्रमुखगणसमूहाभ्यर्त्थनया मातापित्रोरात्म—

Second Plate : First Side

- 8 नश्च पुण्ययशोभिवृद्धये⁸ उपमण्यु (न्यु) सगोत्रविद्वद्वाजसनेयदिवाकर—
- 9 मोद्गल्यसगोत्रदेवस्वामिकौशिकसगोत्रशङ्करभारद्वाजसगोत्र—
- 10 आदित्य औपमण्यु (न्यव) दामोदराद्याः कान्वा (ण्वाः) । गण । सोम । वत्स । चण्डि । सु—
- 11 प्रभ । कुमारादयस्तैत्तिरिकाः⁹ [1*] छन्दोगेशान । कौण्डिन¹⁰ सगोत्रकन्वौ (ण्वौ)

¹ The elephant force was an important part of the army in ancient times. Cf. हस्तिप्रधानो विजयो राज्ञाम् । Kautilya's *Arthaśāstra*, II, 2.

² This river is called *Sura-nadī* in l. 39 of the Rāmṭēk stone inscription of Rāmachandra, *Ep. Ind.* Vol. XXV, p. 10. The name of the river seems to have changed from *Sūla-nadī* to *Sura-nadī* in the course of the seven centuries that separate these two records.

³ From the original plates and ink impressions.

⁴ Expressed by a symbol.

⁵ Read नन्दीवर्द्धनात्. The place-name occurs as नान्दीवर्द्धन in the Poona plates of Prabhāvatīguptā (*Ep. Ind.*, Vol. XV, pp. 41 f.) and the Belora plates of Pravaraśeṇa II (*ibid.*, Vol. XXIV, p. 264). In the Rithapur plates of Bhavadattavarman, *ibid.*, Vol. XIX, p. 102 and the Kōthūraka grant of Pravaraśeṇa II (*ibid.*, Vol. XXVI, p. 159) it appears as नन्दीवर्द्धन.

⁶ This and other similar marks of punctuation in ll. 5-7, 10-12 and 14-18 are superfluous.

⁷ Read शिवदेवभटद्वय.

⁸ Here and in some places below, the rules of *sandhi* have not been observed.

⁹ Read तैत्तिरीयाः.

¹⁰ This *gotra*-name usually occurs as कौण्डिन्य.

- 12 रविचान्द्ररविगणौ । वत्ससगोत्रकक्कस्वामिने¹ चिञ्चपट्टिकाया (यां) निवर्त्त-
 13 नानि द्वादश शासननिमित्त² एवमेतेषां ब्राह्मणानां वलिचस्वैस्वदे-
 14 वाग्निहोत्रादीनां क्रियाणां । उत्सर्पणात्वं आपाढसंवत्सरे चैत्रामा-

Second Plate : Second Side

- 15 वास्यायां जाह्नवीमद्वये चटुकवटसंस्थितेन ग्रहोपरागे । शूलन-
 16 द्याः उत्तरतटे । चलपुरा³ग्राहारात्पश्चिमेन । श्रीपणिंकायाः पूर्व्वेण
 17 अङ्गोल्लिका नाम ग्रामः आचन्द्राक्कर्णवक्षितधरदहनपवनव्योम-
 18 समकालीनः पुत्रपौत्रान्वयभोग्योवनिरन्ध्रन्यायेन । सर्व्वदित्यविष्टि-
 19 जेमककरभरपरिहीणः सर्व्वदित्यविशुद्धोत्तःसिद्धिकः उदकपूर्व्वः⁴ भो-
 20 गाय निस्त्रि (सु)ष्टः [1*] यतोस्मद्वैरन्यैश्चागामिविषयभोगपतिभिरनुमन्त-
 21 व्यः पालयितव्यश्च । यो वा तत्फललवास्वादमात्रतृष्णासरिज्जलोर्मि-

Third Plate

- 22 भिरुह्यमानमानसोज्ञानपटलावृतमतिगिरिनीजलतरङ्गभ-
 23 ङ्गुरमायुर्ग[त्व]रमश्वत्यपत्रचञ्चलं धनमासादयेत् स पञ्चमहा-
 24 पातकसंयुक्तः स्यादिति ॥ उक्तञ्च भगवता व्यासेन । बहुभिर्व्वसुधा भुक्ता
 25 राजभिः सगरादिभिः [1*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)⁵ ॥ [11*]
 26 पण्डित वर्षसहस्राणि स्वर्गं मोदति भूमिदः [1*] आच्छेत्ता चानुमन्ता च तान्येव
 27 व⁶ नरके वसेत् ॥ [211*] उत्कीर्णमेतच्छासनं मातापित्रोः पुण्यावाप्तये चन्द्र-
 28 पुत्रेण क्षत्रियदुर्गादित्येनेति ॥ संवत्सरशतत्रये द्वाविंशे⁷ कार्तिक शु दि ५ [1*]

Seal

गणदत्ति [1*]

TRANSLATION

Success ! Hail ! From Nandivardhana—The illustrious Svāmīrāja, who is a fervent devotee of Mahēśvara (Śiva) and meditates on the feet of the Bhaṭṭāraka (Lord paramount), is in good health. His brother Nannarāja, who meditates on him, honours all his⁸ (officers) such as Rājasthānīyas, Uparikas⁹, Dāṇḍapāśikas¹⁰, chāṭas, bhaṭas¹¹, Dūtasamprēṣhaṇikas¹² and Drāṅgikas¹³, communicating (the following order to them):—

(Line 4) “Be it known to you that at the request of the Assembly of the Corporation (Gaṇa-samūha), whose Executive Officers (Pramukhas¹⁴) are Kālīṅga (who is) the President (Sthavira) of the Mahāmātragaṇa, (and) Kēṭabha, Rōladēva,

¹ Read कक्कस्वामी एतेभ्यः.

² Supply दत्तानि.

³ Read उत्तरतटेचलपुरा-.

⁴ Read उदकपूर्व्वम्.

⁵ Metre of this and the following verse: Anuṣṭubh.

⁶ This akṣara is redundant.

⁷ Read द्वाविंशत्युत्तरे.

⁸ As the text stands, these officers would be of Nannarāja; but they are probably meant to be of his brother Svāmīrāja who was reigning at the time.

⁹ For Rājasthānīya and Uparika, see above, p. 36, notes 2 and 3.

¹⁰ Dāṇḍapāśika was a Police officer.

¹¹ For chāṭas and bhaṭas, see above, p. 43, n. 9.

¹² Dūtasamprēṣhaṇikas were those who appointed Dūtas for the execution of royal orders.

¹³ For Drāṅgika, see above, p. 36, n. 6.

¹⁴ The Pramukhas correspond to the Kāryasintakas mentioned in the Smṛitis. See Y. S., II, 191.

NAGARDHAN PLATES OF SVAMIRAJA: (KALACHURI) YEAR 322.

i.

2
 4
 6

2
 4
 6

2
 4
 6

ii, a.

8
 10
 12
 14

8
 10
 12
 14

ii, b.

16 16
18 18
20 20

16 16
18 18
20 20

iii.

22 22
24 24
26 26
28 28

22 22
24 24
26 26
28 28

Seal



Pradīptabhāṭa, two Sivādēvabhāṭas, Mātrīsvāmin, Gaṇadēva, Kōṇkabhāṭa, Sāmasvāmin (who is) the Physician of Elephants, Asaṅgata, Māllāyika (who is) the Chief of the Elephant Corps (and) Prabhākara, (and) for augmenting the religious merit and fame of (My) mother and father and of Myself, (I have granted), by a charter, twelve *nivartanas* (of land) in (the village) **Chīṇchapaṭṭikā** to (the following Brāhmaṇas) (viz.) the learned Divākara of the Upamanyu *gōtra* and Vājasaneyā *śākhā*, Dēvasvāmin of the Maudgalya *gōtra*, Śaṅkara of the Kauśika *gōtra*, Āditya of the Bhāradvāja *gōtra*, Dāmōdara of the Upamanyu *gōtra* and others, these (being) of the Kāṇva *śākhā*; Gaṇa, Sōma, Vatsa, Chaṇḍi, Suprabha, Kumāra and others, these (being) of the Taittirīya *śākhā*; Iśāna of the Sāmaveda; Ravichāndra and Ravigaṇa of the Kauṇḍina *gōtra* and Kāṇva *śākhā*; (and) Karkasvāmin of the Vatsa *gōtra*.

(L. 13) "And to these (same) Brāhmaṇas, (I)¹, while staying at the Chaṭuka banyan tree in (the stream of) the Gaṅgā, on the occasion of the eclipse on the new-moon day of Chaitra in the year Āshāḍha, donated with a libation of water, according to the maxim of uncultivated land², the village named **Aṅkōllikā**, on the left bank of the river Śūla, (situated) to the west of the *agrabōra* Achalapura and to the east of Śrīparṇikā, which is to be enjoyed by a succession of sons and sons' sons as long as the moon, the sun, the oceans, the mountains, fire, wind and the sky would endure, which is free from the obligations of gifts, forced labour and the cess for providing meals (to touring royal officers³), which is exempt from all taxes and is invested with the powers of internal adjudication⁴, in order that they (i.e., the Brāhmaṇas) should enjoy it and perform religious duties such as *bali*, *charu*, *vaiśvadeva* (and) *agnihōtra*.

(L. 20) "Wherefore, Our descendants as well as others who will in future be the rulers of this *viśaya* and *bhōga* should consent to and preserve (this Our gift). And whoever, with his mind tossed by the waves of the river-water, namely, the greed for enjoying even the least product of this (gift), and with his intellect clouded by a mass of ignorance, would (seek to) attain life which is transitory like the ripples on the water of a mountain stream and fleeting wealth which is as unsteady as the leaves of the *aśvattha* tree, will incur the five great sins."

(L. 24) And it is said by the venerable Vyāsa—

(Here follow two benedictive and imprecatory verses.)

(L. 27) This charter has been engraved by the Kshatriya Durgāditya, the son of Chandra, for the attainment of religious merit by (his) mother and father.

In the year three hundred (increased by) twenty-two, (the month) Kārttika, the bright (fortnight) (and) the (lunar) day 5.

Seal

A gift⁵ of the Corporation.

No. 121 ; PLATE C

PRINCE OF WALES MUSEUM PLATES OF DADDA III : (KALACHURI) YEAR 427

THESE plates were in the possession of the Prince of Wales Museum, Bombay. They were sent by the Curator of the Museum to the Government Epigraphist for India, who

¹ This may refer to the reigning king Svāmīrāja.

² *Avani-randhra-nyāya* is the same as *bhūmi-chebbidra-nyāya*, for which, see above, p. 43, n. 10. It conferred full proprietary rights on the donee.

³ For *jāmaka-kara-bhara*, see above, p. 156.

⁴ *Antahsiddhika* corresponds to *abhyantarāsiddhika* in No. 31, l. 41, for which, see above, p. 154, n. 1.

⁵ For *datti* in the sense of 'a gift', see the expression *a-pūrvā-dattā* 'as a gift not previously made', which occurs in several Vākāṭaka grants. See *Ep. Ind.*, Vol. XXII, p. 173.

kindly supplied their ink impression to me for inclusion of the record in this Volume.¹ The plates are edited here from that impression.

They are two copper-plates, each measuring 10½" long, 6¾" broad and ⅛" thick. Their edges have been fashioned thicker so as to serve as rims for the protection of the writing. The plates have each, at the top, two holes, about ⅝" in diameter, for the rings which must have originally held them together; but neither the rings nor the seal which must have been affixed to one of them is forthcoming now. The plates together weigh 178 *tolas*. They are inscribed only on the inner side. The record consists of 30 lines, which are equally divided on the two plates. The last line which contains the sign-manual of the reigning king is only 2.9" long.

The characters belong to the western variety of the southern alphabets, resembling those of the other Gurjara grants². As regards individual letters, attention may be drawn to the form of the initial *i* which consists of two indented curves, one below the other; see *iva*, l. 3; the medial *u* is shown by raising the vertical again to the top or by adding a flowing curve to it; see *ru* in *Bharukachchbāt*, l. 1 and *guru*, l. 10; *d* has a tail in *-daṇḍa*, l. 17; *ñ* shows its upper curve turned inside; see *a-śaṅkit*, l. 5; *b* is rectangular in *-bindu*, l. 22 and round in *-bāhu*, l. 13; *l* has two forms—the old one as in *-lōka*, l. 4 and the cursive one as in *sakala*, both in l. 4; *ś* also appears in two forms, with its bar slanting as in *-śālini*, l. 2, or horizontal as in *-varṇa-āśrama*, l. 8. A final consonant is indicated by a flowing curve commencing at the top as in *vasēt*, l. 25. Punctuation is marked by double dots or by single or double vertical strokes. The sign-manual of the donor is in northern characters and exhibits straight top-strokes as in the modern Nāgarī. The numerical symbols for 400, 20 and 7 occur in l. 29. It is noteworthy that the symbol for 4, which is added to the sign for 100 to turn it into one for 400, is unlike that used in other records of the period³, being closely similar to that for 100, and the symbol for 7 has an indented top.

The language is Sanskrit. The eulogistic and formal parts of the grant are *mutatis mutandis* identical with the respective portions of the grants of Jayabhāṭa III and later Gurjara princes. Except for four benedictive and imprecatory verses which occur at the end, the whole record is in prose. As regards orthography, the only peculiarities which call for notice are as follows:—the reduplication of the consonant following *r*, rightly in such cases as *-Karaṇ-ānvayē*, l. 2, but wrongly in *-Harṣsha*, l. 4 and *varṣsha*, l. 24, that of the consonant preceding *r* as in *putra*, l. 18, the use of *ri* for the vowel *ṛi* as in *krishṇ-ābhayō*, l. 26 and of *n* for *anusvāra* in *rājahansaḥ*, l. 3.

The plates refer themselves to the reign of Dadda III *alias* Bāhusahāya of the Early Gurjara Dynasty. He was a devout worshipper of Mahēśvara and had attained the *pañchamahāśabda*. As in other later records, his family is said to have descended from the epic hero Karna. The genealogy of the donor is traced from Dadda II, who is said to have obtained great glory by the protection he gave to the king of Valabhī when the latter was defeated by the Emperor Harsha. The description of this Dadda II, his son Jayabhāṭa II and the latter's son Dadda III who made the present grant, is given here exactly as in other later records of the period⁴. The plates were issued from Bharukachchha.

The object of the present inscription is to record the grant, by Dadda III-Bāhusahāya, of the village Uvarivadra in the territorial division Kōrēlla-Eighty-four. The donee was a Brāhmaṇa of the Bharadvāja *gōtra*, who resided at the village Sāvattī.

¹ The plates have since been edited by S. N. Chakravarti in *Ep. Ind.*, Vol. XXVII, pp. 197 ff.

² Above, Nos. 16-24.

³ See, e.g., the symbol denoting 4 in l. 31 of the Kāsārē plates of Allaśakti, No. 25, above.

⁴ See, e.g., Nos. 21, 22 and 24.

His name is inadvertently omitted, but he is described as a student of the Rīgvēda and as the son of Gaṅgāditya who was himself the son of Dundubhibhaṭṭa. The village was donated together with an elephant-chariot on the occasion of the *ratha-saptamī*, i.e., the seventh tithi of the bright fortnight of Māgha, in the year 427 (expressed in numerical symbols only). The charter was written by Saṅgulla, the son of Durgabhaṭa, who held the office of *Mahāsambivigrahādhipati* (the Chief Minister for peace and war). Another son of this Durgabhaṭa, Sahabhaṭa by name, who was a military officer (*Balādbikṛita*), wrote the Anjanēri plates¹ of Jayabhaṭa III, dated K. 460. Saṅgulla, the scribe of the present plates, must be distinguished from the homonymous writer of the Prince of Wales Museum plates of Jayabhaṭa IV, dated K. 486; for, the latter Saṅgulla, who lived about 60 years later, was the son of Alla², not of Durgabhaṭa. He may have been a grandson of the writer of the present plates.

It is noteworthy that though Dadda III was himself a devotee of Maheśvara (Śiva), he made the present grant in honour of the Sun, the tutelary deity worshipped by his ancestors from Dadda I onwards³. The seventh tithi of the bright fortnight of Māgha, called *rathasaptamī*⁴, is sacred to the Sun; for his form is believed to have been revealed to the gods on that day⁵. It is regarded as holy as the day of a solar eclipse⁶, and a gift made on that day is regarded as very meritorious. The gift of an elephant is specially commended in the Purāṇas as ensuring a wide dominion to the donor.

The date of the present plates, like those of the other Gurjara grants, must be referred to the Kalachuri era. If the year 427 was expired, it would correspond to the 16th January 677 A. C.; but since the Maitraka king Śilāditya III also made a grant at Bharukachchha on this very tithi (*Māgha-suddha-saptamī*) in the Gupta year 357 (677 A. C.), it appears likely that the Kalachuri year mentioned in the present grant was current. The date would, therefore, correspond to the 29th December 675 A. C. It does not admit of verification.

Dadda III claims to have obtained victories over the rulers of the east and the west. The ruler of the west was probably the contemporary king of Valabhī, Śilāditya III, whose known dates range from G. 342 to G. 365, i.e., from 661-62 A.C. to 684-85 A.C. It is not known whether Dadda III actually defeated the Maitraka king who had assumed the Imperial titles *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Paramēśvara* and was evidently a very powerful ruler; but if he did, the latter soon took revenge. He raided the Gurjara kingdom and occupied it for some time. This is known from his Anastu plates⁷ which record the grant of a village in the Bharukachchha *viśaya*, i.e., the district of Broach in which the Gurjara capital was situated, in G. 357 (the 16th January 677 A.C.), just a year after the date of the present plates. The grant was made on the same tithi, viz., Māgha śu. di. 7. This leaves no doubt that Śilāditya III had annexed at least the coastal portion of the Gurjara kingdom to his own dominion in that year.

As for the localities mentioned in the present plates, Bharukachchha is well-known as the ancient name of Broach. Kōrēlla-Eighty-four is probably identical with the territorial division Korillā-pathaka mentioned in the Navsāri plates of Jayabhaṭa III. Kōrēlla, its headquarters, is probably identical with Koral on the southern bank of the Narmadā.

¹ No. 22, l. 38, above.

² See No. 24, ll. 50-51, above.

³ See, e. g., No. 16, ll. 4 and 52.

⁴ A later record (No. 88, l. 19) mentions *rath-āṣṭamī*, but this is not supported by the Purāṇas.

⁵ See the verse from the *Varāhapurāṇa*, cited under *saptamī* in the *Śabdakalpadruma*.

⁶ Cf. सूर्यग्रहणतुल्या हि शुक्ला माषस्य सप्तमी । *loc. cit.*

⁷ Gadre, *Important Inscriptions from the Baroda State*, Vol. I, pp. 25 ff.

Uvarivadra, the donated village, may be Umarwārā, about 8 miles south of Broach. Sāvattī, where the donee was residing, cannot be distant Sahet-Mahet on the Rāptī. It must have been situated not very far from the donated village; but no place exactly corresponding to it can be traced in the vicinity of Umarwārā. Perhaps it is Sāwā, about 8 miles south by east from Umarwārā.

TEXT¹

First Plate

- 1 सिद्धम्²[*] स्वस्ति[*] श्रीभरुकच्छात्सतलक्षमोनिवासभूते ॥³ तृष्णासंतापहारिण(णि) दीना-
नाथ⁴विस्ता-
- 2 रितानुभावो(वे)॥⁵ द्विजकुलोपजीव्यमानविभवशालिनि महति महाराजकर्णान्वये
- 3 कमलाकर इव राजहंसः⁶ प्रबलकलिकालविलसि[ता]कलित⁷विमलस्वभावो ।⁸ गंभीरोद्वा(दा)-
रचरितविस्मा-
- 4 पितसकललोकपालमानसः परमेश्वरश्रीहर्ष⁹देवाभिभूतवलभीपतिपरित्याणोपजातभ्रमद-
- 5 दभ्रशुभ्राभ्रविभ्रमयशोवितानः श्रीदहस्तस्य सूनुरशङ्कितागतप्रणयिजनोपभुक्तविभवसंचयोपचीय-
- 6 मानमनोनिर्वृत्ति(ति)रनेककष्टकभव¹⁰संदोहदाहदुर्ललितप्रतापानलो ।¹¹ निशितनिसृ(स्त्रि)शधारा-
दारितारातिः
- 7 करिकुम्भमुक्ताफलच्छलोल्लसितसितयशोशुकावगुण्ठितदिग्बधूवदनसरसिजः श्रीजयभटस्तस्यात्मजा-
(जो)
- 8 महामुनिमनुप्रणीतप्रवचनाधिगमविवेकस्वधर्मानुष्ठानप्रवणि¹² वर्णाश्रमव्यवस्थोन्मूलितसक[लक*]-
लि-
- 9 क(का)[ला]वलेपः प्रणयिजनमनोरथविषयव्यतीतविभवसंपादनो(ना)पनीताशेषशेष¹³पार्थिवदाना-
- 10 नि(मि)मानो प(म)दविषां कुशातिर्वत्तिकुपितकरिनिवारणापीलित¹⁴गुरुगजाधिरोहणप्र-
- 11 भावो ।¹⁵ विपत्प्रताप(पात)पतितनरपतिशतान्यु(भ्यु)द्वरणनिखिललो[क]विश्रुतपरोपकारकरणव्य-
- 12 सनः प्राच्यप्र[ती]च्याधिराजविजृम्भितमहासंग्रामनरपतिसहस्रपरिवारितानेकगजघटा-
- 13 विघटनप्रकटितभुजवीर्यविख्यातबाहुसहायापरमनामा¹⁶ परममाहेश्वरः समधिगतपञ्च-
- 14 महाशब्द[*] श्रीदह[*] कुशली सर्वानेव राजसामंतभोगिकविषयपतिराष्ट्रग्राममहत्तराधिका-
- 15 रिकादीं(दीन्) समनुदर्शयत्यस्तु¹⁷ वः संविदितं ॥¹⁸ यथा मया मातापित्तोरात्मनश्चैहिकामुष्मिक-

¹ From an ink impression.

² Expressed by a symbol.

³ This mark of punctuation is unnecessary.

⁴ Read दिननाथ- as in l. 1 of the Anjanēri plates of Jayabhāṭa (No. 22).

⁵ Read राजहंसः.

⁶ Read -तानाकुलित-.

⁷ Read श्रीहर्ष-.

⁸ Read वंश as in l. 5 of the Anjanēri plates (No. 22).

⁹ Read -प्रवीणो.

¹⁰ These two *aksharas* are redundant.

¹¹ Read -निवारणप्रथित-.

¹² This mark of punctuation is superfluous.

¹³ Read -परमामा.

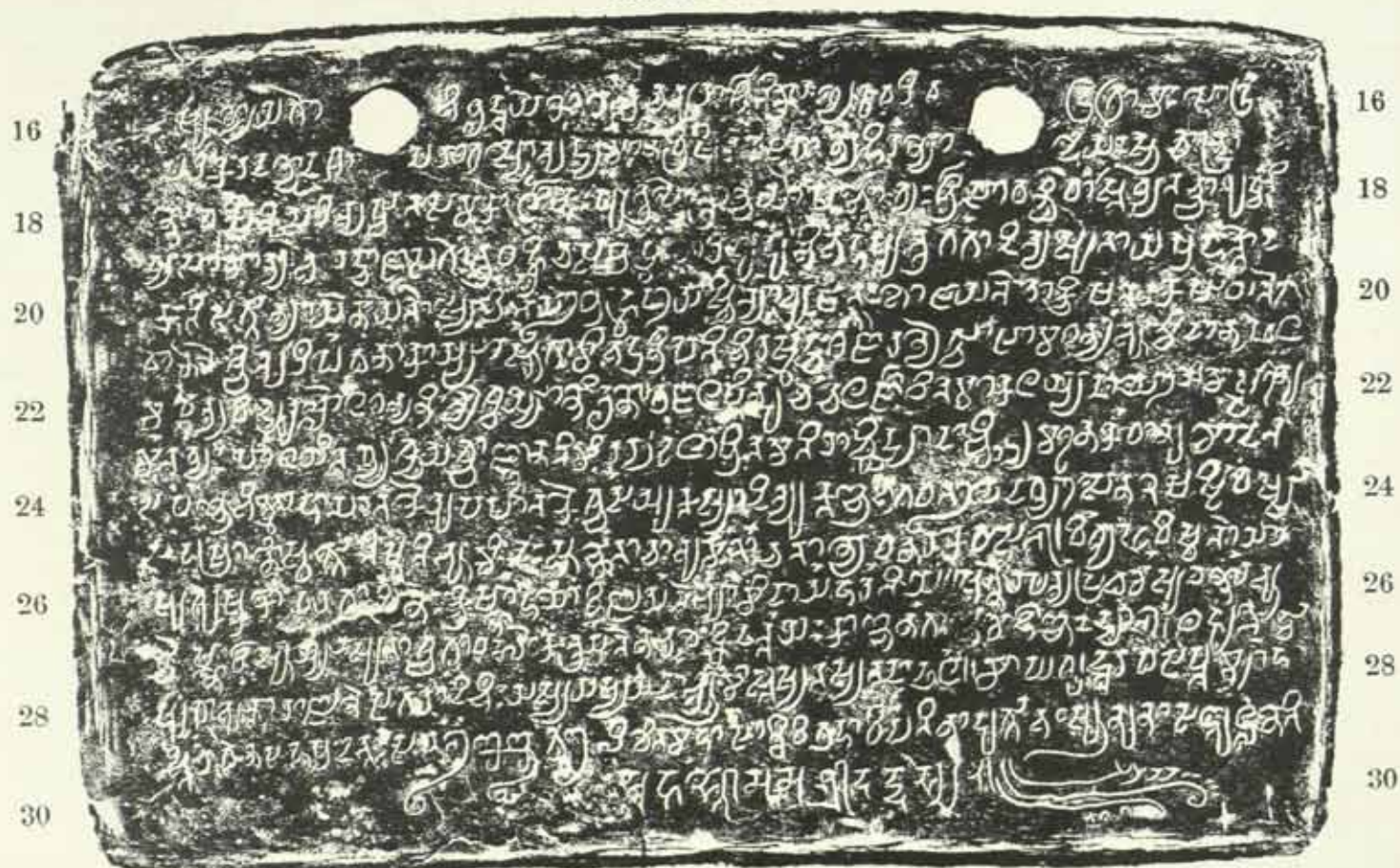
¹⁴ Read समनुदर्शयति । अस्तु.

¹⁵ This mark of punctuation is unnecessary.

PRINCE OF WALES MUSEUM PLATES OF DADDA III: (KALACHURI) YEAR 427.
First Plate



Second Plate



Second Plate

- 16 [पु]ण्यशोभिवृद्धये कोरेल्लचतुरा (र) शीतिमं (म) ध्ये उवरिवद्रग्रामः सोद्रं [गः*]
 17 [सो*] परिकरदण्डदशापराधस्सोत्तमानत्रि (वि) ष्टिकः सधान्यहिरं (र) ष्यादेयः आचन्द्रा [वर्का*]—
 18 ण्णवत्तितसरित्त्वत्तसमकालीनः पुत्तपोत्तान्वयोपभोग्यः श्रीसावत्थीवास्तव्यतच्चातुर्व्वि—
 19 द्यसामान्यभरद्वाजसगोत्तवहिन्न (हवृ) चसन्नह्यचारिदुभिभ [ट्ट] पुत्तगंगादित्यसुताय प्रदत्तोद—¹
 20 कातिसग्न्यायेन [1*] यतोस्योचितया ब्रह्मदायस्थित्या भुंजतः (तो) भोजयतो वा कि (कु) पतः
 कर्पयतो
 21 वा न [कं] श्चित्तरिपंथना काय्या [1*] आगामिभद्रन्नि (नृ) पतिभिरस्मद्वंशजैरन्येव्वा सामान्यं
 भूमिदानफल—
 22 मवो (वे) त्य विद्युल्लोलान्यनित्यैश्वर्याणि² तृणाग्रजलविन्दुचंचल (लं) जीवितमाकलय्य
 दायोयमस्मा [कम*] नु—
 23 मंतव्यः पालयितव्यश्च [11*] यश्चाज्ञानतिमिरपटलात्रि (वृ) तमतिराच्छिद्यादाच्छिद्यमानकं वानु—
 मोदेत
 24 स पञ्चभिर्महापातकैरुपपातकैश्च संयुक्तः [3*] स्यादित्युक्तञ्च³ भगवता वेदव्यासेन [व्यासेन*]
 ॥ षष्टिं वर्षं—⁴
 25 सहस्राणि स्वर्गं तिष्ठति भूमिदः [1*] आच्छेता (त्ता) चानुमंता च तान्येव नरके वसेत्⁵ ॥ [1191*]
 विध्याटवीष्वतोया—
 26 सु शुष्ककोटरवासिनः [1*] कि (कु) ण्णाहयो हि जायंते भूमिदायं हरंति ये ॥ [211*] अग्नेरपत्यं
 प्रथमं सुवर्णं भू—
 27 [व्वं] ण्वी सूर्यसुताश्च गावः [1*] लोकत्तायं तेन भवेद्वि दत्तं यः काञ्चनं गाञ्च महीञ्च
 दद्यात्⁶ ॥ [311*] बहुभिर्व्व—
 28 सुधा भुक्ता राजानं (जभिः) सगरादिभिः [1*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं (लम्)⁷
 [411*] माघशुद्धरथसप्तम्यां ह—
 29 स्तिरथेन सह प्रदत्तः [11*] स (सं) वत् ४०० २० ७ [11*] लिखित (तं) महासान्धिविग्रहाधि—
 पतिना⁸ दुर्गभटसूनुना सङ्गुल्लेनेति [11*]
 30 स्वहस्तो मम श्रीदहस्य ॥

TRANSLATION

(Line 1) Success ! Hail ! From Bharukachchha—

(For a translation of ll. 1-6, see above, pp. 87-88.)

(Line 7) His (*i.e.*, Jayabhata II's) son, the illustrious Dadda (III)—who is clever in performing his duty by discrimination acquired by the study of the sacred treatise composed by the great sage Manu, and who, by maintaining (*the institutions of*) *varṇas* (castes) and *āśramas* (orders of life), has completely uprooted the pride of the Kali age; who has

¹ Read प्रदत्त उदका—.

² Read —नित्यान्यैश्वर्याणि.

³ Read स्यादिति । उक्तञ्च.

⁴ Read वर्षं—.

⁵ Metre of this and the next verse : *Anuṣṭubh*.

⁶ Metre : *Indravajrā*.

⁷ Metre : *Anuṣṭubh*.

⁸ Read महासान्धिविग्रहाधिपतिना.

annihilated the vanity of all kings by spending (*in charity*) the wealth he had acquired, in excess of the desires of (*his*) suppliants; whose valour in mounting mighty elephants has become well known through (*his*) holding in check infuriated elephants, which, becoming uncontrollable through rut, had grown restive under the goad; whose habit of (*performing*) acts of benevolence is celebrated throughout the world through his deliverance of hundreds of kings who had fallen under the blow of adversity; whose second name *Bābusabhāya* has become renowned through the valour of his arm which he exhibited in routing the numerous hosts of elephants that surrounded thousands of kings in the great wars fought with the supreme rulers of the east and the west; who is a devout worshipper of Mahēśvara (*and*) has attained the *pañcamahāśabda*—being in good health, addresses (*the following order*) to all kings, feudatories, *bhōgikas*, heads of *vishayas* and *Mabattaras* of *rāshtras* and villages:—

(L. 15) “Be it known to you that for the increase of the religious merit and fame, in this world and the next, of (*My*) mother and father and of Myself, I have granted, with the usual libation of water,¹ the village Uvarivadra included in (*the territorial division of*) Kōrēlla-Eighty-four together with *udraṅga* and *uparikara* (*as well as*) fines (*imposed*) for the ten offences, with the right to forced labour arising therefrom, together with (*the gifts of*) grain and gold,—which is to be enjoyed by a succession of sons and sons’ sons as long as the moon, the sun, the ocean, the earth, rivers and mountains will endure—to the son of Gaṅgāditya (*who is himself*) the son of Dundubhibhaṭṭa, who belongs to the Bharadvāja *gōtra* (*and is*) a student of the *Ṛigvēda* and who resides at the well-known Sāvattihī and belongs to the community of the Chaturvēdins of that place.

(L. 20) “Wherefore, none should cause obstruction while he enjoys it or causes it to be enjoyed, cultivates it or causes it to be cultivated, in the proper manner as (*in the case of a village*) donated to a Brāhmaṇa. And gracious kings of the future, whether born in our family or others, knowing that the religious merit accruing from a gift of land is common to (*him who makes the gift as also to him who preserves it*) and realizing that fortune is transient, being unsteady like lightning, and that life is fickle like a drop of water on the tip (*of a blade*) of grass, should consent to and preserve this gift. He who, with his mind shrouded by the veil of darkness of ignorance, confiscates it or allows it to be confiscated will incur the five great sins together with the minor sins.”

(Here follow four benedictive and imprecatory verses.)

(L. 28). (*The afore-mentioned village*) was granted together with an elephant-chariot on the Rathasaptamī in the bright fortnight of Māgha. The year 400 (*and*) 20 (*and*) 7.

This charter has been written by the *Mahāsandhivigrahādhipati* Saṅgulla, the son of Durgabhaṭa.

This is the sign-manual of Me, the illustrious Dadḍa.

No. 122; PLATE CI

PARAGAON PLATES OF RATNADEVA II : KALACHURI YEAR 885

THESE plates were discovered near the village Pāragaon, about 7 miles north of Baloda Bazar in the Raipur District of the Chhattisgarh Division in Madhya Pradesh. They were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the

¹ उदकातिसर्गन्यायेन would literally mean ‘according to the maxim of a libation of water’. न्यायेन is wrongly used here.

village. They are edited here from excellent ink impressions kindly supplied by the Government Epigraphist.

They are two copper-plates, each measuring 12.2" broad and 7.7" high, and are inscribed on the inner side only. They have raised rims for the protection of the writing and are held together by a ring passing through a hole, .5" in diameter, in the centre of the top of the upper side of each plate. The ring carries a detachable round seal, 2.5" in diameter, which has, inside a circular border of knobs, the figure of Lakshmi seated on a lotus, with an elephant on either side pouring water over her. The figures of the goddess and the elephant are beautifully executed. Below the lotus-seat of the goddess appears the legend *Rāja-śrīmad-Ratnadēva* in two lines in the Nāgarī characters¹ like those of the copper-plate grant. Below the legend is seen a sheathed sword as on the seal and coins of Pratāpamalla². The weight of the plates is 251½ *tolas* and that of the ring, 21 *tolas*.

The record consists of thirty lines, fifteen being inscribed on the inner side of each plate. The characters are Nāgarī. The average size of the letters is .4". They are neatly written and carefully engraved, and resemble those of the Sarkhō plates of the same king³. The only peculiarities worth noticing are as follows:—The letter *ñ* appears without a dot in *-vēdāṅga-*, l. 21; *dh* is still without a horn on the left; see *-dhātryā*, l. 4; and the loop of *th* touches the line at the top; see *ath=āśya*, l. 3. The language is Sanskrit, and except for *Om namō Vrahmaṇē* in the beginning and the date and *maṅgalam mahā-śrīḥ* at the end, the whole record is metrically composed. It has twenty-one verses, all of which are numbered. The metre of verse 12 is faulty. The first eleven verses, which trace the genealogy of Ratnadēva II from Kōkalla, occur in the same order in the earlier Sarkhō plates. The verses in the formal portion are, of course, different. The orthography shows the usual peculiarities of the use of *v* for *b* except in the perfect forms of the root *bhū*, the reduplication of the consonant following *r* and the use of the dental *s* for the palatal *ś* and *vice versa*, though rarely; see *vrahmaṇē*, l. 1; *dharmma-*, l. 7; *sasvat-*, l. 7 and *āśit-*, l. 9.

The plates refer themselves to the reign of Ratnadēva II of the Kalachuri Dynasty of Ratanpur. They record the grant, by Ratnadēva II, of the village Vōḍalā, situated in Kōsala, on the occasion of the solar eclipse which occurred in the month of Kārttika. The donee was Padmanābha, the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gōrī. He belonged to the Bhārgava *gōtra* with the five pravaras Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmadgnya.

The plates are dated, in the last line, on Wednesday, the first tithi of the bright fortnight of Āśvina in the Kalachuri year 885. The *tithi* and the year are expressed in decimal figures only. This is one of the few dates which name the Kalachuri era specifically. According to the epoch of 247-48 A.C., the date corresponds, for the *expired* year 885, to Wednesday, the 19th September 1134 A.C. On that day the *tithi* Āśvina śu. di. 1 commenced 19 h. 40 m. after mean sunrise. This date is important for determining the initial day of the Kalachuri year⁴. It shows clearly that with the epoch of 247-48 A.C. which is seen to hold good in all later dates from North India and Chhattisgarh, the year of the

¹ On the seal of the earlier Shēorinārāyaṇ plates Ratnadēva II bears the title *Mahārājaka*; see above, p. 422.

² Above, p. 544.

³ The name of the writer is not mentioned in this grant, but he may have been Kīrtidhara who had written the earlier grant of this king, dated K. 880; see above, p. 424 and n. 3.

⁴ For other dates of the same type, see Nos. 63 and 94, above.

Kalachuri era could not have commenced in the month of Āśvina as was supposed by Prof. Kielhorn.¹

The grant purports to have been made on the occasion of the solar eclipse which occurred in the month of Kārttika, evidently in the Kalachuri year 885 recorded at the end of the grant; but neither in that year (corresponding to 1133-34 A. C.) nor in either of the two preceding years K. 883 and K. 884 (corresponding to 1131-32 and 1132-33 A.C. respectively), was there any solar eclipse in the month of Kārttika, *amānta* or *pūrṇimānta*. There was, however, a solar eclipse in the month of *pūrṇimānta* Śrāvaṇa in K. 885. It occurred on the 23rd July 1134 A.C. It would, therefore, seem that *Kārttikē māsi* in v.15 is a mistake for *Śrāvaṇē māsi*. This proposed reading would also suit the metre of v. 15 very well. Besides, this would reduce the interval between the date of the grant and the issue of the plates to about two months, which appears quite plausible.²

As for the localities mentioned in the present plates, the village Gōri, from which the donee's grandfather had emigrated, may be Gōrā, 18 miles almost due south of Pāragaon. Kōsala is, of course, Dakṣiṇa-Kōsala, roughly corresponding to modern Chhattisgarh. Vōḍalā may be Bōludā, 27 miles south by east of Pāragaon in the Baloda Bazar *tabsil* of the Raipur District.

TEXT³

First Plate

- 1 सिद्धिः⁴[*] ओं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिः—
- 2 स्तस्मै सद्ब्र(द्व)ह्मणे नमः⁵ ॥१॥ यदेतदग्रेसरमम्बरस्य⁶ ज्योतिः स पूषा पुरुषः पुराणः—
- 3 । अथास्य पुत्रो मनुरादिराजस्तदन्वयेऽभूद्भुवि कार्तवीर्यः⁷ ॥२॥ देवः श्रीकार्तवीर्यः क्षितिप—
- 4 तिरभवद्भूषणं भूतधात्र्या हेलोत्क्षिप्ताद्विबि(वि)भ्यत्तुहिनगिरिसुतास्ते(स्ते)पसंतोषितेशम् । दोहंदा—
- 5 काण्डसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतश्चक्षुषागुरुजनितरुषं⁸ रावणं यो व—
- 6 वंष⁹ ॥३॥ तद्वंशप्रभवा नरेंद्रपतयः स्थाताः क्षितौ हैहयास्तेषामन्वयभूषणं रिपुमनोविन्द्य—
- 7 स्ततापानलः । घर्ममध्यानघनानुसंचितयशाः सस्व¹⁰त्सतां सौख्यकृत्प्रेयान्सर्वगुणान्वितः समभ—
- 8 वच्छ्रीमानसौ कोक्कलः¹¹ ॥४॥ अष्टादशारिकरिक्तुंभविभंगसिंहाः पुत्रा बभूवुरतिसौयं¹²परा—

¹ If the Kalachuri year commenced on Āśvina śu. di. 1, the date of the present plates would have to be regarded as irregular; for the month of Āśvina would, in that case, fall in 1132 A. C. if the year 883 was current, and in 1133 A.C. if it was expired. The *tithi* Āśvina śu. di. 1, on which the present plates were issued, fell on Monday (the 12th September) in 1132 A.C., and on Friday (the 1st September) in 1133 A. C. In neither case did it fall on Wednesday as required.

² If the reading *Kārttikē māsi* is regarded as correct, the mistake will have to be attributed to the wrong calculations of the astronomers of the court of Ratnadēva II. That some of the astronomers were not following then the correct methods of calculation is shown by the Sarkhō plates of this king; see above, p. 424.

³ From ink-impressions kindly supplied by the Government Epigraphist for India.

⁴ Expressed by a symbol.

⁵ Metre: *Anuṣṭubh*.

⁶ Read -मम्बरस्य.

⁷ Metre: *Upajāti*.

⁸ It would be better to read -जनितगुरुष्वं.

⁹ Read वंष. Metre: *Sragdharā*.

¹⁰ Read शस्व-

¹¹ Metre: *Sāradulavikrīḍita*.

¹² Read -सौयं-

Seal



(From a photograph)

- 9 इच तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आशी(सी)त्पाश्वे च मंडलपतीन् स चकार व(व)-
 न्वून¹ ॥५॥ तेषाम-
 10 नूजस्य² कलिगराजः प्रतापवह्निक्षपितारिराजः । जातोऽन्वये द्विष्टरिपुप्रवीरः प्रिया³ननांभोरुह-
 11 पाव्वर्णदुः⁴ ॥६॥ तस्मादपि प्रततनिम्मलकीर्त्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।
 यस्य
 12 प्रतापतरणावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि⁵ ॥७॥ तेनाथ चंद्रवदनोऽजनि
 रत्न-
 13 राजो विस्वो(श्वो)पकारकरुणाज्जितपुण्यभारः । येन स्ववा(बा)हुयुगनिम्मितविक्रमेण नीतं
 यशस्त्रिभुवने
 14 विनिहत्य स(श)न्नू ॥८॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुतो नृपथ्रे-
 15 ष्ठः पृथ्वीदेवो बभूव ह⁶ ॥९॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः स-

Second Plate

- 16 ज्जनवांच्छि(छि)तार्थफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोऽर्चने सुमनसां तीक्ष्ण-
 17 द्विषत्कंटकः पश्य(इय)त्कान्तरांगनांगमदनो जाजल्लदेवो नृपः⁷ ॥१०॥ तस्यात्मजः
 18 सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधिपथीः । सर्व्वक्षितीश्वरसि(शि)रोविहि-
 19 तांहिसेवः सेवाभूतां निधिरसौ भुवि रत्नदेवः⁸ ॥११॥ भार्गवगोत्रो भार्गवचक्रवर्त्तनापनवानो-
 20 व्रंजामदग्न्यपंचप्रवरो(रः)⁹[१*] गोरिग्रामविनिर्गतो विप्रो बभूव सहदेवः¹⁰ ॥१२॥ जन्मभूर्यज्ञ-
 विद्या-
 21 नामाचारस्य निकेतनम् । श्रुतिस्मृतिपुराणज्ञो हरिस(श)र्म्माभवत्ततः¹¹ ॥१३॥ वेदवेदाङ्गवित्सा-
 22 ग्निः सदाचाररतः सु(शु)चिः । तनयः पद्मनाभोऽस्य पद्मनाभ इवाभवत् ॥१४॥ राहुग्रस्ते
 कार्त्ति-
 23 के मासि भानौ नित्यं धर्म्माभिमतिरसौ रत्नदेवो नरेंद्रः । एनं ग्रामं कोसले वोडल्लाखं भक्त्या
 प्रा-
 24 दात्पद्मनाभाय तस्मै¹² ॥१५॥ कालान्तरेपि यः कस्विन्नृपोऽमात्योऽथवा भवेत् ।
 तैरप्ययं¹³ सदा धर्म-
 25 : पालनीयः प्रयत्नतः¹⁴ ॥१६॥ संखो¹⁵ भद्रासनं [च्छ]त्रं¹⁶ गजास्व(इव)वरवाहनम् । भूमिदा-
 नस्य चिह्नानि फ-

¹ Metre: *Vasantatilakā*.

² The vowel in नू is lengthened for the sake of the metre.

³ Read -प्रवीरप्रिया-.

⁴ Metre: *Upajāti*.

⁵ Metre of this and the following verse: *Vasantatilakā*.

⁶ Metre: *Anuṣṭubh*.

⁷ Metre: *Śārdūlavikrīḍita*.

⁸ Metre: *Vasantatilakā*.

⁹ The second *pravarā* is usually mentioned as च्यावन.

¹⁰ Metre: *Saṅkīrṇa* (a combination of *Āryā*, *Lalitā* and *Vichitrā*).

¹¹ Metre of this and the following verse: *Anuṣṭubh*.

¹² Metre: *Śālinī*. The second *pāda* is irregular.

¹³ Read तेनाप्ययं.

¹⁴ Metre of verses 16-21: *Anuṣṭubh*.

¹⁵ Read संखो.

¹⁶ Read छत्रं.

- 26 लं स्वर्गः पुरंदर ॥१७॥ व(व)दुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः । यस्य यस्य यदा
भूम(मि)स्तस्य
27 तस्य तदा फलम् ॥१८॥ यथाप्सु पतितं स(श)क तैलवि(वि)दुर्व्वसर्पति । एवं भूमिकृतं
दानं सस्ये सस्ये
28 प्ररोहति ॥१९॥ भूमि यः प्रतिगृह्णा(ह्णा)ति यस्तु भूमि प्रयच्छति । उभौ तौ पुण्यकर्म्मणौ
नियतौ स्व-
29 गंगामितौ ॥२०॥ स्वदत्तां परदत्तां वा वो(यो) हरेत वसुंधराम् । स विष्ठायां कुमिर्भूत्वा
पितृभिः सह मज्ज-
30 ति ॥२१॥ कलचुरिसंवत्सरे ८८५ आस्वि(स्वि)न सुदि १ बु(बु)धे ॥ मङ्गलं महाश्रीः ॥श्रीः॥ ॐ ॥
1 राजश्रीमद्रत्नदे-
2 वः।*]

TRANSLATION

Success ! Ōm ! Adoration to Brahman !

(For a translation of verses 1-11, see above, pp. 428-29.)

(Verse 12) There was a Brāhmaṇa, Sahadēva (*by name*), of the Bhārgava *gōtra*, with the five *pravaras*, Bhārgava, Chyavana, Āpnavāna, Aurva and Jāmdagnya, who had emigrated from the village Gōri.

(V. 13) From him was (*born*) Hariśarman, who was conversant with the Vēdas, Smritis and Purāṇas (*and who was*) the birth-place of sacrificial knowledge and the abode of righteous conduct.

(V. 14) There was his son Padmanābha, who was conversant with the Vēdas and Vēdāṅgas, who maintained the sacred fire, who was devoted to righteous conduct and was pious, and who resembled (*the god*) Padmanābha (Vishṇu).

(V. 15) This king Ratnadēva (II), who is always devoted to religion, has donated with devotion this village named Vōḍalā, (*situated*) in Kōsala, to that Padmanābha, when the sun was devoured by Rāhu in the month of Kārttika.

(V. 15) Whoever king or *Amātya* there might be even in another age, he also should always preserve this gift with care.

(Here follow five benedictive and imprecatory verses.)

In the Kalachuri year 885, (*the month*) Āśvina, the bright (*fortnight*), the (*lunar*) day 1, on Wednesday.

May there be happiness and great prosperity ! Śrī.

Seal

The King, the illustrious Ratnadēva.

No. 123 ; PLATE CII

PARAGAON PLATES OF PRITHVIDEVA II : (KALACHURI) YEAR 897

THIS set of copper-plates was discovered together with the preceding one in 1930 near the village Pāragaon, about 7 miles north of Baloda Bazar, in the Raipur District of the

Chhattisgarh Division in Madhya Pradesh. The plates were sent by the Deputy Commissioner, Raipur, to the Government Epigraphist for India for decipherment. They are now in the possession of the former Malguzar of the village. They are edited here from an excellent ink impression kindly supplied by the Government Epigraphist.

The **copper-plates** are two in number, each measuring 12.8" broad by 7.5" high. They are inscribed on the inner side only and are held together by a ring, passing through a hole, .6" in diameter, in the centre of the top of each plate. The ring has a seal, 2.6" in diameter, soldered to it. The latter has, inside a border of knobs, the figure of squatting Lakshmi with an elephant on either side pouring water over her. The technical execution of this emblem is much inferior than in the case of the seal of the preceding grant. Below the emblem appears the legend *Rāja-śrīmat-Prithvidēvaḥ* in two lines in the Nāgarī characters. The weight of the plates is 236½ *tolas*, and that of the ring and the seal, 17½ *tolas*.

The record consists of thirty-seven lines, of which nineteen are inscribed on the inner side of the first plate and the remaining eighteen, on that of the second. The **characters** are Nāgarī and resemble those of the preceding grant. The average size of the letters is about .4". The grant is written very carelessly and contains several mistakes. The **language** is Sanskrit, and except for *Om namō Vrahmaṇē* in the beginning and the name of the engraver and the date at the end, the whole record is metrically composed. There are, in all, twenty-seven verses, all of which are numbered. The first ten verses which carry the genealogy from Kōkalla to the donor's father Ratnadēva II occur in the same order as in the preceding grant; but verse 3 of the latter, eulogising Kārtavīrya, has been omitted. Verse 11, eulogising the donor Prithvidēva II, occurs also in other grants of the king. As regards **orthography**, the only peculiarities that call for notice are the use of *y* for *j*, of *v* for *b* (except in the perfect forms of the root *bhū*) and of the dental for the palatal sibilant and *vice versa*; see *-Yāmadagnī-*, l. 20, *Vrahmaṇē*, l. 1, *-saurya-*, l. 6 and *-sabaśrēṇa*, l. 32. The consonant following *r* is reduplicated in a few cases; see *sarvva-*, l. 5.

The plates refer themselves to the reign of **Prithvidēva II of the Kalachuri Dynasty of Ratanpur**. His genealogy is traced from Kōkalla I of Tripurī as in the preceding grant of his father Ratnadēva II. The **object** of this inscription is to record the grant, by Prithvidēva II, of the village **Vaḍadā**, situated in **Kōsala**, on the occasion of his father's *śrāddha*. The donee was the same Brāhmaṇa who received the preceding grant, viz., **Padmanābha**, the son of Hariśarman and grandson of Sahadēva who had emigrated from the village Gaurī¹. His *gōtra* and *pravara*s also are mentioned as in the preceding grant. The *tāmra-praśasti*, as the inscription is called in verse 26, was composed by the poet **Malhaṇa**,² the son of Subhaṅkara. It was written on the copper-plates by **Sūpaṭa**,³ the son of Kīrtidhara. The engraver was **Dharaṇīdhara**, the son of Lakshmidhara.

The plates are dated, in the last line, on **Wednesday, the 15th tithi of the bright fortnight of Phālguna in the year 897** of an unspecified era. The *tithi* and the year are expressed in the decimal figures only. The date must, of course, be referred to the Kalachuri era and regularly corresponds, for the expired year 897, to Wednesday, the 27th February 1146 A.C. On that day the *tithi* Phālguna śu. di. 15 commenced 8 h. 25 m. after mean sunrise.⁴ If the grant was actually made, and not merely recorded, on the aforementioned

¹ The village-name occurs as *Gōri* in the preceding plates.

² Malhaṇa composed also the text of the Bilai garh plates of Prithvidēva II, issued in the preceding year K. 896 (above, No. 89).

³ Sūpaṭa appears to be the elder brother of Vatsarāja who wrote the three later grants of Prithvidēva II, dated K. 900 and 905 (above, Nos. 91, 92 and 94).

⁴ Though the *tithi* was not connected civilly with Wednesday, it seems to have been cited as it was current at the time of the *śrāddha*. For similar instances, see the dates of Nos. 48 and 65, above.

date, the present inscription would give us the *tithi* of Ratnadēva II's death, *viz.*, Phālguna śu. di. 15. This was, however, not the first annual *śrāddha* of that king; for, we have earlier inscriptions of Prithvidēva II, dating from K. 890.¹

As for the localities mentioned in the present grant, Kōsala and Gaurī (plainly identical with Gōrī mentioned in the preceding grant) have already been identified. Vaḍadā, the village granted, is probably identical with Badrā, 22 miles south by east of Pāragaon in the Baloda Bazar *taluk* of the Raipur District.

TEXT²

First Plate

- 1 सिद्धिः³ [।*] ओं नमो ब्र(ब)ह्मणे ॥ निर्ग(र्गु)णं व्यापकं नित्यं शिवं परमकारणम् । भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(द्ब्र)ह्म—
- 2 णे नमः⁴ ॥१॥ यदेतदग्रेसरमम्ब(म्ब)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अथास्य पुत्रो मनुरादिराजस्तद—
- 3 न्वय(ये)ऽभूद्भुवि कार्तवीर्यः⁵ ॥२॥ तद्वंश⁶प्रभवा नरेंद्रपतयः ख्याताः क्षितौ हैहयास्तेषामन्वयभू—
- 4 षण(णं) रिपुमनोविन्ध्यस्ततापानलः⁷ । धार्म्मध्यानधनानसाचतयशाः⁸ सस्वस्ततास्युरयक—
त्प्रेया[न]⁹
- 5 सर्व्वगुणान्वितः समभवत्श्रीमान¹⁰सौ कोक्कलः¹¹ ॥३॥ अष्टादशारिकरिकुम्भविभंगसिंहा[ः*]
पुत्रा बभूव—
- 6 वुरतिसौ(शौ)यंपराश्च तस्य । तत्राग्रजो नृपवरस्त्रिपुरीश आसीत्तास्वें(स्वें) च मंडलपतीन
स चकार वं(वं)धून्¹² ॥
- 7 ४॥ तेषामनूजस्य¹³ कलिगराजः प्रतापवह्निक्षपितारिराजः जातोऽन्वये द्विष्टरिपुप्रवीरप्रियान—
- 8 ना(नां)भोरुहपावर्णेंदुः¹⁴ ॥५॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जातः सुतः कमलराज
इति प्रसिद्धः ।
- 9 यस्य प्रतापतरणावुदिते रजन्यां जातानि पंकजवनानि विकासभाजि¹⁵ ॥६॥ तेनाथ चंद्रवदनो—
ऽजनि
- 10 रत्नराजो विस्वो(श्चो)पकारकरुणार्ज्जितपुण्यभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीतं
यशस्त्रिभुव—
- 11 ने विनिहत्य स(श)त्रून् ॥७॥ नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता । तयोः सुता(तो)
नृपश्रेष्ठः पृथ्वीदेवो

¹ See Nos. 86-89, above.

² From an inked estampage supplied by the Government Epigraphist for India.

³ Expressed by a symbol.

⁴ Metre: *Anushtubh*.

⁵ Metre: *Upajāti*.

⁶ The *anusvāra* of वं is placed between वं and श.

⁷ ण, which was incised before, has been changed to ल.

⁸ Read धर्मध्यानधनानुसंचितयशाः.

⁹ Read शश्वत्सतां सीर्यकृत्प्रेयान्.

¹⁰ Read समभवच्छ्रीमा—.

¹¹ Metre: *Śārdūlavikrīḍita*.

¹² Metre: *Vasantatilakā*.

¹³ The vowel of नू is changed for the sake of the metre.

¹⁴ Metre: *Upajāti*.

¹⁵ Metre of this and the following verse: *Vasantatilakā*.

First Plate

[illegible]

Second Plate

१॥ यामं दीप्यते च म॥ १॥ किं कथने तस्मात् म
 २॥ वामिनि पत्रे पराणि महत्तरे योपि समाकुलोत्त
 ३॥ माश्रमत्तमिनामीता न्यासीकृतत्वात् विविधेषु वे
 ४॥ द्युतातो यो दीक्षितः स वै ह्यमप्रसिद्धः यद्यद्युता
 ५॥ यदेवायमनं न विस्मयमिमांसायां पतेना वहस्य
 ६॥ प्रीतिः सोपानं ते कुतः स वणिगामी ज्ञः सदा ज्ञातु
 ७॥ त्रिपुणः ॥ १॥ सवाद्ययममायुक्तः स वै ह्यद्विवा
 ८॥ दस्यमस्मिपतुः गाह्ये पुण्यात्पुत्राणां विभयति ल
 ९॥ ब्रह्मसंस्कथायत्र मोरुतु दिवाकः ॥ १॥ कृतनोरा
 १०॥ द्रासन्नुत्तमगजासुवनवाहनं तूमिदानस्य विद्वानि
 ११॥ रायनिः सगुणदिनिः ॥ यस्य यस्य यदा तूमि स
 १२॥ एवाद्रुपुत्रे दत्ता महीमहीतु ताले पुत्रानां कुयोहि
 १३॥ ततवसुवना ॥ सविष्णवा रुमिर्हत्वा पतुनिः सह
 १४॥ पेयमतेन व ॥ गवांकाटिप्रदानेन तूमिहतीनसु
 १५॥ कानि तेन ज्ञीमसुत्तं कपसुतेन वदद्गतेन ॥ ज्ञी
 १६॥ वं वचिता र्व्यसापदेन ॥ १६॥ त्र्यसुपदेन किल
 १७॥ एवमेव ॥ तन्नाकत्रेति यमलोखितं पप्रियेण सा
 १८॥ लक्ष्मी वचसुतेन वचणी वरेण नोक्षीर्षति ॥ संवत्

Seal



(From a photograph)

- 12 वभूव ह¹ ॥८॥ पृथ्वीदेवसमुद्भवः समभवद्राजल्लदेवीसुतः शूरः सज्जनवाञ्छि (छि) तार्थफलदः कल्पद्रु—
 13 मः श्रीफलः । सर्वेषामुचितोऽर्चने सुमनसां तीक्ष्णद्विषत्कटकः पस्य (श्य) त्कान्ततरा (रां) गनांग—
 मदनो जाज—
 14 ल्लदेवो नृपः² ॥९॥ तस्यात्मजः सकलकोसलमंडनश्रीः श्रीमान्समाहृतसमस्तनराधिपश्रीः । सर्व—
 15 क्षितीश्वरसि (शि) रोविहितां ह्रिसेवः सेवाभृतां निधिरसौ भुवि रत्नदेवः³ ॥१०॥ पृथ्वीदेवस्ततो जातः पो—
 16 तः कंठीरवादिव । सिंहसंहननो योऽरि करियूथमपोथयत्⁴ ॥११॥ ॐ ॥ गौरीग्रामविनिर्ग—
 17 तः समभवद्विप्रः प्रियो भार्गवे गोत्रे श्रीसहदेव इत्यनुपमो सान्यो मनीषा सता⁵ । अत्यन्त—
 18 श्रुतिपावनिष्ठमनता⁶ येनात्मभूरन्वह (हं) प्रत्यानीयत विस्मयं किमपरं तस्याधुनः (ना)
 19 व[र्ण्य]ते⁷ ॥१२॥ भार्गवः प्रथमो यस्य प्रवर[स्या]वनो⁸ऽपरः । आप्नुवानस्तथैवौव्वा⁹

Second Plate

- 20 या (जा) मदग्निश्च पंचमः¹⁰ ॥१३॥ किं कथ्यते तस्य म (न) मस्यकीर्त्तेः क्रमागतं चारु चरित्रजातं (तम्) । य[स्य] ज—¹¹
 21 धूमोर्मिपरंपराभिः सहस्र (स्र) नेत्रोपि समाकुलोभूत (त्)¹² ॥१४॥ तदात्मजः श्रीहरिस (श)—
 र्मनामा पुण्यश्रिया—
 22 माश्रम (य) भूमिरासीत (त्) । न्यासीकृतस्मात्तविधिर्वृधु वेदार्थसंभारपरो निकामं (मम्)¹³
 ॥१५॥ तस्यात्मजो जायत प—
 23 क्षनाभो यो दीक्षितः सर्वजगत्प्रसिद्धः । यदीयचारित्रगुणेन लोकश्चमत्कृतः सन्ततगु (मु)—
 क्षतेन ॥१६॥
 24 यद्वेदाध्ययनेन विस्मयमगादध्यापनेनान्वहं स प्रीतश्चतुराननोपि यजनाद्यस्योच्चकैर्याजनात्
 25 । देवः सोपि स (श) तक्रतुः स च गिरामीशः स दानात्पुनः कर्णो नास्ति यदप्रतिग्रहतया तुल्योऽपर—
 26 श्रेत्रियः¹⁴ ॥१७॥ सर्वदायसमायुक्तः सर्वद्वंद्वविर्वर्जितः । कोसले वडदाग्रामः पृथ्वीदेवेन भूमुजा¹⁵ ।
 27 ॥१८॥ दत्तस्तस्मै पितुः श्राद्धे प्रख्या (क्षा) ल्य चरणद्वयं (यम्) । विधाय तिलकं मूर्द्धि (दिघ्न) कृत्वा ह[स्तो]दकक्रियां (याम्) ॥१९॥
 28 ब्रह्मस्वसं (शं) कया यत्र मास्त (ते) न्दुदिवाकरैः । कृतं नोद्यानपुष्पाणां पातक्लेदविसो (शो)—
 षणं (णम्) ॥२०॥ ॐ ॥ संखं भ—

¹ Metre: Anushubh.

² Metre: Sārdūlavikrīḍita.

³ Metre: Vasantatilakā.

⁴ Metre: Anushubh.

⁵ Read मान्यो मनीषी सताम्.

⁶ Read —पावनेन मनसा.

⁷ Metre: Sārdūlavikrīḍita.

⁸ Read —श्यावनो.

⁹ Read आप्नुवानस्तथैवौव्वा.

¹⁰ Metre: Anushubh.

¹¹ Read यस्याज्य—.

¹² Metre of this and the following two verses: Upajāti.

¹³ The text is very corrupt here. I suggest the following reading with some diffidence : न्यासीकृतोऽस्मिन् सविधिर्वृधु वेदार्थसंभारपरो निकामम् ।

¹⁴ Read श्रेत्रियः. Metre: Sārdūlavikrīḍita.

¹⁵ Metre of verses 18-25: Anushubh.

- 29 द्रासनच्छत्रगजास्व (श्व)वरवाहन¹ । भूमिदानस्य चिह्नानि फलं स्वर्गः पुरंदर ॥२१॥ व(व)-
हुभिर्वसुधा भुक्ता
- 30 राय(ज)भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥२२॥ पूर्वदत्तां
द्विजातिभ्यो
- 31 यत्नाद्रक्ष पुरंदर । मही(ही) महीभृतां श्रेष्ठ दानाच्छ्रेयो हि पालनं(नम्) ॥२३॥ स्वदत्तां परदत्तां
वा यो ह-
- 32 रेत वसुंधरां(राम्) । स विष्टायां कृमिभूत्वा पितृभिः सह मज्जति ॥२४॥ तडागानां सहश्रे-
(स्त्रे)ण वाज-
- 33 पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(शु)ध्यति ॥२५॥ ताम्रप्रशस्तिरच-
नेयम-
- 34 कारि तेन श्रीमत्सुंभकरसुतेन² व(व)हुश्रुतेन । श्रीमल्हणेन कविकैरवष्टपदेन भूरिप्र-
35 वं(वं)घरचितार्थसापदेन³ ॥२६॥ श्रीसूपटेन किल कीर्त्तिघरात्मजेन क्षोणीतलप्रथितपूर्णगु-
36 णव्रजेन । रन्या(म्या)क्षरैरियमलेखि नृपप्रियेण साधुत्वसत्त्व(त्वं)कुलसी(शी)लसमाश्र-
येण ॥२७॥
- 37 लक्ष्मीघरसुतेन घरणीघरेण [चो]त्कीर्णोति ॥ संवत् ८९७ फाल्गुन सु दि १५ बु(बु)धवारे ॥

Seal

1 राजश्रीमत्पृथ्वी-

2 देवः ।

TRANSLATION

Success! Om ! Obeisance to Brahman !

(For a translation of verses 1—10, see that of verses 1, 2 and 4—11, pp. 428-29, above.)

(Verse 11) From him was born **Prithvidēva** (II) as a cub is from a lion; who, having the strong body of a lion, destroyed (*his*) enemies like a troop of elephants.

(V. 12) There was (*born*), in the *gōtra* of Bhārgava, a Brāhmaṇa named the illustrious Sahadēva, dear (*to all*), incomparable, wise and respected by good people;—who, with his mind exceedingly sanctified by (*his knowledge of*) the Vēdas, caused wonder daily (*even*) to the self-existent (Brahmā). What more can now be said of him?—

(V. 13) Who had, as the first *pravara*, Bhārgava, (*then*) another (*named*) Chyāvana, so also Āpnavāna (*and*) Aurva, and the fifth one (*named*) Jāmadagni.

(V. 14) What can be said of the hereditary pleasing nature of him who had a respectable reputation?—by the rows of the waves of smoke from whose (*offerings of*) clarified butter, even the thousand-eyed (Indra) was (*greatly*) troubled !

(V. 15) His son was the illustrious Hariśarman by name, who was the resting place of excellent religious merit. The great burden of the interpretation of the Vēdas was duly and wholly entrusted to him (*selected from*) among wise men.

(V. 16) To him was born a son (*named*) Padmanābha, who has become well-known in the whole world as one who has performed a great sacrifice; and by the noble qualities of whose character the people have always felt surprised.

¹ Read -वाहनम्.

² Read श्रीमच्छत्रगजास्व.

³ Read -सत्त्वपदेन as in the Bilaigarh plates (No. 89, above). Metre of this and the following verse: *Vasantatilakā*.

(V. 17) By his study of the Vēdas and daily teaching, the four-faced (Brahmā) is pleased and surprised; and so is that god Indra by the excellent performance of (*his own*) sacrifices, that lord of speech (Bṛhaspati) by his officiating at (*others'*) sacrifices, and also Karna by his charity. There is no Brāhmaṇa, learned in the Vēdas, who resembles him in respect of the non-acceptance of gifts.

(Vv. 18-20) To him the king Prithvīdēva (II) gave the village Vaḍadā (*situated*) in Kōsala, inclusive of all taxes and free from all disputes, after washing both (*his*) feet, applying a mark (*of sandal-paste*) to (*his*) forehead and pouring water on (*his*) hand, on (*the occasion of*) his father's *frāddha*—(*the village*) where wind, the moon and the sun, being apprehensive of (*touching*) a Brāhmaṇa's property, neither cause the flowers in the gardens to fall nor make them wet or dry.

(Here follow six benedictive and imprecatory verses.)

(V. 26) This *praśasti*, (*incised*) on (*plates of*) copper, has been composed by that illustrious Malhaṇa, the son of the illustrious Subhaṅkara, who, being well-read, is a bee on the lotuses, namely, the poets, and whose words shine with significance in numerous works.

(V. 27) This (*praśasti*) has been written in beautiful letters by the illustrious Sūpaṭa, the son of Kīrtidhara, who is a favourite of the King, is possessed of a complete assemblage of merits, well-known on the surface of the earth, and is the dwelling place of goodness, courage, noble descent and character.

(Line 37) And it has been engraved by Dharaṇīdhara, the son of Lakshmīdhara.

In the year 897, (*the month*) Phālguna, the bright (*fortnight*), the (*lunar*) day 15, on Wednesday.

Seal

The King, the illustrious Prithvīdēva.

APPENDIX

SUPPLEMENTARY INSCRIPTIONS

No. 1

PIAWAN ROCK INSCRIPTION OF GANGEYADEVA : (KALACHURI) YEAR 789

THIS inscription was discovered by Sir Alexander Cunningham's Assistant, Mr. Garrick, apparently in 1882¹ at Piāwan, 25 miles north-north-east of Rewa in Vindhya Pradesh.² Cunningham visited the place in 1883-84 and published a lithograph of the record together with an indifferent transcript in his *Archaeological Survey of India Reports*, Vol. XXI, pp. 112 ff. and plate xxviii. As the inscription is very much weather-worn and the place is difficult of access, none has attempted to edit it since then, though it has been referred to several times in connection with the history of the Kalachuris of Tripuri³. In 1936, the Superintendent of Archaeology, Central Circle, Patna, kindly sent his mechanic to copy the record for me. But when he reached the place, he found the inscription completely destroyed. As no fresh facsimile of it is now possible, I edit it here from the small-scale lithograph mentioned above.

Cunningham has given the following description of the record:—"Piāwan, or Payāwan, means simply the 'drinking place'. The spot is a small valley, about 800 feet wide and half a mile in length, with precipitous rocks on both sides, about 200 feet high. At the western end a small stream falls over the cliff, and the rock below, on which the water falls, has been formed into an *Argha* for the reception of a *lingam* or phallic symbol of Siva. A view of this Argha has been given by my assistant, Mr. Garrick, who first discovered the place. He has described it under the name of *Jhīrnā*, or 'the waterfall'. The name given to me was received from the people, who grazed their herds in the neighbouring hills, and who knew it only as the *Piāwan*, or 'watering place'. The Argha is 14 inches in diameter. On the upper face of the Argha there is an inscription of six lines in boldly carved letters, which are unfortunately much weather-worn."

The record consists of six lines. The characters are Nāgarī. The language is Sanskrit, and the inscription is in prose throughout. In its present form, its orthography does not call for any special notice.

The record mentions the illustrious Gāṅgēyadēva with the imperial titles *Paramabhāṭṭāraka*,³ *Rājādhirāja*⁴ and *Paramēśvara*. He is also described as *paramamāhēśvara* or a devout worshipper of Mahēśvara (Śiva). The object of the inscription probably was to record the king's obeisance to the *Siva-linga* on the rock where the inscription is incised. The name of the *linga* which occurred in line 4 is not quite clear, but may have been *Alaṅghyēśvara*.

The last line contains a date which Cunningham read as 789. The reading of the first and third figures is probably correct and that of the second figure also may be so, as

¹ In the preface to his *Report* (Vol. XXI) for the years 1883-84 and 1884-85, Cunningham wrote that his assistant Mr. Garrick had discovered the present inscription 'in the previous year'.

² See, e.g., *H. T. M.*, p. 14.

³ The reading of this title is uncertain.

⁴ The usual title is *Mahārājādhirāja*, which occurs in the inscriptions of Gāṅgēya's son Karṇa. See No. 48, l. 34; No. 50, l. 34 etc., but judging from the indifferent lithograph, the *akṣaras* preceding *Rājādhirāja* do not appear to be *Mahā*.

the Makundpur inscription¹ of the same king is dated K. 772. The date must, of course, be referred to the Kalachuri era. As an expired year, it corresponds to 1037-38 A. C. This falls in the reign of Gāṅgēyadēva, who, we know, was ruling till the 22nd January 1041 A.C.²

TEXT³

- 1 सिद्धिः⁴ [1*] श्रीमन्मन्त्र(त्प)⁶र[मभट्टा*]रकराजा[चिरा*]-
- 2 जप[रमे]श्वरभ. . .⁷ [पर]म[माहे*]⁸-
- 3 श्वर[गाङ्गे]य⁹[देव] . . .¹⁰
- 4 आदा(?) [अ]ल[घ्ये]श्वर. . .¹¹
- 5 . . .¹² सदा¹³
- 6 [संवत्¹⁴] [७८९]¹⁵¹⁶

TRANSLATION

Success! The *Paramabhaṭṭāraka*, *Rājādhirāja* and *Paramēśvara*, the illustrious Gāṅgēyadēva, (who is) a devout worshipper of Mahēśvara, [constantly pays obeisance to] (the god) Alāṅghyēśvara

In the year [789]

No. 2

JABALPUR SECOND PLATE OF YASAHKARNA : (KALACHURI) YEAR 529 (?)

As stated before,¹⁷ the second copper-plate of the grant of Yaśahkarṇa discovered in the Jabalpur District has long been lost. A transcript of the text on that plate has been preserved in the Central Museum, Nagpur. The paper on which it was written has

¹ Above, No. 47, l. 1.

² Above, pp. 239 ff.

³ From the lithograph (plate xxviii) in Cunningham's *A. S. I. R.*, Vol. XXI.

⁴ Expressed by a symbol.

⁵ Cunningham read *Srimad-Gāṅgeya Deva* here, but the reading is unlikely; for, the name of the ruling king does not precede the title, but follows it.

⁶ This and the following *akṣaras* may be read as *nāvā*, but *Śrī-Manāvā* gives no sense. On the other hand, the title *Paramabhaṭṭāraka* generally precedes *Mahārājādhirāja*. See, e. g., No. 48, ll. 33-4.

⁷ Two *akṣaras* are illegible here.

⁸ As the two *akṣaras* in the beginning of the next line are certainly *śvara*, it appears quite likely that the epithet *paramamāhēśvara* occurred here. Faint traces of *māhē* can be seen in the lithograph.

⁹ Of these three *akṣaras* of the royal name, only *ya* is certain. The following two *akṣaras* appear to be *dēva*.

¹⁰ Two *akṣaras* are illegible here. The second may be read as *ba*.

¹¹ Perhaps the name of the *Śiva-liṅga* was *Alāṅghyēśvara*. This name occurs also in another record of an earlier period. See No. 25, l. 24. The following two *akṣaras* which are gone may have been *dēva*.

¹² Two *akṣaras* are illegible here, of which the second may be *ya* followed by a *daṇḍa*.

¹³ There are faint traces of half a dozen *akṣaras* here. Cunningham read *pranāmatī* which may be correct. Compare *[nī]tyam pranāmantī* in No. 69, l. 4.

¹⁴ This word is completely gone.

¹⁵ The first figure of the date is probably 7. The second has become indistinct. The top portion of the third figure, which is clear in the lithograph, shows that the unit figure was 9.

¹⁶ Cunningham read *Śrī Dhābalamīti* here, but the lithograph shows that the *akṣaras* are completely gone. The record may have ended with the usual *maṅgalanī māhā-śrīḥ*.

¹⁷ See above, p. 299.

now become very brittle and some letters have been damaged. The transcript is given below, together with conjectural emendations proposed in the light of the text of the Khairha plates of the same Kalachuri king.¹ For permission to include the transcript in the present Volume, I am obliged to the Curator of the Museum.

TEXT

दानुवीर²परमभट्टारकमहाराजाधिराजपरमशूर³परममाहेश्वरत्रिकालिगाधिपतिनिजभुजोपाजिताश्वपति-
गजपतिनरपतिराज्यत्रयाधिपति⁴श्रीमहीशः कर्णदेवः⁵ श्रीमहादेवी महाराजपुत्रः महामंत्री महामात्यः महासामंतः
महापुरोहितः महाप्रतीहारः महाक्षपटलिकः⁶ महासूयाधनिकः⁷ महाभांडागारिकः महाध्यक्षः
एतानन्याश्च प्रदास्यमानग्रामनिवासिजनपदां ह्याहूय⁸ यथाहं सन्मानयति⁹ बोधयति समाज्ञापयति यथा
विदितमस्तु भवतां यथा सम्बत¹⁰ ५२९ माघे मासि कृष्णपक्षे दशम्यां सोमदिने उत्तरायणसंक्रान्तौ नर्मदातीर-
समावासे जाउलीपत्तनपाटि¹¹करंजाग्रामः ससीमापर्यन्तः¹² चतुराघाटविशुद्धः सजलयुतः साम्प्रमधूकः सगर्तोषरः
सनिर्गमप्रवेशः सलवणाकरः सगोप्रचारः सज्यद्गलात्पः¹³ वृक्षारामहृदोद्यान¹⁴तृणादिसहितः काश्यपगोत्राय
काश्यपावत्सारनेध्रुवत्रिप्रवराय वाजसनेयशाखिने भट्टश्रीभवनाम¹⁵पौत्राय भट्टश्रीनागोपुत्राय सूत्राध्ययनसंपन्नाय
हरिशर्मणे ब्राह्मणाय¹⁶ मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये ग्रामोयमस्माभिः शासनत्वेन संप्रदत्तः [1*] अत्र
वासार्थाज्यं¹⁷ दातुं भवति यथा सिद्धानेता¹⁸भाविनः पार्थिवेन्द्राद्भूयो¹⁹ भूयो याचते रामभद्रः [1*] सामान्योयं
धर्मसेतु नृपाणां²⁰ काले काले पालनीयो भवद्भिः²¹ [11१॥*] बहुभि²²वसुधा भुक्ता राजभिः सगरादिभिः
[1*] यस्य यस्य यदा भूमिः स्तस्य²³ तस्य सदा²⁴ फलं(लम्)²⁵[11२॥*] सुवर्णमेकं गामेकां भूमेरप्येकमंगु-
लं(लम्) [1*] हरन्नरकमाप्नोति यावदाभूतसंप्लवं(वम्) [11३॥*] तडागानां सहस्रेण अश्वमेधशतेन च [1*] गवां
कोटिप्रदानेन भूमिहर्ता न शुष्यति [11४॥*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां(राम्) [1*] स विष्टायां²⁶

¹ Above, No. 56. The transcript was first published as an appendix to my article entitled 'Some Kalachuri Dates', published in the *Woolner Commemoration Volume*, pp. 165 ff.

² Read —दानुघ्यात—. See No. 57, l. 21, above, which is continued here. The text on the first plate ends with श्रीवामदेवपा—.

³ Read —परमेश्वर—.

⁴ Read —राजत्रयाधिपत्यः—.

⁵ Read श्रीमहेशःकर्णदेवः.

⁶ The letters damaged here must have been महाप्रमात्रः as in the Khairha plates.

⁷ Read महाश्वसाधनिकः.

⁸ Read —जनपदांश्चाहूय—.

⁹ Read सम्मानयति.

¹⁰ Read संवत्. For the following numerical figures, see the discussion in the article on the plates, above, pp. 300 ff.

¹¹ Read —समावासितजाउलीपत्तलान्तःपाति—.

¹² Read स्वसीमापर्यन्तः.

¹³ Read सजाङ्गलानूपः as in the Khairha plates.

¹⁴ Read वृक्षारामोद्भूदोद्यान—.

¹⁵ Perhaps the correct reading here is —भवनाग—.

¹⁶ Read ब्राह्मणाय.

¹⁷ Read चाम्पयना.

¹⁸ Read सञ्जानेता—.

¹⁹ Read पार्थिवेन्द्राद्भूयो.

²⁰ Read धर्मसेतुनृपाणां.

²¹ Metre : *Salini*.

²² Read बहुभि—.

²³ Read भूमिस्तस्य.

²⁴ Read तदा.

²⁵ Metre of this and the following seven verses : *Anushubh*.

²⁶ Read विष्टायां.

कृमिर्भूत्वा पितृभिः सह मज्जति [॥५॥*] फालकृष्ठां महीं दद्यात्सवीजां¹ सस्यशालिनीं (नीम्) [॥*] यावत्सूर्यशतं लोके तावत्स्वर्गे महीयते [॥६॥*] षष्ठि² वर्षसहस्राणि स्वर्गे वसति भूमिदः [॥*] आच्छेत्ता चानुमंता च तप्ते च³ नरके वसेत्⁴ [॥७॥*] वारिहीनेष्वरण्याषु शुष्ककोटरवासिनः [॥*] कृष्णसर्पास्तु जायंते ब्रह्म⁵देवस्वहारिणः [॥८॥*] अन्यायेन हृता भूमिरन्यायेन तु हारिता [॥*] हरतो हारयन्तश्च⁶ [दहत्या]— सप्तमं कुलं (लम्) [॥९॥*] अस्मत्कुलक्रमगताः समुदाहरन्ति अन्यश्च दानमिदमभ्युपमोदनीयं (यम्) [॥*] लक्ष्मीश्चला सलिलबुद्बुद⁷वद्वरायां दानं फलं परमतः प्रतिपालनीयं (यम्)⁸ [॥१०॥*] प्रजाहितार्थं स्मृतयः प्रणीताः धर्मेषु विद्वान्प्रतिपालयेत् [॥*] यो लोभमोहाद्वरते तु ग्रामान्सोघो⁹ व्रजेत्तुर्गतिमाश्रु¹⁰ कृष्ठां (ष्टाम्)¹¹ [॥११॥*] यानीह दत्तानि पुरा नरेन्द्र दानानि¹² धर्मार्थयशस्कराणि [॥*] निर्माल्यवन्ति प्रमितानि¹³ तानि को नाम साधुः पुनराददीत¹⁴ [॥१२॥*] भूमि यः प्रतिगृह्णाति¹⁵ यश्च भूमिं प्रयच्छति [॥*] उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ¹⁶ [॥१३॥*] शंखौ¹⁷ भद्रासन क्षेत्रं¹⁸ वराश्वा¹⁹ वरवारणाः [॥*] भूमिदानस्य चिन्हा (ह्ना) नि फलमेतत्पुरंदर²⁰ [॥१४॥*] अस्मिन्वान्य²¹ परिक्षीणो यः कश्चिन्नृपति भवेत्²² [॥*] तस्याहं हस्तलग्नोऽस्मि शासनं न वृत्तिक्रमेत्²³ [॥१५॥*] धान्यं भुवि द्रुतमिदं²⁴ वसुधाधिपत्यमापातमाश्रमचरो²⁵ विषयोपभोगः [॥*] प्राणास्तृणाग्रजलविन्दु²⁶ समा नराणां धर्मः सखा परमहो परलोकयाने²⁷ [॥१६॥*] धर्मलेखि— श्रीवाक्यकल²⁸ लिखितमिति [॥*] मंगलं महाश्री²⁹ ॥—॥

TRANSLATION

(And he), the Paramabhaṭṭāraka, Mahārājādhirāja and Paramēśvara, the illustrious Yaśahkarṇadēva, the devout worshipper of Mahēśvara, the lord of Trikalinga, who has attained, by his arm, sovereignty over the three kings, (viz.), the lord of horses, the lord of elephants and the lord of men, who meditates on the feet [of . . .], having called

¹ Read सवीजां.

² Read षष्टि.

³ Read तान्येव.

⁴ Read वसेत्.

⁵ Read ब्रह्म—.

⁶ This ungrammatical form is used for the sake of the metre. Read हारयतश्च.

⁷ Read बुद्बुद—.

⁸ Metre : *Vasantatilakā*.

⁹ Read दुरात्मा सोन्धो, as in the Khairha plates.

¹⁰ Read व्रजेद् दुर्गतिमाश्रु.

¹¹ Metre : *Upajāti*.

¹² Read नरेन्द्रदानानि.

¹³ Read -वान्तप्रतिमानि.

¹⁴ Metre : *Indravajrā*.

¹⁵ Read प्रतिगृह्णाति.

¹⁶ Metre of this and the next two verses : *Anuṣṭubh*.

¹⁷ Read शंखौ.

¹⁸ Read भद्रासनं क्षेत्रं.

¹⁹ Read वराश्वा.

²⁰ Read पुरंदर.

²¹ Read अस्मिन्वन्धो.

²² Read -नृपतिर्भवेत्.

²³ Read व्यतिक्रमेत्.

²⁴ Read वाताभ्रविभ्रममिदं.

²⁵ Read -मापातमाश्रमचरो.

²⁶ Read -स्तृणाग्रजलविन्दु—.

²⁷ Metre : *Vasantatilakā*.

²⁸ Read श्रीवाक्यकेन as in the Khairha plates.

²⁹ Read महाश्री.

together the illustrious *Mahādēvī*, the *Mahārājaputra*, the *Mahāmantrin*, the *Mahāmātya*, the *Mahāsāmanta*, the *Mahāpurōhita*, the *Mahāpratihāra*, the *Mahākshapaṭalika*, [the *Mahāpramātri*], the *Mahāśvasādhanika*, the *Mahābhāṇḍogārika*, the *Mahādhyaksha*—these and other (officials) and (also) the inhabitants of the village which is to be granted, duly honours, informs and commands them (as follows):—

“Be it known to you that on (the occasion of) the *Uttarāyaṇa-Saṅkrānti*, on Monday¹, the tenth (tithi) of the dark fortnight of the month *Māgha* in the year 529², We have granted, by a charter for the increase of the religious merit and fame of Our mother and father and of Ourselves, the village *Karañjā*, included in the *pattalā* of *Jāuli* and situated on the bank of the *Narmadā*, to the extent of its limits, with its four boundaries well-determined—together with water, together with mango and *madhūka* trees, together with its pits and barren land, together with (the right of) egress and ingress, together with the mines of salt, together with pasture-lands, together with fertile and marshy lands, together with groves of trees, gardens of plants, grass and so forth,—to the *Brāhmaṇa Hariśarman*, the son of the *Brāhmaṇa*, the illustrious *Nāgō*, (and) grandson of the *Brāhmaṇa*, the illustrious *Bhavanāga*, who belongs to the *Kāśyapa gōtra* (and) the *Vājasaneyā śākhā*, has the three *pravaras* *Kāśyapa*, *Āvatsāra* and *Naidhruva* (and) has mastered the *Sūtra*-works.”

In this matter (this) is the prayer of the donor:—

(Here follow sixteen benedictive and imprecatory verses.)

(This charter) has been written by the illustrious *Vāchchhūka*, the writer of religious documents.

May there be bliss and great prosperity!

No. 3

KARANBEL STONE INSCRIPTION OF JAYASIMHA

This inscription was first brought to notice by Sir A. Cunningham in his *Archaeological Survey of India Reports*, Vol. IX, p. 96. It was subsequently edited, without any lithograph or translation, by Dr. Kielhorn in the *Indian Antiquary*, Vol. XVIII, pp. 214 ff. The stone which bears this inscription is said to have been found originally at *Karañbēl*, now a village in ruins, a few miles from *Bhērā-Ghāt* near *Jabalpur*. It was lying at the house of a stone-cutter when the rubbing, later supplied to Kielhorn, was taken by Sir A. Cunningham. As neither the original stone nor any estampage of the inscription is now forthcoming, I give below the transcript of it made by Dr. Kielhorn, together with my translation of it.

“The stone is broken right through in the middle, from top to bottom, but the fracture is so clean that hardly a single *akshara* has been lost. The inscription contains 25 lines. The writing covers a space of 3' 6½" broad by 1' 7" high, and it is well preserved throughout, so that the actual reading of the inscription is hardly anywhere doubtful. The size of the letters is about ½". The characters are *Nāgarī*, carefully drawn and skilfully engraved.”³ The language is Sanskrit and except for *ōṃ namah Śivāya*, the record is metrically composed throughout. There are 55 verses in all, none of which is numbered. The inscription is written in an ornate style. As Dr. Kielhorn has pointed out, the author

¹ The original plate probably read *Bhauma-dinī* ‘on Tuesday’.

² The correct date was probably 836. See above, p. 302.

³ *Ind. Ant.*, Vol. XVIII, p. 214.

had evidently the Bhērā-Ghāt stone inscription of Narasimha before him; for, he has imitated some verses of it in the present record.¹ The inscription is generally free from errors, but the use of *achikīrtayāt* as the third person singular of the Aorist from √ *kṛt*, and that of *asūta*, contrary to the usage in classical Sanskrit, in a passive sense in v. 31 deserve notice. As regards orthography, we have to note that the sign for *v* is generally used to denote *b*, and that the rules of *sandhi* have not been observed in two cases.

The inscription appears to have been left incomplete; for, there is no mention of what it was intended to record. But as conjectured by Dr. Kielhorn, it may have been intended to be put up at a temple of Śiva, since it opens with an obeisance to that god and the first four verses also are in honour of him. There is, besides, no mention of the author or the engraver and no record of the date.

After six verses invoking the blessings of Śiva, Gaṇapati and Sarasvatī, the inscription carries the genealogy of the Kalachuri rulers from Yuvarājādēva, who is plainly the second king of that name, to Jayasimhadēva. From the description of the latter in verses 43-53, it is clear that the present record was composed during his reign. In connection with Yuvarājādēva II, we are told that he dedicated the wealth which he had obtained by conquering the kings of all quarters to Sōmēśvara. This recalls a similar statement about Lakshmaṇarāja II in the Bilhāri inscription. In regard to Karṇa, the present inscription says that he was waited upon by the Chōḍa, Kuṅga, Hūṇa, Gauḍa, Gurjara and Kīra princes. The pedigree of Alhaṇadēvi, the mother of Narasimhadēva and Jayasimhadēva, is given as in the afore-mentioned Bhērā-Ghāt inscription, with this additional information that her great-grandfather Haṁsapāla was a ruler of Prāgvāta which was evidently another name of Mēwād. In other respects, the present record does not make any addition to our historical knowledge.

TEXT²

- 1 ओं नमः शिवाय ॥ देवः सदा समुदिताद्भुतभूतिसंपत्संपादयत्वभिमतं भवतां स यस्य । स्वः-
सिन्धुसंगतजटे शिरसीदुलेखा नव्यांकुरश्चि[य]मनारतमातनोति³ ॥[१॥*] यन्नित्यं द्रवतां वि(वि)-
भक्तिं गुरुतां धत्ते ततोऽन्यच्च यद्ये च स्पर्शवती गुरुत्वरहिते भूतं यदस्पर्शवत् ।
- 2 यत्कर्मोपहितं करोति भुवनं का[लं] कलोल्लासि यद्यस्मिन्मज्जफलं वपुर्भिरवताद्युष्मानमीभिः
शिवः⁴ ॥[२॥*] धन्यास्ता वहसे शिरस्यविरतं यासां कपा[ल]स्रजं वक्तव्यं त इति व्र(व)वीम्यत
इदं पुंस्त्वेन संकीर्तय । नैतद्युक्ततमं भवेन्न [च] मया स्त्रीत्वं त्यजेत्युच्यते तच्चाशक्यमिति प्रियो-
3 त्तरविधौ व्यग्रो हरः पातु वः ॥[३॥*] भूषा नेत्रश्रुतिविरचिता यत्र यत्राब्जजन्म⁵ व्याकोशश्रीः
प्रभवति मुदे यत्र निष्ठा प्रजानाम् । मूर्तविव प्रसरति रजो यत्र यत्रा[स्ति] साक्षात्कूटस्था धीः स
दिशतु सदा शंभुरभ्यर्चितं वः⁶ ॥[४॥*] यो धूर्जटिजटाजूटमुकुटादपरं विधोः । धत्तेद्वन्दंतमिषतः
स वः पायाद्गजान-
- 4 नः⁷ ॥[५॥] चतुर्गतिश्चतुर्वृत्तिश्चतुर्वर्गप्रयोजना । प्रपंचयतु चातुर्यं सतां सत्यं सरस्वती ॥[६॥*]⁸

¹ Like that inscription (No. 60, above), the present record opens with verses in praise of Śiva, Gaṇapati and Sarasvatī. In vv. 21 and 34 also, the author has derived some ideas from vv. 12 and 22 of the former inscription.

² From Kielhorn's transcript in the *Ind. Ant.*, Vol. XVIII, pp. 216 ff.

³ Metre : *Vasantatilakā*.

⁴ Metre of this and the next verse : *Sārdūlavikrīḍita*.

⁵ Originally न्या, altered to न्म.

⁶ Metre : *Mandākrāntā*.

⁷ Metre of verses 5-7 : *Anuṣṭubh*.

⁸ There is an ornamental full stop here.

- प्रजापतिरभिध्यानप्रवं (वं) घात्समजीजनत् । अतृतीयतया पुत्रं यमत्रिमचिकीर्तयत्¹ ॥[७॥*] तस्मा-
त्समस्तभुवनाभ्युदयैकधाम² रामामनःसरससंमदकेलिकंदः । विस्तारहेतुकिरणः कुमुदाक-
5 राणां भूतेशभूषणशिरोमणिराविरासीत्³ ॥[८॥*] मनस इवातिविशुद्धाद्दो(द्वो)घ इवाभूद्द(द्वु)-
घस्तस्मात् । भुवनाभयकृद्भूभृदंशस्तेनाजनि स्थेयान्⁴ ॥[९॥*] आसीत्कलानिधिकुलेत्र करान्स-
हस्रं विभ्रद्विवे रजनावपि सप्रतापः । भूमीभृदज्जुन इति प्रथितेन नाम्ना यस्याधुनाप्यभिमतान्य-
6 भितो भवति⁵ ॥[१०॥*] ते तादृशाः कतिचिदेव कदाचिदेव भाग्यैर्भवन्ति भविनां भुवनैकनाथाः ।
गोत्रेण ये समभवन्नधिकाधिकोच्चसंपत्तयोधिपतयः पृथिवीश्वराणाम् ॥[११॥*] अस्मिन्नवांतर-
महार्हविशेषयोगात्प्राप्ते कुले कलचुरीत्यभिधाप्रसिद्धिम् । जन्माससाद सुकृतैर्ज-
7 गतां ययातितुल्यो गुणैर्नरपतिर्युवराजदेवः ॥[१२॥*] येनोज्जितेन जगतीपतिना विजित्य सर्वा
दिशः समभिहृत्य नरेश्वराणाम् । तास्ताः श्रियः प[र]मभक्तिभरश्रिता श्रीसोमेश्वराय समुपा-
यनमक्रियन्त ॥[१३॥*] तेनावनीशपतिना भुवनैकमल्लः कोकल इत्यजनि भ-
8 त्सितवैरिभल्लः । यत्कीर्तनैः कति न वि(वि)भ्रति भूरिशोभामन्योन्यविभ्रमसहस्रधरैर्जगन्ति ।
[१४॥*] जनितातिशयितशक्तिर्व्व(व्व)हृतरसंशितोऽभवभक्तिः । हिमवानिव भुवनभयं यो जह्ने
वाहिनीनिवहैः⁶ ॥[१५॥*] तस्माद्द(द्व)भूव भुवनाभ्युदयप्रगल्भगाम्भीर्यगौरवसहो-
9 दरशौर्यधैर्यः । गांगेयदेव इति गुप्तिषु यस्य भूपा लज्जां जहृदंशमुखाज्जुनयोः कथाभिः⁷ ॥[१६॥*]
नमन्नृपशिरोभिर्यत्पादपद्मो विरेजतुः । कृपाणजलसंजातजयश्रीजलजैरिव⁸ ॥[१७॥*] वैरिविक्र-
मनिशा दिशां मुखश्रीकुरंगमदपत्रवल्लरी । भूलता विजय-
10 वारिज⁹स्थितेस्तस्य खड्गलतिकाकरोन्न किम्¹⁰ ॥[१८॥*] समुत्तीर्णार्णवा सेना यस्याज्ञेव
महीभूतः । वर्णनीयगुणग्रामः कर्णः स समभूतः¹¹ ॥[१९॥*] अविमुक्तपादकटकैः पृथु-
तरहारावगुठितविकठैः । पुर इव विपिनेप्यरिपनारीभिर्यस्य संततं तस्थे¹² ॥[२०॥*] नीचैः
संचर चोड कुंग¹³ कि-
11 मिदं फल्गु त्वया वल्ग्यते हूणवं रणितुं न युक्तमिह ते त्वं गौड गव्वन्त्यज । मैवं [ग]ज्जरं गज्जं
कीर निभूतो वत्संस्व सेवागता¹⁴ नित्यं यस्य मिथोविरोधिनृपतीन् द्वा[ः]स्थो विनित्ये जनः¹⁵ ॥[२१॥*]
अनीयंत परां वृद्धिं यशःसंवेदनश्रियः । मनोविनोदनैर्यस्य कवी-
12 द्रैरिद्वयैरिव¹⁶ ॥[२२॥*] अजायत यशःकर्णः कर्णार्त्स्वर्णमहीभूतः । त्रिकूट इव कूटस्थगुण-
रत्नाकरीकृतः ॥[२३॥*] नमयत्यार्त्तिन्धनुषो यस्मिन्नात्तमृतप्राये । व(व)भ्रे सापुनरुन्नतिभूयि-
ष्ठा¹⁷ वैरिभूपतिभिः¹⁸ ॥[२४॥*] यशोभिरिदुविशदैः कर्मभिश्चातिदुष्करैः । दिशः प्रसाधया-
मास स

¹ अचिकीर्तयत् is incorrect for अचिकीर्तत् or अचीकृतत्. Read यमत्रिं समकीर्तयत्.

² Originally मा, altered to म.

³ Metre : *Vasantatilakā*.

⁴ Metre : *Upagiti*.

⁵ Metre of verses 10-14 : *Vasantatilakā*.

⁶ Metre : *Āryā*.

⁷ Metre : *Vasantatilakā*.

⁸ Metre : *Anuṣṭubh*.

⁹ The sense requires a reading like विजयवारिजा-.

¹⁰ Metre : *Ratbōddbatā*.

¹¹ Metre : *Anuṣṭubh*.

¹² Metre : *Giti*.

¹³ 'This is quite distinct here; and it is not *Kaṅga*.' (K.).

¹⁴ 'Or, perhaps सेवां गता-.' (K.).

¹⁵ Metre : *Śārdūlavikrīḍita*.

¹⁶ Metre of this and the next verse : *Anuṣṭubh*.

¹⁷ Dr. Kielhorn separates सा from पुनरुन्नतिभूयिष्ठा in his transcript; but the sense requires them to be joined, the intended *pada-chchhēda* being सा अपुनरुन्नति-.

¹⁸ Metre : *Upagiti*.

- 13 त्रिविक्रमविक्रमः¹ ॥[२५॥*] यथायथं स चतुरश्चतुर्भिरभिवाञ्छि(छि)तान् । अर्थानुपार्यः प्रथि-
तैर्न्यायवित्प्रत्यपद्यत ॥[२६॥*] उदपद्यतोदितमहार्हंरूपया सहितः श्रिया सकलशुद्धमण्डलः । धव-
लाम्बु(म्बु)धेरिव ततः कलानिधिः सुखयन्ज(ञ्ज)गन्ति गयकर्णभूपतिः² ॥[२७॥*] करवाल-
तमालपल्लवः क-
- 14 रसंचार्यपि यस्य भूपतेः । परिमृज्य रजोस्रवृष्टिभिः परिचष्कार रणे जयश्रियम्³ ॥[२८॥*]
वैनतेयसमविक्रमक्रमः केवलं स न चकार पृष्ठतः अच्युतं सुचरितो न चाच[र]त्कर्म किंचिदपि
पक्षपाततः⁴ ॥[२९॥*] द्वापरोपि न तस्यासीत्कर्मकाण्डे कुतः कलिः ॥ कृतमेव सदाद्राक्षुः कार्यं
विद्वेषिणोपि यत्⁵ ॥[३०॥*]
- 15 प्राग्वाटेवनिपालभालतिलकः श्रीहंसपालोभवत्तस्माद्भूभृदसूत⁶ सत्यसमितिः श्रीवैरिसिंहाभिधः ।
यज्जन्म द्विषतां भयाय सुहृदामानन्दसंपत्त[ये] श्रेयः श्रीसदनाय शौर्यमहसे विश्वोत्सवायाभवत्⁷
॥[३१॥*] विजयसिंह इति क्षितिपस्ततः समजनिष्ट विनष्टकलिः कि-
- 16 ल । क्षितिभृदिन्द्रशिरःकृतसंचरः प्रहतमत्तमहारिपुकुंजरः⁸ ॥[३२॥*] धाराधीशोदयादित्यसुता
श्यामलदेव्यभूत् । वल्लभा तस्य भूपस्य सत्येवासुरविद्विषः[ः] ॥⁹ [३३॥*] तस्यामल्हणदेवीति
कन्यारत्नमसूत सः । मेनायामवनीभर्ता गौरीमिव गुणोज्ज्व(ज्ज्व)लाम् ॥[३४॥*] तस्याः स पा-
णिना पाणि गय-
- 17 कर्णमहीपतिः । जग्राह जगतां स्थित्यं शिवाया इव शंकरः ॥[३५॥*] अजनयदल्हणदेव्यां गय-
कर्णमहीपतिस्तनुजौ । संज्ञायां दिवसपतिर्हस्त्राविव सव्वंदुः[ख]हरो¹⁰ ॥[३६॥*] नरसिंहदेवमेकं
चक्रे जनकस्तयोर्नाम्ना । जयसिंहदेवमपरं लोको यौ रामलक्ष्मणौ मेने¹¹ ॥[३७॥*] सुकृतः स्व-
र्गम्-
- 18 नगंगलमधितस्युषि शक्रवज्जनके । नरसिंहदेवनृपतिः पर्यष्कार्थीन्महीमेताम्¹² ॥[३८॥*] प्रशशास
महीं महौजसामप्यभिभूणुर्नरसिंहदेवभूपः । परलोकाभया[न]भिज्ञतायाम्भुवनं संदधदच्युतोच्चर-
पः¹³ ॥[३९॥*] यस्मिन्चलति घूलीनां पटलैस्तपने तथा । निहृतेप्यरिभूपानां संतापः पर्यवद्धत¹⁴
॥[४०॥*]
- 19 महादानाद्यशून्यानि कुर्वन्पर्व्याण्यनेकशः । धर्मस्यावीवृधद्योह्रीन्व(न्व)लिर्व्विष्णोरिवोद्यतः ॥
[४१॥*] पुनानस्य जगत्सर्व्वं नितान्तं तिमिरद्रुहः । यत्कीर्त्तिशशिनः शुक्ले शशा[ङ्को]पि शशोभवत्
॥[४२॥*] स तथा सुखशय्यासु रात्रावव्रस्तमण्डलः । स्वपन्नप्यनिशं वैरिहृदयेष्वभ्यजागरीत् ॥
[४३॥*] श्रियं वभार विधिव-
- 20 दानवारातितोपितः । महेंद्रवद्विजश्रेष्ठवर्गस्तत्संगमागतः ॥[४४॥*] स्वल्लोकनाथातिथितां प्र-
याते तस्मिन्पुत्रे श्रीनरसिंहदेवे । चिराय पुष्पातु सतां हितानि श्रीमान्महीभूज्जयसिंहदेवः¹⁵ ॥[४५॥*]

¹ Metre of this and the next verse : *Anushṭubh*.

² Metre : *Mañjubhāṣinī*.

³ Metre : *Vaitāṭya*.

⁴ Metre : *Ratbōddhatā*.

⁵ Metre : *Anushṭubh*.

⁶ असूत is used here in the sense of असूयत.

⁷ Metre : *Sārdūlavikrīḍita*.

⁸ Metre : *Drutavilambita*.

⁹ Metre of this and the next two verses : *Anushṭubh*.

¹⁰ Metre : *Upagīti*.

¹¹ Metre *Udgīti*.

¹² Metre : *Upagīti*.

¹³ Metre : *Anpachchbandasika*.

¹⁴ Metre of verses 40-44 : *Anushṭubh*.

¹⁵ Metre : *Upagīti*.

- यस्योहरत्नरचितांचितचाशोभाविस्मेरभूरिकटकस्य सदोन्नतस्य । भूमिभूतामधिपतेः सुरवाहिनी—
 21 व कीर्तिज्जंगन्ति न कियन्ति पुनात्यनन्ता¹ ॥[४६॥*] येन प्राचीविजयरभसान्त्रित्यमत्तेभकुम्भा—
 रुढान्प्रौढप्रथितयशसः शौर्यभाजोवनीन्द्रान् । कुर्वाणेन त्रिदशभवनं [गा]मिनो निर्विशंकं चक्रे
 चित्तं चकितचकितं नाकिनां नायकस्य² ॥[४७॥*] यद्वक्त्रवारिजविकाशवशेन दीनवर्गोपि वल्गति
 निरन्त—
 22 रमेव लक्ष्मीः । यद्भूविभङ्गभयजश्च नराधिपानां व्याधिर्न नश्यति वनौषधिसेवयापि³ ॥[४८॥*]
 कियन्तो नाभूवन्भुवि भुवनसंभावितगुणाः पणायन्ते येषां कृति[भि]रधुनापि स्थितिपथाः । अ[यं]
 त्वन्यस्तेषामपि गुणगणोदाहरणतान्दधानः शुद्धश्रीज्जयतु जयसिंहः क्षितिपतिः⁴ ॥[४९॥*] यस्य
 23 प्रतापतपनः पार्थिवेन्धन एव यत् । तच्चित्रं यच्च कुमुदद्वेषी कीर्तिसुधाकरः⁵ ॥[५०॥*] मित्रा—
 णामुपकारकारिणि सदा सन्मार्गसंचारिणि प्रज्ञोत्कर्षविद्यारिणि प्रगुणि[नां] त्यागैकविस्तारिणि ।
 शत्रूणामविरामशौर्यविजयप्रोद्यन्मदो[च्चा]रिणि प्रीति यत्र परां विभक्तिं भुवनम्बिष्वम्भरा⁶ धा—
 रिणि⁷ ॥[५१॥*]
 24 यद्वचलन्धूलिपटलैः पयांसि पयसां निधेः । न केवलं तिरोघत्ते तेजांस्यपि विभावसोः⁸ ॥[५२॥*]
 प्रमाणानीव चत्वारिसेनाङ्गान्यधितिष्ठता । येन न्यायप्रवीणेन परेषां [ख]ण्ड्यते स्थितिः ॥[५३॥*]
 न मुंचति कदाप्यस्य जयश्रीः करपुष्करम् । विभक्तिं रणवाद्येषु ताण्डवाडम्ब(म्ब)रं परम् ॥[५४॥*]
 श्रुत्वा श्रीजयसिंहे—
 24 वनूपतेः कर्म्मतिविस्मापकं पार्थस्येव परैरमुच्यत नृपैः पूर्वं युयुत्सारसः । श्रीः पश्चात्सरसा ततश्च
 नगरी पुत्राः कलवन्ततस्त्रासः केवलमद्रिगह्वरग[तै]र्ब्राह्मीकृतस्त्यज्यते⁹ ॥[५५॥*]

TRANSLATION

Om! Adoration to Siva!

(V. 1) May the god (Śiva) always secure for you your desired object, (*viz.*) the attainment of excellent and marvellous prosperity!—(*he*) on whose head, where the matted hair is joined by the celestial river, the crescent moon displays at all times the beauty of a fresh sprout!

(V. 2) May Śiva with these eight bodies protect you!—(*the eight bodies*,¹⁰ *viz.*) that which always has fluidity; that which, being different from it, has gravity; those two which, being devoid of gravity, are felt by touch; that which, being an element, is devoid of touch; that which, showing time, engages the world in actions; that which shines with digits; (*and*) that which attains the reward of a sacrifice!

(V. 3) “Blessed are those (*women*) the wreath of whose skulls you always wear on (*your*) head!”¹¹ “I say this, because it must be said:—Refer to them as males.”¹² “That

¹ Metre: *Vasantatilakā*.

² Metre: *Mandākrāntā*.

³ Metre: *Vasantatilakā*.

⁴ Metre: *Sikharipā*.

⁵ Metre: *Anushṭubh*.

⁶ Read भुवनं विष्वम्भरा—.

⁷ Metre: *Sārdūlavikrīḍita*.

⁸ Metre of this and the next two verses: *Anushṭubh*.

⁹ Metre: *Sārdūlavikrīḍita*.

¹⁰ These eight bodies are, respectively, water, earth, air and fire, ether, the sun, the moon and the sacrificer. For a similar idea, see v. 3 of No. 60, above, and the opening verse of the *Sākuntala*.

¹¹ This verse is in the form of a dialogue between Pārvatī and Śiva.

¹² There is a play on the expression *putistvāna samikṛtaya*. What Śiva means is that Pārvatī should

would not be very proper!" "I do not ask you to give up your female form. Besides, it is impossible". May Hara, who was thus perplexed in replying to his beloved, protect you!

(V. 4) May that Sambhu always grant your desired object!—(he) whose ornaments consist of (serpents) whose eyes are cars; who possesses the splendour of (the moon) that makes the lotuses bloom; devotion to whom makes people rejoice; on whose body alone there is *rajas* (ashes) (but no *rajas*¹ in his nature); and in whom there is changeless intelligence incarnate!

(V. 5) May that Gajānana protect you!—(he) who possesses in the guise of his (curved) tusk, one half of the moon, which is other than that on the crown of the coiled matted hair of Dhūrjati (i.e., Śiva)!

(V. 6) May Sarasvatī verily increase the learning of good people!—(she) who moves about in (all) the four (directions),² assumes four forms³ and is the cause of (the attainment of) the four objects (of human life)!

(V. 7) The Creator, by continuous meditation, produced a son who had no third (being, equal to him), (and) whom he designated Atri.⁴

(V. 8) From him there came to view (the Moon), the crest-jewel that adorns (Śiva), the lord of creatures; which is the sole repository of the prosperity of the whole world, (and) the tap-root of the pleasant and joyful sport of the mind of women; (and) whose rays cause the blooming of the assemblages of lotuses.

(V. 9) From him was born Budha even as knowledge is produced from a very pure mind. He procreated a very strong family of the kings who afforded freedom from fear to the (whole) world.

(V. 10) In the race of this treasure of digits (i.e. the Moon) there was a king named Arjuna, who, being endowed with a thousand arms, possessed prowess by night as by day; by uttering whose celebrated name, people even now find about them their desired objects.⁵

(V. 11) By the good fortune of beings are such supreme lords of the world born—only few (in number) and rarely—as those of this race who became the lords of princes, attaining ever-increasing prosperity.

(V. 12) In this race which became well-known by the name of Kalachuri through possession of various precious excellences, there was born, through the religious merit of the worlds, Yuvarājadēva II, who resembled Yayāti in good qualities.

(V. 13) Having conquered all regions and taken away the various kinds of wealth from kings, he, the mighty lord of the world, being filled with an excess of intense devotion, presented them (all) to the holy Sōmēśvara.

(V. 14) By that lord of kings was begotten the unique wrestler of the world, Kōkalla (II) by name, who defied the arrows of (his) enemies. How many regions have not attained great splendour by his meritorious works, making one another beautiful in a thousand ways?

refer to the skulls on his head as those of men, not of women, while Pārvatī purposely mistakes the words as meaning that she should say what she has got to say, in a male form.

¹ *Rajas* here means 'passion'.

² Or, perhaps, in all the four kinds of creatures, viz., womb-born, egg-born, sprout-born and moisture-born.

³ *Vīṣṇu*, *Parā*, *Paśyanti*, *Madhyamā* and *Vaikharī*.

⁴ There is a play on the name *Atri* which, in one case, is taken as a compound. The second member of the compound *tri* (three) stands here for *tritiya* (third).

⁵ Compare v. 7 of the Bhērā-Ghāt stone inscription of Narasimha (No. 60, above).

(V. 15) He, who attained excessive power and showed great devotion to Śiva in many ways, removed the apprehensions of the world by the multitudes of (*his*) forces as the Himālaya does with those of rivers.

(V. 16) From him there was (*born*) (*a king*) named Gāṅgēyadēva, who was possessed of valour and courage which are akin to great serenity displayed in the prosperity of the world; under whose protection the princes ceased to feel ashamed by (*referring to*) the stories of the ten-faced (Rāvaṇa) and Arjuna.¹

(V. 17) His lotus-like feet appeared beautiful with the heads of princes bowing to him as though they were the lilies of splendid victory, produced in the water of his sword!

(V. 18) What did not the creeper-like eye-brow and the creeper-like sword of him, who was the abode of the lotus of victory, achieve?—(*the former of*) which was the night (*which shrouded*) the valour of (*his*) enemies and (*the latter*), the creeper of the ornamental figures (*drawn*) in musk on the beautiful faces of the quarters?

(V. 19) From him was (*born*) that Karṇa, the collection of whose excellences deserved praise. That king's army, like his command, went beyond the ocean.

(V. 20) The women of the princes who were his enemies had always, in the forest as in the city, *kaṭakas*² on their feet and large necklaces round their beautiful necks.³

(V. 21) His door-keeper thus checked the princes (*who had*) come to wait upon him (*and*) who were wrangling among themselves—"Chōḍa, move about lowly; Kuṅga, what is this nonsense thou art talking? Hūṇa, it is not proper for thee to bawl out thus; Gauḍa, give up thy arrogance; Gurjara, do not roar in this manner; Kīra, be silent."

(V. 22) By diverting his mind, the best of poets, like his sense-organs, greatly increased (*his*) fame, publicity and wealth.

(V. 23) From Karṇa sprang Yaśaḥkarṇa even as Trikūṭa did from (Mēru) the golden mountain—(*he*) who became a store-house of changeless excellences even as Trikūṭa became a mine of jewels (*hidden*) in its peaks.

(V. 24) When he, who was almost like nectar to the distressed, bent the end of his bow, the hostile princes experienced that misery⁴ from which there was, for the most part, no recovery.⁵

(V. 25) He, whose *vikrama* (valour)⁶ was like the *vikrama* (step) of Trivikrama, adorned the directions with his glory (*which was*) white like the moon, and with his deeds (*which were*) very difficult to perform.

(V. 26) He, clever and adept in policy as he was, achieved the four desired objects of life with the four well-known measures,⁷ used in their respective spheres.

(V. 27) From him sprang the king Gayakarṇa, the repository of accomplishments, even as the moon, the store-house of digits, did from the white (*milk-*) ocean—(*he*)

¹ The intended sense seems to be that they consoled themselves with the thought that even the mighty Rāvaṇa had to seek the protection of Sahasrārjuna as they had to beg it of Gāṅgēyadēva.

² There is a play on the word *kaṭaka* here. They had anklets round their feet when in the city, but twists of straw as they roamed through the forest.

³ These necklaces were of pearls *etc.* when the women were in the city, but of entangled creepers, when they wandered through the forest.

⁴ As already pointed out by Kielhorn, there is a play on the word *ārti*. When Yaśaḥkarṇa bent the *ārti* (end of his bow), it (the *ārti* *i.e.* misery) went over to the enemy.

⁵ See above, p. 638, n. 17.

⁶ There is a play on the word *vikrama* here. The *vikrama* (valour) of Karṇa was great like the *vikrama* (step) of Trivikrama (*i.e.*, Viṣṇu in the Dwarf incarnation).

⁷ These are *sāman* (negotiation), *dāna* (bribery), *daṇḍa* (assault) and *bhēda* (sowing dissension).

who, having a complete circle of tried (*ministers*), like the moon which has a full white orb, was endowed with the clear splendour of a precious kind, making (*all*) worlds happy.

(V. 28) The tamāla-leaf, which was the sword of that king, though it moved in his hand, decorated the goddess of victory on the battle-field, having removed dust with the showers of the tears (*of the enemies' wives*).

(V. 29) He, who, in the order of his valorous-deeds, was like (*Garuda*) the son of Vinatā, not only threw into the background Achyuta (*as Garuda takes Achyuta on his back*), but well-conducted as he was, he performed no action through partiality (*unlike Garuda who does everything by flapping his wings*).

(V. 30) In the sphere of his actions, there was not even Dvāpara, how (*could then there*) be Kali? For even his adversaries always saw his work accomplished (*kṛita*).¹

(V. 31) In Prāgvāta, there was the illustrious Haṁsapāla, the ornamental mark on the forehead in the form of (*all*) kings. From him was produced a king, named the illustrious Vairisīṁha, the abode of truthfulness, whose birth caused apprehension to (*his*) enemies (*and*) a wealth of joy to (*his*) friends, provided excellent happiness with a home, (*and*) gave splendour to heroism and festivity to the whole world.

(V. 32) From him was born a king, named Vijayasīṁha, through whom the Kali (*age*), they say, met with destruction; who stepped on the heads of the best among kings and destroyed the mighty rutting elephants of his foes.

(V. 33) Śyāmaladēvī, the daughter of Udayāditya, the lord of Dhārā, became his favourite wife as Satyā² was of (*Kṛishṇa*), the enemy of the demons.

(V. 34) On her the king (*Vijayasīṁha*) begot the gem of a daughter named Alhaṇadēvī, who looked bright with her excellence as (*Himālaya*), the supporter of the earth, begot Gauri on Mēnā.

(V. 35) For the establishment of good order in the worlds, the king Gayakarṇa grasped her hand with his hand as Śiva did that of Pārvatī.

(V. 36) On Alhaṇadēvī, the king Gayakarṇa begot two sons who removed the sorrows of all (*people*) even as the Sun procreated Aśvins on Samjñā.

(V. 37) The father named one of them Narasīṁha and the other, Jayasīṁha—whom the people regarded as Rāma and Lakshmaṇa.

(V. 38) When his father (*Gayakarṇa*), through his religious merit, gained heaven, like Indra, without any obstruction, the king Narasīṁha adorned this earth.

(V. 39) The king Narasīṁhadēva, who was endowed with a noble form like that of Achyuta (*i.e.*, Vishṇu), ruled over the earth, conquering habitually the countries of even mighty kings and making the world free from the fear of the next world.

(V. 40) As he marched, the oppression³ of the hostile kings increased, even though the sun was concealed (*from view*) by the mass of dust (*raised by his forces*).

(V. 41) Making frequently (*the days of*) *parvan* fruitful with great gifts⁴ and other things, he, who was active, increased (*the number of*) the legs of Dharma⁵ as Bali increased the steps of Vishṇu.⁶

¹ There is a play on the word *kṛita*, the other meaning being 'the golden age'.

² *I.e.*, Satyabhāmā.

³ There is a play on the word *santāpa*, which means (1) affliction, and (2) heat.

⁴ For the *mahādānas* or great gifts, see above p. 298, n. 8.

⁵ Dharma, it is believed, had four legs in the *Kṛita* or golden age, but successively lost one leg in the succeeding ages of *Tṛita* and *Dvāpara*. By his pious deeds Narasīṁha restored the lost legs to Dharma. For the idea, compare verse 24 of the Deopara inscription of Vijayasēna. *Ep. Ind.*, Vol. I, p. 310.

⁶ *I.e.*, in his Dwarf incarnation.

(V. 42) In the brightness of the moon-like glory of him who purified the whole world and exceedingly hated ignorance, even the moon became a hare.¹

(V. 43) Though sleeping at night on comfortable beds, with the circle (of his ministers) free from fear, he was continuously wakeful in the hearts of his enemies.

(V. 44) Coming into contact with him, the assemblage of the best among the Brāhmaṇas obtained wealth as the great Indra did his fortune, being pleased by (*Vishnu*) the enemy of demons (*in his Dwarf incarnation*).

(V. 45) That king, the illustrious **Narasimhadēva**, having become a guest of the lord of the celestial world, may the illustrious king **Jayasimhadēva** long increase the well-being of good people!

(V. 46) How many worlds does not the infinite fame of the ever-noble lord of kings sanctify like (*the Gangā*) the river of the gods,—(*the fame of him*) whose extensive capital smiles with the beautiful splendour of large jewels?

(V. 47) Sending fearlessly to the abode of the gods, through zeal for the conquest of the eastern regions, the brave kings of great and celebrated fame mounted on the temples of ever-rutting elephants, he made the mind of the lord of gods extremely apprehensive.

(V. 48) Through the blooming of the lotus of his face, the goddess of wealth always goes to the multitudes of even poor people; (*while*) the disease of kings, caused by the apprehension of his frown, does not disappear even by their taking the medicine, namely, residence in a forest.

(V. 49) How many kings have there not been on the earth, whose merits were honoured by the world, and through whose deeds the paths of virtuous conduct are praised even now? May this king **Jayasimha** of pure splendour, who is different from them and sets an example even to them in the acquisition of an assemblage of merits, be triumphant!

(V. 50) It is a wonder that the fire of his prowess requires the fuel of princes and that the moon of his glory detests night-lotuses!²

(V. 51) The world bears great love towards him who obliges his allies, always pursues the virtuous path, causes the excellence of the intellect of the meritorious, increases only his charity, possesses the joy springing from continuous victory (*over his foes, obtained*) through valour, (*and*) supports the earth.

(V. 52) While marching, he conceals, with the mass of dust (*raised by his forces*), not only the waters of the ocean, but also the rays of the sun.

(V. 53) Employing the four parts of the army like the four means of proof, he, (*who is*) proficient in policy,³ cuts short the life of the enemies.

(V. 54) The goddess of victory never leaves the lotus of his hand, (*but*) displays a very violent dance in (*the din of*) military musical instruments.

(V. 55) Having heard of the very marvellous deed of the illustrious king **Jayasimha** similar to that of Arjuna, the hostile kings first gave up their enthusiasm for fighting, thereafter their loving fortune, then their capitals, sons and then wives—only they did not forsake the fear which they had entertained, even when they took refuge in the caves of mountains.

¹ I. e., his glory was whiter than the moon, which appeared on it like a dark spot, having the form of a hare.

² There is a play on the word *kumuda* which means (1) a night-lotus and (2) a wicked person.

³ *Nyāya* also means 'the system of logic founded by Gautama'. It is, therefore, suggested that the king is like an expert dialectician who, using the four means of proof, *pratyakṣa*, *anumāna*, *upamāna* and *tatpda*, scores a victory over his opponent.

No. 4

KUMBHI PLATES OF VIJAYASIMHA: (KALACHURI) YEAR 932

THIS inscription was first brought to notice in 1839 in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, pp. 481 ff., where the Editors published a transcript and a sort of translation together with introductory remarks, a facsimile of the seal and specimens of the letters. The inscription was next published, without any lithograph or translation, by Dr. F.E. Hall in 1862 in the same journal, Vol. XXXI, pp. 111 ff. The plates, which were made over to the Asiatic Society of Bengal, have since been lost. As even an impression of them is now not forthcoming, I have copied here Dr. Hall's transcript¹ and added to it my notes and translation.

The copper-plates, two in number, were dug up at Kumbhī on the right bank of the Herun river, thirty-five miles north-east of Jabalpur, the chief town of the Jabalpur District in Madhya Pradesh. When discovered, the plates were held together by a ring which had the customary Kalachuri seal of Gaja-Lakshmī with the legend *Srīmad-Vijayasīmhadēvab*. The inscription seems to have been in a state of good preservation as Dr. Hall found only about ten *aksharas* illegible. The size of the plates and of the letters incised on them, and also their weight have not been recorded.

Judging from the specimens of the letters published in the *Journal of the Asiatic Society of Bengal*, Vol. VIII, the characters belonged to the Nāgarī alphabet. The language is Sanskrit. Except for the opening obeisance to Śiva, the formal portion of the grant and the particulars about the writer and the engraver at the end, the record is in verse throughout. There are forty-four verses in all, of which twenty-six occur in the introductory portion. The draft used here is the same as that in the Jabalpur plates of Jayasīmha², but in the description of the Kalachuri kings down to Jayasīmha, the present inscription has seven verses³ more than the latter record. Of these seven verses, again, four⁴ occur in the Khairhā and Jabalpur plates⁵ of Yaśaḥkarna, but three of them are employed there to describe Yaśaḥkarna, not Narasīmha as in the present grant. As they contain merely conventional praise, they do not affect our historical information. The remaining three verses, viz., 14, 16 and 24, which eulogize Yaśaḥkarna, Gayākarna and Jayasīmha respectively, and two more, viz. verses 25 and 26, which describe Vijayasīmha and Gōsaladēvī, are not known to occur anywhere else. In respect of orthography, it is not possible now to say anything definitely as Dr. Hall has admittedly made several changes in his transcript before publication.

The inscription is one of the king Vijayasīmha of the Later Kalachuri Dynasty of Tripurī. Down to his father Jayasīmha, his genealogy is given in the same words as in the aforementioned Jabalpur plates. There is only one verse here about Vijayasīmha and that too contains conventional praise. The object of the inscription is to record the grant, by Gōsaladēvī, the mother of Vijayasīmha, of the village Chōralāyī, in the Sambalā pattalā. The grant was made by the dowager queen after bathing in the Narmadā at Tripurī on the occasion of a *yugādī*⁶ and with the permission of her son,

¹ The transcript is not made line by line and does not represent the original accurately, as Hall made several changes in it before publication. As he admits in one place, 'confusion of sibilants has, in several instances unspecified, been redressed in the transcript now printed.' *J. A. S. B.*, Vol. XXXI, p. 122, n. 4.

² Above, No. 63.

³ *Viz.*, vv. 9, 14, 16, 19-21 and 24.

⁴ *Viz.*, vv. 9, 19, 20 and 21.

⁵ Nos. 56 and 57, above.

⁶ A *yugādī* is an anniversary of the commencement of a *yuga* and falls on Kārttika *su. di.* 9, Vaiśākha *su. di.* 3, Māgha *amāvāsyā* and Bhādrapada *va. di.* 13 for Kṛta, Trēta, Dvāpara and Kali *yugas* respectively.

the ruling king. The donee was the Brāhmaṇa **Sōḍhaśarman**, the son of Chhiktū and grandson of Sūlhaṇa and great-grandson of Janārdana, who belonged to the Sāvanya *gōtra* with five *pravaras*, and was a student of the Chhandōga *śākhā* of the Sāmaveda.

Among the dignitaries to whom the royal order is addressed, there are the *Mahākumāra* **Ajayasimha**, the *Mahāmantrin*, the *Saivāchārya*, the *Rājaguru* **Vidyādēva**, the *Mahāpurōhita* **Yajñadhara**, the *Mahāmātya* **Kiki**, the *Mahākshapāṭalika*, *Mahāpradhāna*, *Arthalēkhin* and *Daśamūlika* **Vatsarāja** and the *Mahāsāndhivigrahika* **Purushōttama**. Some of these names occur in other inscriptions also. The crown prince **Ajayasimha**, for instance, is mentioned in the Bhērā-Ghāt inscription of Vijayasimha,¹ while the *Sāndhivigrahika* **Purushōttama** and the *Daśamulin* **Vatsarāja** are named in the Jabalpur plates of Jayasimha.² The present charter was written by the aforementioned **Vatsarāja** and the *Paṇḍita* **Kēśava**. The latter is mentioned as *Arthalēkhin* in the Rewa stone inscription of Vijayasimha.³

The inscription is dated in the year 932 (expressed in decimal figures only) of an unspecified era. The date must, of course, be referred to the Kalachuri era and corresponds, for the expired year 932, to 1180-81 A.C. It does not admit of verification in the absence of the necessary details.

Of the localities mentioned here, **Chōralāyī** is probably Chaorai, a village about 20 miles south by west of Jabalpur. **Sambalā**, the headquarters of the *pattalā* (sub-division) in which it was situated, cannot now be traced.

TEXT⁴

ओं नमो ब्रह्मणे ।

जयति जलजनाभस्तस्य नाभीसरोजं

जयति जयति तस्माज्जातवानब्जसूतिः ।

अथ जयति स तस्याज्यत्यमन्त्रिस्तदक्षसू-

तदनु जयति जन्म प्राप्तवानब्जबन्धुः⁵ ॥१॥

अथ बोधनमादिराजपुत्रं गृहजामातरमब्जबान्धवस्य ।

तनयं जनयाम्बभूव राजा गगनाभोगतडागराजहंसः⁶ ॥२॥

पुत्रं पुरुरवसमौरसमाप सूनुरं

देवस्य सप्तजलराशिरसायनस्य ।

आसीदनन्यसमभाग्यशतोपभोग्या

यस्योर्वशीव सुकलत्रमिहोर्वरा च⁷ ॥३॥

अत्राज्यवे किल शताधिकसन्तिमेध-

यूपोपरुद्धयमुनोक्तविविक्तकीर्तिः ।

सप्ताब्धिरत्नरसनाभरणाभिराम-

विश्वम्भराशुभरतो भरतो बभूव ॥४॥

हेलागृहीतपुनरुक्तसमस्तशस्त्रो

¹ Above, No. 60, l. 1.

² Above, No. 63, ll. 23 and 40.

³ Above, No. 70, l. 8.

⁴ From Hall's transcript in *J. A. S. B.*, Vol. XXXI (1862), pp. 116 ff.

⁵ Metre : *Mālinī*.

⁶ Metre : *Anpachchandasika*.

⁷ Metre of this and the following two verses : *Vasantatilakā*.

⁸ Read रशना-

गोत्रे जयत्यधिकमस्य स कार्तवीर्यः ।
 अत्रैव हैहयनृपान्वयपूर्वपुंसि
 राजेति नाम शशलक्ष्मणि चक्रमे¹ यः ॥५॥
 स हिमाचल इव कुलचुरिवंशमसूत क्षमाभृतां भर्ता ।
 मुक्तामणिभिरिवाऽमलवृत्तैः पूतं महीपतिभिः² ॥६॥
 तत्राञ्जये नयवतां प्रवरो नरेन्द्रः
 पौरन्दरीमिव पुरीं त्रिपुरीं पुनानः ।
 आसीन् मदान्धनृपगन्धगजाधिराज—
 निर्मायिकेसरियुवा युवराजदेवः³ ॥७॥
 सिंहासने नृपतिसिंहमुष्य सूनुम्
 आरूपपन्नवनिभर्तुरमात्यमुख्याः ।
 कोकल्लमणवचतुष्टयवीचिसङ्घ—
 सङ्घट्टरुद्धचतुरङ्गचमूप्रवारम्⁴ ॥८॥
 इन्दुप्रभां निन्दति हारगुच्छं जुगुप्सते चन्दनमाक्षिपन्ती ।
 यत्र प्रभौ दूरतरं प्रयाते वियोगिनीव प्रतिभाति कीर्तिः⁵ ॥९॥
 मरकतमणिपट्टप्रौढवक्षाः स्मितास्यो
 नगरपरिघदैर्घ्यं लङ्घयन् दोद्वयेन ।
 शिरसि कुलिशपातो वैरिणां वीरलक्ष्मी—
 पतिरभवदपत्यं यस्य गाङ्गेयदेवः⁶ ॥१०॥
 प्राप्ते प्रयागवटमूलनिवेशबन्धौ
 सार्धं शतेन गृहिणीभिरमुत्र मुक्तिम् ।
 पुत्रोऽस्य खड्गदलितारिकरीन्द्रकुम्भ—
 मुक्ताफलैः स⁷ ककुभोऽर्जति कर्णदेवः⁸ ॥११॥
 अग्र्यं धाम श्रेयसो वेदविद्या—
 वल्लीकन्दः स्वःस्वन्त्याः किरिटम् ।
 ब्रह्मस्तम्बो येन कर्णावतीति
 प्रत्यष्टायि⁹ क्षमातलब्रह्मलोकः¹⁰ ॥१२॥
 अजनि कलचुरीणां स्वामिना तेन हूणा—
 न्वयजलनिधिलक्ष्म्यां श्रीमदावल्लदेव्याम् ।
 शशभृदुदयशङ्काक्षुब्धदुग्धाब्धिवीची—
 सहचरितयशःश्रीः श्रीयशःकर्णदेवः¹¹ ॥१३॥

¹ Read चक्षमे as in the Jabalpur plates of Yaśaḥkarna (above, No. 57).

² Metre : *Āryā*.

³ Metre of this and the following verse : *Vasantatilakā*.

⁴ Read प्रचारम् as in the Jabalpur plates (No. 57), l. 7.

⁵ Metre : *Upajāti*.

⁶ Metre : *Mālinī*.

⁷ The earlier transcript published in *J. A. S. B.*, Vol. VII (1839), had स्म here, which is evidently the correct reading. See the Jabalpur plates (No. 57), l. 11.

⁸ Metre : *Vasantatilakā*.

⁹ Read प्रत्यष्टायि.

¹⁰ Metre : *Śalinī*.

¹¹ Metre : *Mālinī*.

अत्युत्तुङ्गमिरीन्द्रकन्दरसरस्तीरं कथञ्चिद्गतैर्
 ईषन्निर्वृतिमद्भिरागतमिति त्रस्तैर्वदद्भिर्मथः ।
 आकर्ण्य प्रतिशब्दमम्बुनि निजं बिम्बं मिलद्वैरिवत्
 संवीक्ष्य क्षणमासितं किमपरं यस्याऽरिभिस्तत् तथा¹ ॥१४॥
 तस्याऽऽमजोऽभूदतुलप्रतापः
 श्रीमदगयाकर्ण इति प्रतीतः ।
 यस्याऽऽहवेपूढतवैरिक्वण्ठच-
 छेदास्त्रपूर्णं घराऽनुरक्ता² ॥१५॥
 तितांसुना दिक्षु यशोवितानम्
 उन्नम्रवंशेन गुणान्वितेन ।
 येनाऽरिकान्ताहृदयेषु गाढम्
 आरोपितः सञ्जनि³ शोकशङ्कुः⁴ ॥१६॥
 असावलह्णदेव्यां श्रीनरसिंहनरेश्वरम् ।
 सवदनमि⁵वेच्छायां प्रयत्नं सुषुवे सुतम्⁶ ॥१७॥
 उच्चैर्हिरण्यकशिपुप्रतिपादनेन
 प्रीतिं परां विदुषसंहतिषु प्रकुर्वत्⁷ ।
 सौन्दर्यभारविनिवारितमारगवशं
 चित्रं तथाऽप्ययमहो नरसिंहदेवः⁸ ॥१८॥
 यो ब्रह्मणा पाणिषु पञ्चषाणि
 दानानि⁹ धत्ते पयसां पृषन्ति ।
 तैरेव तृष्णामवधूय ते च
 रत्नाकरेऽपि प्रथयन्त्यवज्ञाम्¹⁰ ॥१९॥
 महीभर्ता महादानैस्तेस्तुलापुरुषादिभिः ।
 गि . . . करत्यर्थं¹¹ कृतार्थयति योऽर्थिनः¹² ॥२०॥
 कुर्वन्महीं ब्राह्मणसादरिक्षत्रनिवर्हणः ।
 सार्धं परशुरामेण यः स्पर्धामधिरोहति ॥२१॥
 तस्याऽनुजो नरपति¹³ जयसिंहदेवः
 स्थैर्योज्ज्वलैरपि नृपैः क्रियमाणसेवः ।
 यद्दानलुप्तयशसेव सुरद्रुमेण

¹ Metre : *Sārdūlavikṛīṭita*.

² Metre : *Indravajrā*.

³ Read सञ्जति.

⁴ Metre : *Upajāti*.

⁵ Read संवेदन-.

⁶ Metre : *Anuṣṭubh*.

⁷ Read प्रकुर्वन्.

⁸ Metre : *Vasantatilakā*.

⁹ It would be better to read दाता निधत्त as in the Jabalpur plates.

¹⁰ Metre : *Indravajrā*.

¹¹ The correct reading of these *akṣaras* must have been गरिम्णा मेरुरत्यर्थं कृतार्थयति as in the Jabalpur plates.

¹² Metre of this and the next verse : *Anuṣṭubh*.

¹³ The Jabalpur plates of Jayasimha (No. 63, above) read विजयतां in place of नरपतिर्. The change is made here as he was no longer reigning.

व्यद्रावि भूतलतले बलिना प्रलीनम्¹ ॥२२॥
 तष्ट² गुर्जरभूभुजा तु कुवलं³ मुक्तं तुरुष्केण च
 त्यक्तः कुन्तलनायकेन सहसा कन्दर्पकेलिक्रमः ।
 श्रुत्वा श्रीजयसिंहदेवनृपते राज्याभिषेकं नृपाः
 सन्त्रासादपरेऽप्यपास्य जगतीं पारे ययुर्वारिधेः⁴ ॥२३॥
 कथञ्चिद् यद्यशश्चन्द्रचन्द्रिकाधवलीकृते⁵ ।
 वलक्षा लक्षते⁶ व्योम्नि पतती⁷ खगसंहतिः⁸ ॥२४॥
 रमणगुणनिकेतः केतनं मङ्गलानां
 प्रचुरतरयशोभिः शोभितस्तत्तनूजः ।
 नृपतिरवनिभानुर्विश्वविश्रान्तभानुर्
 जगति विजयसिंहः संहतारातिसिंहः⁹ ॥२५॥
 दृष्टिर्यस्याः सुधावृष्टिः सन्निधिश्चाऽपि सन्निधः ।
 वाणी चिन्तामणिः श्रीमज् जोयाद् गोसलदेव्यसौ¹⁰ ॥२६॥

स च परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीवामदेवपादानुध्यातपरमभट्टारकमहारा-
 जाधिराजपरमेश्वरपरममाहेश्वरत्रिकलिङ्गाधिपतिनिजभुजोपाजिताश्वपतिगजपतिनरपति राजत्रयाधि-
 पतिश्रीमद्विजयसिंहदेवपतेर्विजयिनः¹¹ महाराज्ञीश्रीमहाकुमारश्रीजयसिंहदेवमहामन्त्रिशैवाचार्यभट्टा-
 रकश्रीमद्राजगुरुविद्यादेवमहापुरोहितपण्डितश्रीयज्ञधरधर्मप्रधानमहामात्यठक्कुरश्रीकीकीमहाक्षपटलि-
 कमहाप्रधानार्थलेखिठक्कुरश्रीदशमूलिकवत्सराजमहासांघिविप्रहिकठक्कुरश्रीपुरुषोत्तममहाप्रतीहार-
 दुष्टसाध्यचराध्यक्षभाण्डागारिकप्रवातवार¹² अश्वसाधनक¹³ इत्येतानन्यांश्च प्रदास्यमानग्रामनिवा-
 सिजनपदांश्चाऽऽहूय यथाहं मानयति बोधयति समाज्ञापयति च ।

यथा विदितमस्तु भवतां संवत् ९३२ श्रीमत्त्रिपुर्या युगादौ नर्मदायां विधिवत्सनात्वा
 श्रीमन्महादेवं समभ्यर्च्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये सम्बलापत्तलायां चोरलायीग्रामश्चतुः-
 सीमापर्यन्तश्चतुराघाटविशुद्धः सगोप्रचारः सजलस्थलः साम्रमधुकः सलवणाकरः सगर्तोपरः सनिर्ग-
 मप्रवेशः सजाङ्गलानूपो वृक्षारामोद्भिद्भदोद्यानतृणादिसहितः¹⁴ प्रवणिचरो
 रसवतीकामतवाडदण्डमार्गणकविशेणिमादायपट्टकिलादायदुष्टसाध्यादायअर्धपुरुषारिकादायादिसम-
 न्वितः सवनपर्वतः सघट्टादाय¹⁵ सर्ववाधाविवर्जितः ग्रामोज्यं सावर्ण्यगोत्राय भार्गवच्यावनआनवान-
 ओर्वजामदग्न्येतिपञ्चप्रवराय छन्दोगशाखिने पण्डितश्रीजनार्दनप्रपोत्राय पण्डितश्रीसूल्हणपोत्राय

¹ Metre : *Vasantatilakā*.

² Read तष्ट as in the Jabalpur plates of Jayasimha.

³ It would be better to read भुजवलं as in the Jabalpur plates of Jayasimha.

⁴ Metre : *Sārdūlavikrīḍita*.

⁵ Read -धवलीकृते.

⁶ Read लक्ष्यते.

⁷ Read पतन्ती.

⁸ Metre : *Anuṣṭubh*.

⁹ Metre : *Mālinī*.

¹⁰ Metre : *Anuṣṭubh*.

¹¹ The correct reading evidently is श्रीमद्विजयसिंहदेव एते विजयिनः. Compare lines 21-22 of the Jabalpur plates of Jayasimha.

¹² The Jabalpur plates (No. 63, l. 24) name this official as प्रमत्तवार.

¹³ Read अश्वसाधनिक.

¹⁴ "The next six syllables are quite effaced." (Hall).

¹⁵ Read सघट्टादाय.

पण्डितश्रीछोक्तपुत्राय पण्डितश्रीसोढशर्मणे ब्रह्मणा¹धोदकपूर्वकत्वेन शासनीकृत्याऽस्मदभ्यनुज्ञया मातृश्रीमद्गोसलदेव्या प्रदत्तः ।

अत्र चाभ्यर्थना दातुर्भवति यथा ।

सर्वनितान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ।

सामान्योऽयं धर्मसेतुर्पाणां काले काले पालनीयो भवद्भिः² ॥२७॥

बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्³ ॥२८॥

सुवर्णमेकं गामेकां भूमेरप्येकमङ्गुलम् ।

हरन् नरकमाप्नोति यावदाभूतसम्प्लवम् ॥२९॥

तडागानां सहस्रेण अश्वमेधशतेन च ।

गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥३०॥

स्वदत्तां परदत्तां वा यो हरेत् वसुन्धराम् ।

स विष्टायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥३१॥

फालकृष्टां महीं दद्यात् सवीजां सस्यशालिनीम् ।

यावत्सूर्यकृतालोकस्तावत्स्वर्गे महीयते ॥३२॥

षष्टिवर्षसहस्राणि स्वर्गे वसति भूमिदः ।

आच्छेत्ता चाऽनुमन्ता च तान्येव नरके वसेत् ॥३३॥

वारिहीनेष्वरण्येषु शुष्ककोटरवासिनः ।

कृष्णसर्पास्तु जायन्ते देवब्रह्मस्वहारिणः ॥३४॥

अन्यायेन हता भूमिरन्यायेन तु हारिता ।

हरतो हारयतश्च दहत्यासप्तमं कुलम् ॥३५॥

अस्मत्कुलक्रमगताः समुदाहरन्ति

अन्यैश्च दानमिदमभ्युपमोदनीयम् ।

लक्ष्मीचला सलिलबुद्बुदवन् नराणां

दानं फलं परमतः परिपालनीयम्⁴ ॥३६॥

प्रजाहितार्थं स्थितयः प्रणीता धर्मेषु विद्वान् परिपालयेत् ।

यो लोभमोहाद्वरते दुरात्मा सोऽधो व्रजेद् दुर्गतिमाशु कष्टाम्⁵ ॥३७॥

यानीह दत्तानि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि ।

निर्माल्यवान्तप्रतिमानि तानि को नाम साधुः पुनराददीत⁶ ॥३८॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतं स्वर्गगामिनौ⁷ ॥३९॥

शङ्खो भद्रासनं छत्रं वराश्वा वरवारणाः ।

भूमिदानस्य चिह्नानि फलमेतत् पुरन्दर ॥४०॥

अस्मिन्वंशेऽन्यवंशे च यः कश्चिन् नृपतिर्भवेत् ।

तस्याऽहं हस्तलग्नोऽस्मि शासनं न व्यतिक्रमेत् ॥४१॥

¹ Read ब्राह्मणा-.

² Metre : Śālinī.

³ Metre of verses 28—35: Anuṣṭubh.

⁴ Metre : Vasantatilakā.

⁵ Metre : Upajāti.

⁶ Metre : Indravajrā.

⁷ Metre of verses 39—41 : Anuṣṭubh.

वाताभ्रविभ्रममिदं वसुधाधिपत्यम् आपातमात्रमधुरो विषयोपभोगः ।
 प्राणास्तृणाग्रजलविन्दुसमा नराणां धर्मः सखा परमहो परलोक्याने¹ ॥४२॥
 मद्रंशजाः परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः ।
 ये पालयन्त्यमरविभ्रवः स्वराज्ये तेषां मया विरचितोऽञ्जलिरप मूर्ध्नि ॥४३॥
 अभ्यघरस्य पौत्रेण श्रीधर्मस्य सूनुना [1*] लिखितं वत्सराजेन चेदीशदशमूलिना² ॥४४॥³
 पण्डितश्रीकेशवल्लितम् ।
 सूत्रधारनामलेनोत्कीर्णम् ।
 शुभं भवतु ।

TRANSLATION

Om! Adoration to Brahman!

[For a translation of vv. 1-13, see that of vv. 1-10, 12, 14 and 15 on pp. 296 ff.]

(Verse 14) His (*i.e.*, Yaśaḥkarna's) enemies, who had somehow repaired to the bank of a lake in the cavity of some very high and lordly mountain, and felt there slightly at ease, were in an instant filled with consternation, saying to one another "It has come!" when they heard the echo (*of their own talk*) and saw their own reflections in water (*which appeared to them*) like their gathering foes! What more (*need we say*)? Such was that (*prowess*)!

[For a translation of v. 15, see that of v. 13 on p. 330.]

(V. 16) The dart of grief rankles, being planted deeply in the hearts of enemies' wives by him (*i.e.*, Gayākarna) who was eager to expand his glory in (*all*) quarters, had a noble family and was endowed with excellences.³

[For a translation of v. 17 and 18, see that of vv. 14 and 15 on p. 330.]

(V. 19) He (Narasimhadēva) poured five or six drops of water by way of gifts on the hands of the Brāhmaṇas. Even with these, they satisfy their desire for wealth and afterwards show their contempt for (*the ocean which is*) a mine of jewels.

(V. 20) [Occupying a high position like Mēru], (*this*) ruler of the earth exceedingly gratifies the suppliants by his great gifts such as the *tulā-puruṣa*.⁴

(V. 21) Extirpating the hostile Kshatriyas and bestowing the earth on the Brāhmaṇas he was (*as it were*) vying with Paraśurāma.

[For a translation of vv. 22 and 23, see that of vv. 16 and 17, above, p. 330.]

(V. 24) When the sky is whitened by the light of the moon which is his glory, the flock of birds, flying somehow in it, appears to be ashamed (*as it were*).

(V. 25) Triumphant is his son, the king Vijayasimha, who is the repository of attractive qualities (*and*) the abode of auspicious things; (*who is*) adorned with abundant fame; (*who is*) the sun on the earth whose rays rest on (*the confines of*) the world, and who has destroyed the lions, namely, his foes!

(V. 26) May that illustrious Gōsaladēvi be glorious!—(*she*) whose glance is a (*veritable*) shower of nectar, whose company is an excellent treasure and whose speech is the wish-fulfilling jewel!

¹ Metre of this and the next verse: *Vasantatilakā*.

² This is a verse in the *Annubhūbb* metre. Read the first half as अभ्युद्धरस्य पौत्रेण श्रीधर्मस्य सूनुना । Compare verse 29 in the Jabalpur plates of Jayasimha.

³ There are puns on *vaṁṣa* and *gṛha*. When a person, having bamboos and ropes, wants to spread a canopy, he fixes the pegs deep in the ground.

⁴ See above, p. 298, n. 8.

And he, the *Paramabhāṭṭāraka*, *Mahārājādhirāja* (and) *Paramēśvara*, the illustrious *Vijayasimhadēva*, a devout worshipper of *Mahēśvara*, the lord of *Trikaliṅga*, who by (the might of) his arm has acquired suzerainty over the three kings, (viz.) the lord of horses, the lord of elephants (and) the lord of men, (and) who meditates on the feet of the *Paramabhāṭṭāraka*, *Mahārājādhirāja* (and) *Paramēśvara*, the illustrious *Vāmadēva*,—this victorious (king),—having called together the *Mahārājūi*, the illustrious *Mahākumāra*, the glorious *Ajayasimhadēva*, the *Mahāmantrin*, the *Saiva Āchārya Bhāṭṭāraka*, the holy *Rājaguru Vidyādēva*, the *Mahāpurōhita Paṇḍita*, the illustrious *Yajñadhara*, the *Dharmapradhāna*, the *Mahāmātya Thakkura*, the illustrious *Kiki*, the *Mahāksapaṭalika*, the *Mahāpradhāna*, the *Arthalēkhin Thakkura*, the illustrious *Daśamūlika Vatsarāja*, the *Mahāsāndhivigrahika Thakkura*, the illustrious *Purushōttama*, the *Mahāpratihāra*, the Superintendent of Criminals and Spies, the *Bhāṇḍāgarika*, the *Pramattavāra*, the *Aśvasādhanika*—these and other (officers) and the inhabitants of the village which is to be granted,—duly honours, informs and commands (them as follows):—

“Be it known to you that for the increase of the religious merit and fame of her mother and father and of herself, Our mother, the illustrious *Gōsaladēvi*, having duly bathed in the *Narmadā* and worshipped the holy *Mahādēva* at the famous *Tripurī* on the occasion of a *yugādi* in the year 933, has, with Our permission, given as a grant by pouring water the village *Chōralāyī*, (situated) in the *Sambalā pattalā*, to the extent of its four limits, with its four boundaries well-determined, together with pasture-land, with land and water, with mango and *mahuā* trees, with salt mines, with pits and barren lands, with (the right of) egress and ingress, with fertile and marshy lands, with tree-groves, plant-gardens, grass and so forth, with the cess on *pravaṇis*, liquor, *kāmata* (and) *vāḍa*, with fines (and) *mārgaṇaka*, with the cess on *Viśēṇima*, those for *Paṭṭakila*, *Duṣṭasādhya* and *ardha-puru-shārika*, with woods and hills, and with the toll (paid at) toll-stations, and free from all obstructions—to the *Brāhmaṇa*, the illustrious *Paṇḍita Sōdhaśarman*, the son of the illustrious *Paṇḍita Chhiktū*, and son’s son of the *Paṇḍita Sūlhaṇa* and son of the son’s son of the illustrious *Paṇḍita Janārdana*, who belongs to the *Sāvanya gōtra*, has the five *pravara*s, *Bhārgava*, *Chyāvana*, *Āpnavāna*, *Aurva* and *Jāmadgnya*, and is of the *Chhandōga śākhā*.”

And in this matter this is the prayer of the donor:—

(Here follow seventeen benedictive and imprecatory verses.)

(V. 44) (This charter has been) written by *Vatsarāja*, the son of the illustrious *Dharma* and son’s son of *Abhyuddhara*, (who is) the *Daśamūlin* of the lord of *Chēdi*.

Written by the *Paṇḍita*, the illustrious *Kēśava*. Engraved by the *Sūtradhāra Nāmala*.

May there be bliss!

No. 5

GOPALPUR STONE INSCRIPTION OF VIJAYASIMHA

This inscription was brought to notice in 1862 by Dr. Fitz-Edward Hall, who gave a partial transcript of some of its lines in a foot-note to his article entitled ‘Three Sanskrit Inscriptions’, published in the *Journal of the Asiatic Society of Bengal*, Vol. XXXI, pp. 113 ff. Subsequently, it was noticed by Sir Alexander Cunningham in 1879 in his *Archæological Survey of India Reports*, Vol. IX, p. 99. Finally, its contents were discussed by Dr. Kielhorn in a short note, published in 1889, in the *Indian Antiquary*, Vol. XVIII, pp. 218 ff. As stated by Dr. Hall, the stone on which the record is incised belonged originally to *Karaṇbēl*, now a village in ruins near *Bhērā-Ghāt*. It was subsequently removed to *Gōpālpur*, a village about 3 miles to the south-east of *Bhērā-Ghāt*, where it was seen by both Dr. Hall and Sir

A. Cunningham. Thereafter, it was missing for a long time; for when Mr. Natesa Aiyar visited Gōpālpur to search for it in about 1917, he could not trace the record anywhere.¹ In October 1952, Dr. M. C. Chaubey of the Hiralal Archaeological Society, Jabalpur, found it built into a wall of the *ākṣhādā* (wrestling hall) near the Kotwali building in Jabalpur. I edit the inscription from an excellent inked estampage, kindly taken by Dr. B. Ch. Chhabra, Government Epigraphist for India.²

The inscribed stone had already been broken into two unequal pieces when its estampages were supplied to Dr. Kielhorn. Since then it has developed one more crack. The record consists of 21 lines. The writing, which covers a space of 4' 5" broad by 1' 9½" high, has suffered a good deal. The larger portion of it on the right-hand piece of the stone is in a fair state of preservation, and of the smaller portion on the left-hand piece, the upper four lines and the concluding two or three lines are sufficiently well preserved to be read from a careful impression. A few *akṣaras* have, however, been lost in the two cracks mentioned above. The characters are of the Nāgarī alphabet, resembling those of the Jabalpur stone inscription of Jayasimha.³ The language is Sanskrit, and excepting *om namō bhagavatē Vāsudēvāya* at the commencement of the first line and the words *śrī-Sōmarāja-krīṭam rāj-āvali-varṇanam=iti* in line 16, the inscription is in verse throughout. There are, in all, 34 verses, none of which is numbered. The introductory portion of the inscription was composed in an elegant *kāvya* style, but owing to its sad defacement, many of the verses cannot now be deciphered completely and interpreted satisfactorily. As regards orthography, the only points that call for notice are the reduplication of the consonant following *r* as in *-nirvāṇam*, l. 1, the use of *v* for *b* except in such forms as *babbhūvur*-, l. 17 and *vice versa* in *bavridhē*, l. 7, and the change of the *anusvāra* to the dental nasal in *-dvēshyan-chakāra*, l. 13.

The object of the inscription was to record the construction of a temple of Viṣṇu, apparently at Karañbēl, by Harigaṇa, who was descended from a Brāhmaṇa of the Kāśyapa *gōtra*. The names of his first two ancestors, mentioned in line 17, are now lost. Lines 17 and 18 describe Malhaṇa and his concubine, Jōgalā, who was dear and faithful to him. Malhaṇa's son, Hārigaṇa, is described in lines 19 and 20.⁴ He had two wives, Mahādēvī and another whose name is lost. He caused a lofty temple of Viṣṇu to be constructed out of love for his chaste wife.⁵

By way of introduction the record gives a description of the Kalachuri kings of Tripurī from Karṇa to Vijayasimha. The first five verses are in praise of the several incarnations of Viṣṇu, to whom the temple was dedicated. The sixth verse appears to have praised men of learning. The seventh verse, which is now partially lost, probably invoked the blessings of Gaṇēśa. From verse 8 begins a description of the Kalachuri family. In the race of the Moon was born Sahasrārjuna, the ancestor of the Kalachuri kings. Verses 12 to 16 appear to have described the illustrious Kalachuri king Karṇa, whose name actually occurs in verses 14 and 16. He is called the seventh *Chakravartin*.⁶

¹ *Ep. Ind.*, Vol. XVIII, p. 73.

² This record was rediscovered as the printing of the text portion was nearing completion. Its facsimile plate could not, therefore, be prepared in time for inclusion in this Volume.

³ Above, No. 64.

⁴ Jōgalā was probably the mother of Harigaṇa though this is not stated specifically. Otherwise, there was no need to mention her name in this record. It is also curious that Harigaṇa explicitly mentions her real status. He does not conceal it or gloss over it.

⁵ The wording of v. 33 shows that Mahādēvī had died before the inscription was composed. It is not stated at the instance of which of the two wives Harigaṇa erected the temple of Viṣṇu.

⁶ The number of ancient *Chakravartins* is variously stated. Some mention six, others seven, and some others as many as fifteen. In some works the six *Chakravartins* are said to be Māndhātā, Dhundhumāra, Hārīschandra, Purūravas, Bharata and Kārtavīrya. *H. D. L.*, pp. 66 ff.

- दोषविषया(यो) दोषाकरश्चन्द्रमाः¹ ॥[२२॥*] रराज राजब्रजधर्मराजस्तस्यानुजः श्रीजयसिंह-
देवः । येना ७-विद्विषदश्रुतोयैः कृतान्तराज्ये निजम-
- 16 षडलाभः² ॥[२३॥*] श्रीमद्गोसलदेवी ७,७७७७७-७७।७७७७७-७,७७७७ ७
मालया³ ॥[२४॥*] जयति तदङ्गसुजन्मा शूरः श्रीविजयसिंहदेवनृपः । यदसिः शत्रुषु कालः सूते
शुभ्रं यशस्वित्रं(त्रम्)⁴ ॥[२५॥*] श्रीसोमराजकृतं राजावलीवर्णनमिति ॥३३॥ कश्यपान्व-
यवद्विष्णुविष्णुभक्तिमनीषिणः ।
- 17 प्र[ज्ञा*]ज्ञानधना विप्रा बभूवुर्भुवि -७७⁵ ॥[२६॥*] ७७७७७-७,७७७७७-७७।
यद्यशो ज्योतिरद्यापि प्रस्फुरन्न निवर्तते ॥[२७॥*] अभवदमुष्य तनूजः कृतिजनसुमनोमनोरथ-
[स्थानं (नम्)।] सुजस्तेजःप्रज्ञावतां विज्ञः⁶ ॥[२८॥*] तस्मादखर्वगुणपर्वतग-
वितोभू[त्*] श्रीमल्हणः
- 18 श्रितनयस्तनयः कृतज्ञः । - - ७-७७७-७७-७- - - ७ तस्य चरमं वरमंव(व)रस्य⁷ ॥
[२९॥*] जोगलेति प्रियानूढा तस्यासीच्चारुदर्शना । हृदयानन्दजननी संपत्तिरिव निश्चला⁸ ॥[३०॥*]
सत्यं नास्ति विनामुना न सुकृतं ज्ञानं विवेकक्षमादानाद्याः
- 19 कलिकालकित्व(त्वि)ष[वशा]न्नाथ प्रणष्टा गुणाः । [ज्ञात्व]वं ह[रिणा*] गणः किल निजः
संप्रेषितो यः क्षितित्तानुत्कर्षयितुं कृती हरिगणस्तस्मात्स जज्ञे ध्रुवं(वम्)⁹ ॥[३१॥*] अयं
धीराधारस्तरुणकरुणालंकृतमनाः सतां नेत्रानन्दं जगति जनयन्नि-
- 20 न्दुरुचिरः । प्रसन्ना - - - [श]महितरतिः [शिल्पि]महितः स राज्ञां धर्मज्ञश्चिरमतुलकीर्तिः स्थिर-
मतिः¹⁰ ॥[३२॥*] महादेवीति नाम्नासीद्धर्मपत्नी पतिव्रता । सुचरिताजराप्यस्य ७७७ सहध-
म्मिणी¹¹ ॥[३३॥*] वसत्यन्तःप्रीतस्त्रिभुवनगुरुस्फाटिक[गि]-
- 21 रौ गृहं ताव[त्*] - - ७७७७७-तुल्यमहसः । [स]ती[प्रेम्णा*] तेन प्रणतिपटुना कारितमिदं
ध्रुवं विष्णोः शुभ्रं भवनमिह कैलाससदृशं(शम्)¹² ॥[३४॥*]

TRANSLATION

Success ! Ōm ! Adoration to the divine Vāsudēva !

(Verse 1) May the four dark-blue [arms] of Viṣṇu grant (*the four objects of human life, viz.*) *dharma, artha, kāma* and *nirvāṇa*¹³ for the attainment of bliss by good people !

(V. 2) May Hari, the lord of the three worlds, who allays the anguish of worldly existence, protect you !—(*Hari*) who, assuming the form of a lion [by self-will], brought clearly to view the inward fire of wrath of Hiraṇyakaśipu, which gushed out in the guise of blood when he tore his heart¹⁴ (*and*) who, being a hater of *asuras*, caused harm to the wife

¹ Metre : *Sārdūlavikrīḍita*.

² Metre : *Upajāti*.

³ Metre : *Anuṣṭubh*.

⁴ Metre : *Āryā*.

⁵ Read विभ्रुताः. Metre of this and the next verse : *Anuṣṭubh*.

⁶ Metre : *Āryā*.

⁷ Metre : *Vasantatilakā*.

⁸ Metre : *Anuṣṭubh*.

⁹ Metre : *Sārdūlavikrīḍita*.

¹⁰ Metre : *Śikharīṇī*.

¹¹ Metre : *Anuṣṭubh*.

¹² Metre : *Śikharīṇī*.

¹³ These are religious merit, wealth, enjoyment of pleasures and final emancipation respectively.

¹⁴ This describes the man-lion incarnation of Viṣṇu.

of Rāhu, making her half-widowed¹!

(V. 3) Victorious are the roarings of (Vishṇu), the lion of Vaikuṇṭha, which are fond of depriving the lord of demons of his life and which served as *mantras* (*chanted*) at the coronation of (Indra), the lord of the three worlds!

(V. 4) May Lakshmi secure the highest bliss for you!—(*she*) who first became horripilated as she, immediately after coming out of the ocean, was well supported with his hand by Vishṇu with his hair standing on its end, and was led forth [with great respect] by him, the victorious one, her mind being full of love as its large paths were illumined by the rays of each other's looks!

(V. 5) May that Chakrapāṇi (Vishṇu) cause you joy!—(*he*) to whom, the omnipresent one, the Sun and the Moon—who, looking like ear-ornaments as they clung to his ears, were observed with joy by the gods, the *siddhas* and the *vidyādharas* who were nearby—respectfully intimated in exceedingly loving words that the nectar from [the vessel in his hand] was being drunk by Rāhu²!

(V. 6) May the multitude of learned men who have the ignorance of their minds rapidly dispelled and who feel delighted on the rise of the sun of literature . . .!

(V. 7) "Mother, give me the piece of my tusk which appears on the head of Father." "Child, give up this importunity. I know nothing of it. You should beg of your father."³ When Śrīkaṇṭha laughed as these words were heard, . . .!

(V. 8) Victorious in the three worlds is the disc of the moon with a shining edge, which is almost like the life of the milk-ocean; which is the eye of policy of the god of love, the receptacle of joy to the people's eyes and the fire-pan of love to couples, joined or separated; which dispels the spread of darkness and has produced a noble (*royal*) family . . .!

(V. 9) Glorious in the sky is the Moon, adorned by a multitude of stars, who in beauty resembles the Kaustubha which adorns the breast of Vanamālin (Vishṇu) . . .!

(V. 10) In his race there was born Sahasrārjuna, the great (*king*) who with his thousand ray-like arms resembled the sun

(V. 11) After him there flourished many lords of the earth, whose minds were full of great compassion, and who, with their pillar-like glory, supported the Kalachuri family; the fire of whose prowess flared up with [the tears] shed in grief by the enemies' wives

(V. 12) who sharpened his sword with the tears discharged by the eyes of the wives of the enemies killed by him

(V. 13) the flames of fire shooting up from the destruction, caused in anger, of the palaces of the enemies, which rose without any obstruction to the orb of the moon

(V. 14) **Karṇadēva**, the seventh *Chakravartin*⁴ (Universal Emperor), who despoiled (*other kings*) of their royal fortune by levying heavy tributes (*as the sun deprives the moon of its*

¹ Vishṇu cut off the head of Rāhu as he was drinking nectar. The head became immortal, but the body fell down dead. Rāhu's wife could not, therefore, enjoy any physical pleasures in his company and was thus half-widowed.

² Rāhu, disguised as a god, was sitting in the midst of gods while Vishṇu in the form of Mōhini was serving nectar to them.

³ This is evidently a dialogue between Pārvatī and the elephant-headed Gaṇēśa. The latter is described as *eka-danta* 'having only one tusk'. He thinks that his other tusk, which is missing, is seen in the form of the moon on the head of his father Śiva. The verse in the lost portion may have had words invoking the blessings of the god.

⁴ See above, p. 653, n. 5.

lustre by means of its numerous rays), who planted his foot on the heads of eminent kings (*even as the sun sheds its rays on the peaks of high mountains*)

(V. 15) "He is the (*wish-fulfilling*) Pārijāta Have you heard anywhere such a milk-ocean from the words of slanderous people?" The ocean speaks with the shrieks of water-elephants

(V. 16) The illustrious **Karṇadēva**, who feels rebuked, recollecting his past deed as soon as the half word *Vālī-* was heard by him¹

(V. 17) There was his son, the king **Yaśaḥkarna**, [the night lotus in the form of whose fame] did not wither even when the night had passed

(V. 18) That king, single-handed as he was, struck (*his enemies*) in battle with thick (*showers of*) arrows without concealing himself, formerly in the holy place

(V. 19) In (*the expedition for*) the capture of cows, Arjuna, without revealing himself, defeated (*his*) well-wishers, friends and others²

(V. 20) The illustrious **Gayākarna**, as he proceeded for the conquest of the quarters, attacked his enemy and destroyed him Others rose high with fallen on their heads.

(V. 21) In the land which had been abandoned (*by his enemies*), where *lavalī* and beautiful *sāla* trees were growing thickly and which was infested by tigers, he always and incessantly engaged himself in capturing elephants

(V. 22) There is truth in the speech of the illustrious king **Narasimhadēva**, liberality on the palm of his hand, valour on the battlefield, wealth Have not his people said that the moon (*which possesses these qualities*) is (*rightly known as*) *dōshākara* since it is subject to the fault of superfluity³?

(V. 23) There shone his younger brother, the illustrious **Jayasimhadēva**, who was (*verily*) **Dharmarāja** (*i.e.*, Yudhisṭhira) among a multitude of kings (*and*) who [sharpened] his sword with the tears of his enemies in the domain of the god of death.

(V. 24) The illustrious **Gōsaladēvi**,

(V. 25) Victorious is the illustrious and brave **Vijayasimhadēva**, who was nobly born of her body—whose sword, black as it is (*in fighting*) with his enemies, produces, oh wonder! white glory⁴!

Here ends the description of the line of kings, composed by **Sōmarāja**.

(V. 26) There were **Brāhmaṇas** who increased the family of **Kaśyapa**, who were

¹ The reference is to an incident in the life of Rāma. During his exile, he became an ally of Sugrīva, and hiding himself behind trees, he wounded Vālī while the latter was fighting with Sugrīva. The sense intended in this verse seems to be that Karṇadēva, who regarded himself as an incarnation of Rāma, felt rebuked when he heard the incomplete word *Vālī-*; for he was reminded of the shady incident in his past life. As the verse is unfortunately much mutilated, the full significance of the description is not clear.

² This refers to the expedition of the Kauravas for the capture of the cows of Virāṭa in whose city the Pāṇḍavas were living *incognito*. Arjuna, disguised as Bṛihannalā, fought and defeated his relatives and well-wishers who had sided with the Kauravas. The poet seems to have instituted a comparison here between Arjuna and Yaśaḥkarna. The latter also undertook an expedition for the conquest of the earth (*gṛ*), but he defeated his enemies, not his friends and well-wishers, without concealing his identity. He was thus greater than Arjuna.

³ There is a pun on the word *dōshākara* which means (i) the store of blemishes (*dōsh-ākara*) and (ii) the maker of the night (*dōshā-kara*).

⁴ There is a pun on the word *kāla* which means (i) black and (ii) the god of death. The apparent contradiction disappears when the word *kāla* is taken in the second sense.

keen on devotion to Viṣṇu and who regarded their intelligence and knowledge as their wealth.

(V. 27) the light of whose fame does not cease to shine even now.

(V. 28) His son was who was the object of the desires of the noble minds of virtuous people and who was foremost among those who are possessed of self-respect and intelligence.

(V. 29) From him was born the illustrious **Malhaṇa**, who was versed in politics and correct in conduct, and who felt proud of his mountain-like numerous excellences.

(V. 30) He had a beautiful mistress, **Jōgalā** by name, who delighted his heart like his fortune, and who was unswerving in her fidelity.

(V. 31) Verily there was no good deed that he did not perform. Knowledge, discrimination, forgiveness, charity and other excellences did not (*in his case*) perish on account of the sinfulness of the Kali age. To enhance those (*excellences*) there was verily born from him the wise **Harigaṇa**, who, they say, is Hari's own attendant, sent by him purposely to the earth.

(V. 32) This (*Harigaṇa*) is the support of wise men (*and*) has his mind adorned by great compassion. Being charming like the moon, he gives delight to the eyes of the good. He is fond of tranquility and is honoured by artisans. He is conversant with the duties of kings, is possessed of lasting and incomparable fame and has firm determination.

(V. 33) He had a lawful and chaste wife named **Mahādēvī** and also another . . . who is well-conducted and is his companion in the performance of religious rites.

(V. 34) May this Kailāsa-like temple of Viṣṇu, which has been caused to be constructed by him who is adapt in devotion (*to the god*), out of love for his chaste wife,¹ endure as long as (Siva), the creator of the three worlds, joyfully dwells on the mountain of crystal (*i.e.*, Kailāsa)!

¹ See above, p. 653, n. 4.

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The Arabic numerals refer to the pages of the Texts and Translations, and the Roman numerals to those of the Introduction; *n.* after a numeral, to foot-notes, and *add.*, to Additions and Corrections. The following other abbreviations are also used:—*au.* = author; *Br.* = Brāhmaṇa; *ca.* = capital; *cb.* = chief; *ci.* = city; *co.* = country; *com.* = commentator; *di.* = district or division; *dn.* = division; *do.* = ditto; *dy.* = dynasty; *enr.* = engraver; *ep.* = epithet; *f.* = female; *feu.* = feudatory; *gen.* = general; *k.* = king; *l.* = locality; *l.m.* = land measure; *m.* = male; *min.* = minister; *mo.* = mountain; *myth.* = mythological; *n.* = name; *off.* = officer; *pr.* = prince; *q.* = queen; *rel.* = religious; *ri.* = river; *s.a.* = same as; *sur.* = surname; *te.* = temple; *t.d.* = territorial division; *tit.* = title; *tn.* = town; *vi.* = village; *wk.* = work.

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 2 8, 9, 10, 15, 16, 33, 37, 75, 78, 81, 98, 102.
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 9 .. 2, 3 n., 4, 33, 37.

10	2, 4, 8, 10, 12, 23, 25, 26, 29, 33, 37, 39, 44, 47, 51, 52, 56, 66, 72, 75, 78, 81, 90, 96, 103, 109, 127, 131, 166, 173.
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40	.. 14, 15 n., 26, 29, 39, 44, 132, 137.
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866,	411, xv.
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885,	623, xv, xvi.
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